TAFSIR AL-MATURIDI

Ta'wilat Ahl al-Sunna

Tafsir of the Holy Qur'an

The Collected Edition of Juz 28–30

A Complete and Detailed English Translation and Commentary

Shaykh al-Islam
Imam Abu Mansur al-Maturidi

Translated and Edited by:
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Volume 28 : Juz 28

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah, bestow Your favour upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your favour upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

O Allah, bestow Your blessing upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your blessing upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

This translation is humbly dedicated to our noble teachers, Imam al-Azam Abu Ḥanifah and Shaykh al-Islam Abu Manṣur al-Maturidi. Their luminous teachings lit the path to the Quran and the Sunnah, and their legacy continues to guide hearts toward the truth of our beloved Prophet Muḥammad ﷺ.

This translation of the Holy Quran Tafsir was the result of countless hours and many sleepless nights, undertaken solely with the hope that it may serve as a benefit to the Ummah. I humbly ask that you remember me in your prayers.

Yusof Mutahar

Surah al-Mujādilah – Verse 1

Arabic:

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَـٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ

Tafsir

"Allah has indeed heard the statement of the woman who disputed with you concerning her husband and complained to Allah. And Allah hears your mutual conversation. Surely, Allah is All-Hearing, All-Seeing."

Maturidi Explains

This verse was revealed concerning **Khawlah bint Thaʿlabah**, the wife of **Aws ibn al-Ṣāmit**, a companion of the Prophet ﷺ. Aws had uttered the pre-Islamic expression of ẓihār, declaring to her: *"You are to me as the back of my mother."* In the era of ignorance, this statement rendered a woman neither fully divorced nor fully married—leaving her in social and emotional limbo. Khawlah, distressed by this injustice, came to the Prophet ﷺ seeking judgment and relief.

While she was presenting her case, the Prophet ﷺ listened in concern, uncertain of the legal status of such a statement. During this private discussion, revelation descended affirming that **Allah had indeed heard her words and complaint**—a divine intervention that abolished this unjust custom.

Maturidi notes that the verse begins emphatically with qad samiʿa Allāhu ("Allah has indeed heard") to demonstrate the **immediacy and certainty of Allah's knowledge**. Even the quiet words of a woman

pleading for justice in a small room were heard by the Creator of the heavens and the earth. Nothing escapes His awareness—neither sound nor silence, neither word nor whisper.

The expression **"Allah hears your dialogue"** (*yasmaʿu taḥāwurakumā*) reveals that His hearing extends to all reciprocal speech—discussion, debate, and plea alike. It also establishes that **hearing (samʿ)** and **seeing (baṣar)** are **eternal attributes of Allah**, not created faculties nor physical senses. Allah hears without ears and sees without eyes, for His attributes are not bound by the limitations of created beings.

Thus, the verse simultaneously affirms divine transcendence (**tanzīh**) and divine immediacy. Allah is above all likeness to creation, yet intimately aware of every human condition.

Maturidi's Insights

Maturidi draws several profound lessons from this verse.

- **Divine Justice and Compassion:** Allah's immediate response to a single woman's plea proves that no injustice, however private, escapes His sight. The Qur'an here champions the rights of the weak and redefines social norms through revelation. The establishment of expiation (kaffārah) for ẓihār in the subsequent verses shows divine mercy shaping law.
- **Theological Clarity:** Maturidi stresses that affirming Allah's "hearing" and "seeing" does not imply anthropomorphism. These are real, eternal attributes of knowledge and awareness, unlike the sensory perceptions of creation. To deny them, as some sects did, would strip Allah of His perfection; to imagine them physically, as others did, would liken Him to His creation.
- **Language and Meaning:** The word **tujādiluka** ("she disputes with you") comes from *jadal*, meaning to reason firmly and persistently.

It reflects Khawlah's intelligent, respectful argument before the Prophet ﷺ, demonstrating that Islam values reasoned speech even in complaint.

- **Faith in Action:** The phrase **"she complains to Allah"** shows her immediate recourse to divine justice. When human solutions seem uncertain, true faith is to turn one's case to Allah, trusting His wisdom and decree.
- **Moral Parallel:** Maturidi points out that the revelation's tone teaches humility: just as Allah heard Khawlah's words, He hears every believer's voice, even the most hidden sigh of the heart. The verse is a reminder that prayer and complaint to Allah are never lost.
- **Refutation of the Muʿtazila:** The Muʿtazilites claimed that Allah's attributes—such as hearing and seeing—were not eternal but identical to His essence, denying their real distinction. Maturidi refutes this by citing such verses as explicit affirmations of Allah's eternal awareness of particulars. Allah hears what is spoken between two individuals and knows what lies hidden in their hearts.
- **Cross-References:**
    - *al-Muʾmin 40:19* — "Allah knows the treachery of the eyes and what the hearts conceal."
    - *al-Baqarah 2:187* — Abolishing pre-Islamic customs that harmed women.
    - *al-Mujādilah 58:2–4* — Legal rulings on expiation for ẓihār, demonstrating divine mercy after divine justice.

In summary, Maturidi shows that this verse stands as a testimony to **Allah's complete awareness**, **His mercy towards the oppressed**, and **His transcendence above all imperfection**. The One who hears the quiet voice of Khawlah hears every whisper of distress, every plea for justice, and every word uttered by His servants.

Surah al-Mujādilah – Verse 2

Arabic:

ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ

Tafsir

"Those among you who pronounce ẓihār against their wives — they are not their mothers. Their mothers are none but those who gave birth to them. Indeed, they speak an objectionable and false word. But truly, Allah is Pardoning and Forgiving."

Maturidi Explains

Maturidi clarifies that this verse was revealed to **abolish the pre-Islamic custom of ẓihār**, a form of pronouncement by which a husband declared his wife to be "like his mother." In Arab society before Islam, this statement rendered a wife forbidden, as though she became his mother-in-law. Yet the man could neither resume the marital relationship nor release her freely — a cruel limbo between marriage and divorce.

Here, Allah explicitly refutes that such a declaration has any real effect. **"They are not their mothers"** is a legal and theological correction — only the women who gave birth to a person are mothers in truth. Any

attempt to alter divine definitions through human words is void and sinful.

Maturidi highlights the precision of the phrase ***"in ummahātuhum illā allā'ī waladnahum"*** — "their mothers are none except those who gave birth to them." This clarifies that motherhood is determined by creation and birth, not by social claim or speech. By anchoring this ruling in biological truth, revelation exposes the futility of arbitrary human laws.

The verse calls ẓihār ***"munkaran mina 'l-qawli wa-zūran"*** — "an objectionable and false word." Maturidi explains that *munkar* means a statement rejected by sound reason and divine law, and *zūr* means falsehood or fabrication. Thus, ẓihār combines both: it is irrational in logic and sinful in law.

He further notes that the Qur'an's choice to call it "speech" (*qawl*) is deliberate: the harm stems from the tongue, yet its effect is serious enough to require atonement. This demonstrates that words alone can carry legal and moral weight in Islam — speech, if unjust, can equal action in sin.

Finally, the verse concludes with ***"wa-inna Allāha la-ʿafūwun ghafūr"*** — "and indeed Allah is Pardoning and Forgiving." Maturidi remarks that this closing softens the legal ruling with mercy. It reminds believers that Allah opens the door of repentance, even after uttering a grievous wrong, provided that one repents sincerely and follows the expiation (kaffārah) prescribed in later verses (58:3–4).

Maturidi's Insights

- **Divine Correction of Custom:** Maturidi underscores that revelation directly challenges inherited social injustice. The Arabs' pre-Islamic customs had no divine authority; they were products of ignorance (*jāhiliyyah*). By overturning them, the Qur'an asserts

that **human words cannot redefine divine realities** — neither speech nor culture can alter what Allah has decreed.

- **Moral and Theological Meaning:** Ẓihār is described as *munkar* and *zūr* because it violates both reason and revelation. Reason rejects equating a wife with a mother; revelation condemns it as sinful falsehood. Together they mark the statement as both **absurd and immoral**.
- **Speech as a Moral Act:** Maturidi often emphasises that the tongue is not neutral. Words can create injustice, as they reflect intention and carry real consequences. This verse teaches that **moral responsibility extends to speech**, and that purification of the tongue is a key part of faith.
- **The Nature of Divine Forgiveness:** The closing attributes — *ʿAfūw* (Pardoning) and *Ghafūr* (Forgiving) — together convey that Allah erases the sin itself (*ʿafw*) and covers the shame of the sinner (*maghfirah*). The combination assures believers that even a grievous wrong like ẓihār can be cleansed through repentance and compensation.
- **Rejection of Anthropomorphism:** Some groups in later theology misinterpreted phrases like "as the back of my mother" as proof that physical similarity affects law. Maturidi rejects such literalism: this form of expression was a metaphor for prohibition, not physical comparison. Islam abolishes this misuse of metaphor, restoring both legal truth and divine transcendence.
- **Cross-Reference:**
    - *Surah al-Mujādilah 58:3–4* — specifies the expiation for ẓihār (freeing a slave, fasting two months, or feeding sixty poor people).

- *al-Aḥzāb 33:4* — "Allah has not made your adopted sons your [real] sons; that is merely your saying by your mouths." Both passages reflect the same principle: **speech does not alter divine reality**.

- **Spiritual Lesson:** Maturidi concludes that this verse transforms a sinful utterance into a means of purification. Through repentance and atonement, the believer moves from wrongdoing to forgiveness — demonstrating Allah's justice tempered by mercy.

Surah al-Mujādilah – Verse 3

Arabic:

وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحْرِيرُ رَقَبَةٍۚ مِّن قَبْلِ أَن يَتَمَآسَّاۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Tafsir

"Those who pronounce ẓihār upon their wives and then retract what they have said — they must free a slave before the two touch one another. This is what you are admonished thereby, and Allah is fully aware of what you do."

Maturidi Explains

Maturidi clarifies that this verse legislates the **expiation (kaffārah)** for those who utter ẓihār and then wish to return to marital relations. It marks the shift from rebuke to redemption — from condemnation of the sin to the path of reconciliation.

The phrase **"ثُمَّ يَعُودُونَ لِمَا قَالُواْ"** ("then they return to what they said") means that after declaring ẓihār, they **desire to resume marital life** with

their wives. Maturidi notes that *"yaʿūdūna"* here does not mean repeating the sinful statement, but returning from it — seeking to undo its effect. Thus, the verse governs the case of a man who regrets his statement and wishes to restore lawful relations.

Before intimacy can resume, the offender must **free a believing slave** (*taḥrīr raqabah*). Maturidi remarks that this ruling aligns with Islam's gradual abolition of slavery, making expiation a means of social reform as well as spiritual purification. Every sinful word is redeemed by an act of justice and compassion.

The command **"مِّن قَبْلِ أَن يَتَمَآسَّا"** ("before they touch one another") establishes a condition — expiation must be completed prior to physical contact. This prevents the offender from benefiting from forgiveness before fulfilling the moral duty. It also highlights that **repentance in Islam is not merely verbal**, but must be accompanied by **rectification through action**.

Maturidi explains the phrase **"ذَٰلِكُمْ تُوعَظُونَ بِهِۦ"** ("you are admonished thereby") as a reminder that such rulings are not arbitrary but serve moral and social purposes — to protect family harmony, prevent rash speech, and uphold the sanctity of marriage.

Finally, Allah closes with **"وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ"** ("and Allah is fully aware of what you do"). Maturidi notes that *al-Khabīr* signifies knowledge of both the outward and inward — the act and the intention. Thus, sincerity in repentance is as essential as the physical act of expiation.

Maturidi's Insights

- **Law Rooted in Mercy:** Maturidi emphasises that divine law combines justice and mercy. The offender must atone materially for the harm caused by his words, yet the opportunity for forgiveness remains open. The sequence — first rebuke, then

guidance, then expiation — reflects Allah's mercy in reforming human behaviour through stages, not immediate condemnation.

- **Moral Responsibility of Speech:** This verse demonstrates that **reckless words carry real consequences**. What was once a careless cultural expression now demands moral accountability. Maturidi stresses that the believer must guard his tongue, for a moment's arrogance can lead to grave sin.
- **Gradual Social Reform:** By making freedom of a slave the first form of expiation, Islam transformed a pre-Islamic wrong into an act that **liberates rather than oppresses**. Maturidi observes that this shows divine wisdom — converting private sin into public benefit. When a person redeems himself, society is uplifted.
- **Hierarchy of Expiation:** Later verses (58:4) outline alternative forms of expiation if one cannot free a slave: fasting two consecutive months, or feeding sixty poor people. Maturidi reads this order as a progression from **sacrifice of wealth to sacrifice of self**, ensuring that repentance always entails tangible cost.
- **Theological Reflection:**
    - Allah's knowledge (*al-Khabīr*) assures that **the sincerity of repentance** cannot be faked. One may outwardly free a slave, yet if the heart remains defiant, the act is hollow.
    - The verse affirms **Allah's perfect knowledge of human acts and intentions**, refuting sects that claimed divine knowledge covers only universals and not particulars.
- **Cross-References:**
    - *Surah al-Māʾidah 5:89* — expiation for broken oaths: a similar pattern of feeding, freeing, or fasting.

- *al-Mujādilah 58:4* — continuation of the ẓihār expiation in greater detail.
- *al-Ḥujurāt 49:11–12* — warning against harmful speech and insults, supporting the moral principle behind this ruling.

- **Spiritual Lesson:**
  Maturidi concludes that the purpose of this legislation is not punishment but **purification**. The offender, by freeing another human being, symbolically frees himself from the bondage of sin. Each act of restitution draws the servant nearer to Allah, teaching that **every moral failure can become a doorway to grace when followed by sincere repentance and correction**.

Surah al-Mujādilah – Verse 4

Arabic:

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ

Tafsir

"And whoever cannot find [a slave to free] must fast for two consecutive months before the two touch one another; and whoever is unable [to fast] must feed sixty poor people. This is so that you may believe in Allah and His Messenger. And these are the limits of Allah. And for the disbelievers is a painful punishment."

Maturidi Explains

Maturidi explains that this verse completes the legislation for **expiation (kaffārah)** of ẓihār, offering a sequence of alternatives based on one's capacity — **freeing a slave**, **fasting two consecutive months**, or **feeding sixty poor people**. The order is divinely structured, moving from the highest act of restitution to the most accessible, ensuring that every offender has a path to redemption.

The phrase **"فَمَن لَّمْ يَجِدْ"** ("and whoever cannot find") refers to those who lack a slave to free or the financial means to do so. Such a person must fast **two consecutive months** (*ṣiyām shahrayn mutatābiʿayn*) before resuming marital relations. Maturidi stresses the importance of the word *mutatābiʿayn* (consecutive): the fasts must be continuous without interruption, demonstrating sincere endurance and commitment to repentance.

If one is physically incapable of fasting — due to illness, old age, or weakness — the final alternative applies: **feeding sixty poor people**. Maturidi notes that this provision reflects divine mercy and inclusivity — every believer, regardless of wealth or health, can fulfil the command through some form of giving.

The verse then states **"ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ"** ("This is so that you may believe in Allah and His Messenger"). Maturidi interprets this not merely as a statement of faith but as a **call to demonstrate faith through obedience**. True belief is shown by submitting to divine command even when it requires personal sacrifice. Thus, the act of expiation becomes a visible expression of faith and repentance combined.

The closing statement, **"وَتِلْكَ حُدُودُ ٱللَّهِ"** ("these are the limits of Allah"), marks this ruling as a divinely defined boundary that must not be transgressed or neglected. Maturidi observes that the word *ḥudūd* (limits) signifies both **restriction and protection** — boundaries set for moral discipline and social stability. To respect them is to uphold divine order; to cross them is to invite corruption.

Finally, **"Wa lil-kāfirīna 'adhābun alīm"** warns that persistent rejection of divine guidance leads to painful punishment. Maturidi explains that this clause is not directed to those who commit ẓihār and repent, but to those who reject the law altogether — the deniers of revelation who refuse Allah's moral boundaries.

Maturidi's Insights

- **Hierarchy of Expiation:** Maturidi emphasises the deliberate divine order:
    1. **Freeing a slave** — an act of liberation, symbolic of freeing oneself from sin.
    2. **Fasting two months** — an act of self-discipline and purification.
    3. **Feeding the poor** — an act of charity and communal benefit. Each stage reflects both repentance and compassion, showing that divine law heals the sinner while uplifting society.
- **Moral Depth of Worship:** Fasting is not simply physical abstention but a process of spiritual renewal. Maturidi explains that enduring hunger and hardship for two months trains the soul in humility and self-restraint, qualities opposite to the arrogance that caused the sin of ẓihār in the first place.
- **Faith Expressed Through Obedience:** The phrase "that you may believe in Allah and His Messenger" shows that belief is not mere affirmation but compliance. To accept the Prophet's ﷺ legal judgment is to affirm the truth of his mission. Maturidi uses this verse to refute those who separate faith from obedience — true īmān manifests in submission to divine law.

- **Divine Limits as Mercy:** When Allah calls these rulings "His limits," it is not to restrict human freedom but to **protect moral order**. The pre-Islamic system left women wronged and families fractured; revelation restored equity and closure. By obeying these limits, society aligns with divine wisdom.
- **Social and Spiritual Justice:** The verse transforms a private sin into communal benefit. The offender's repentance becomes a means to **feed the hungry, free the oppressed, or cultivate patience**. For Maturidi, this demonstrates that Islam's moral system intertwines individual piety with social welfare — sin corrected through service.
- **Theological Reflections:**
    - Allah's knowledge and justice ensure that every act of repentance is measured and accepted according to sincerity.
    - The combination of mercy and law in this verse refutes extremes: neither unrestrained leniency (ignoring sin) nor harsh rigidity (denying repentance) represents divine balance.
    - Maturidi often contrasts this balance with the Muʿtazilite view, which reduced divine mercy to rational necessity. Here, Allah's mercy is **revealed will**, not constrained by human logic.
- **Cross-References:**
    - *Surah al-Nisāʾ 4:92* — expiation for accidental killing includes freeing a slave or feeding the poor, paralleling this verse's ethical structure.
    - *Surah al-Māʾidah 5:89* — expiation for broken oaths, reinforcing that divine forgiveness requires tangible restitution.

- *Surah al-Baqarah 2:229* — "These are the limits of Allah; so do not transgress them." — a universal command to preserve divine order.

- **Spiritual Lesson:**
  Maturidi concludes that through this verse, Allah transforms a sin of arrogance into a path of redemption marked by humility and compassion. The one who once harmed another with words must now serve others with deed — freeing, fasting, or feeding. This balance of justice and mercy epitomises the **wisdom of divine legislation** and the **grace of repentance in Islam**.

Surah al-Mujādilah – Verse 5

Arabic:

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُواْ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ ءَايَـٰتٍۭ بَيِّنَـٰتٍ ۚ وَلِلْكَـٰفِرِينَ عَذَابٌ مُّهِينٌ

Tafsir

"Indeed, those who oppose Allah and His Messenger will be disgraced, just as those before them were disgraced. And We have certainly sent down clear verses. And for the disbelievers is a humiliating punishment."

Maturidi Explains

Maturidi explains that this verse marks a shift from **legal correction** (concerning ẓihār) to **theological warning**. Having outlined Allah's mercy and law, the Qur'an now warns against rebellion against that law.

The phrase **"يُحَادُّونَ ٱللَّهَ وَرَسُولَهُ"** (yuḥāddūna Allāha wa-rasūlahu) literally means "to oppose Allah and His Messenger" — derived from *ḥadd*, meaning "boundary." Maturidi explains that this term signifies **standing on the opposite side of Allah's boundaries**, resisting divine law, or setting oneself as an adversary to revelation. It denotes open enmity or deliberate defiance of Allah's commands after knowing them.

The consequence, **"كُبِتُوا۟"** (kubitū), means "they are humiliated, subdued, and disgraced." Maturidi notes that this verb implies both **external defeat** and **internal disgrace** — they are shamed in this world and dishonoured in the Hereafter. The same word was used in previous scriptures to describe those whom Allah turned away because of arrogance and rebellion.

By saying **"كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ"** ("as those before them were disgraced"), the Qur'an draws a historical parallel. Maturidi points to earlier nations — Pharaoh, the people of ʿĀd, Thamūd, and the Jews of Banū Isrāʾīl who rejected prophets — all of whom opposed divine authority and were ultimately crushed. The repetition of such examples affirms the **continuity of divine justice** throughout history.

Allah then says, **"وَقَدْ أَنزَلْنَآ ءَايَاتٍۭ بَيِّنَاتٍ"** ("And We have certainly sent down clear verses"). Maturidi explains that this phrase serves as both **evidence and indictment**. The revelation is clear and unmistakable — its meanings, proofs, and commands are self-evident. Thus, opposition cannot be excused by ignorance; it stems from obstinacy, not misunderstanding.

Finally, **"وَلِلْكَـٰفِرِينَ عَذَابٌ مُّهِينٌ"** ("and for the disbelievers is a humiliating punishment") mirrors the earlier word *kubitū*, showing that divine punishment fits the crime: those who sought to dishonour Allah's truth will themselves be dishonoured. Maturidi observes that this humiliation (*ihānah*) is not limited to the Hereafter; disbelief brings inner degradation

even in this world — moral decay, loss of dignity, and spiritual blindness.

Maturidi's Insights

- **Meaning of Opposition:** Maturidi stresses that to "oppose Allah and His Messenger" is not limited to physical warfare. It includes **contradicting divine law, resisting truth knowingly, or rejecting revelation after understanding it**. This form of enmity is more severe than mere ignorance, for it is deliberate defiance.
- **Divine Justice Across Time:** The comparison with earlier nations reveals that **Allah's law operates by pattern**. Those who rebel against revelation always face disgrace. History itself becomes a proof of divine justice. Maturidi often reminds that reflection on past punishments reinforces faith and prevents arrogance.
- **Clear Proofs as a Mercy:** The statement "We have sent down clear verses" demonstrates Allah's compassion — He does not punish without clarification. The *āyāt bayyināt* are signs so evident that rejection cannot be rationalised. Maturidi links this to the Qur'anic theme that punishment only follows after unmistakable proof, ensuring that divine justice is perfect and never arbitrary.
- **Moral and Spiritual Consequence:** The humiliation (*kubitū*) that befalls those who oppose Allah begins inwardly — through the hardening of the heart and loss of moral sight — before manifesting outwardly in worldly defeat. In contrast, submission to Allah grants dignity and honour, even in material poverty.
- **Theological Point:**
  Maturidi uses this verse to **refute the deterministic notion** that disbelief is uncaused fate. The humiliation described here results from **wilful opposition**, not divine injustice. Allah's sending of

"clear verses" proves that guidance was offered; disgrace follows only after deliberate rejection. This preserves divine justice (*ʿadl*) while affirming human responsibility (*taklīf*).

- **Cross-References:**
  - *Surah al-Mujādilah 58:20–21* — further warnings against those who oppose Allah and His Messenger, describing their ultimate defeat.
  - *al-Taubah 9:63* — "Do they not know that whoever opposes Allah and His Messenger, his abode will be the Fire of Hell?"
  - *Āl ʿImrān 3:112* — "Humiliation is cast upon them wherever they are found, except by a rope from Allah and a rope from men."
- **Spiritual Lesson:**
  Maturidi concludes that this verse affirms both **the majesty of divine law** and **the inevitability of its triumph**. Every form of rebellion, from denying revelation to undermining truth, ends in humiliation. Conversely, those who submit to Allah's guidance are honoured, for **true dignity lies in obedience**.

Surah al-Mujādilah – Verse 6

Arabic:

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓاْ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

Tafsir

"On the Day when Allah will resurrect them all and will inform them of what they did. Allah has enumerated it, while they forgot it. And Allah is Witness over all things."

Maturidi Explains

Maturidi explains that this verse describes the **Day of Resurrection** as the ultimate moment of truth, when every deed — visible and hidden — will be brought to light. The preceding verse spoke of disgrace in this world; here, the humiliation of the deniers extends into the Hereafter, when nothing remains concealed.

The phrase **"يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا"** ("Allah will resurrect them all") underscores the universality of divine judgment. Maturidi notes that *baʿth* means both "to bring back to life" and "to send forth for reckoning." It signifies Allah's power to reassemble all beings, no matter how scattered their remains may be — a clear refutation of those who denied resurrection or questioned divine ability to recreate after death.

Allah then says: **"فَيُنَبِّئُهُم بِمَا عَمِلُوٓاْ"** ("He will inform them of what they did"). Maturidi explains that this is not mere narration but **public exposure and reckoning** — every person will be shown the record of their deeds and the consequences that follow. He draws attention to the verb *yunabbiʾuhum* ("He will inform them"), which conveys detailed disclosure, not general reminder. Every action, word, and intention will be displayed before its doer with perfect precision.

The clause **"أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ"** ("Allah has enumerated it, while they forgot it") is, for Maturidi, one of the most profound demonstrations of divine knowledge. Allah's enumeration (*iḥṣāʾ*) means that every act, however small, has been **recorded, counted, and preserved**. Humans, however, forget — either through negligence, denial, or deliberate disregard. On

that Day, what was forgotten by the servant will be made present by the Creator.

He further notes that the pairing of *Allah's remembrance* with *human forgetfulness* reveals both **divine justice and mercy**: justice, because none will be punished for what they did not do; mercy, because Allah reminds only to establish truth, not to expose without purpose.

Finally, the verse concludes: **"وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ"** ("and Allah is Witness over all things"). Maturidi explains that *shahīd* signifies both *observer* and *testifier*. Allah's witness encompasses every moment of existence — not only outward deeds but inward motives. This is a decisive refutation of those who claimed that Allah knows generalities but not particulars. To be *shahīd* "over all things" means that nothing escapes His presence or His knowledge, at any time or in any form.

Maturidi's Insights

- **Divine Accountability:** Maturidi highlights that the purpose of resurrection is to manifest justice. The verse assures believers that **nothing done in the world will vanish without record** — whether oppression, charity, disbelief, or faith. Every act returns to its doer in perfect proportion.
- **Contrast Between Divine Perfection and Human Weakness:** "Allah has enumerated it, while they forgot it" illustrates human limitation. Memory fades, conscience dulls, and people imagine their sins lost to time — but Allah's knowledge is continuous and unerring. Forgetting one's own misdeeds does not erase them; only sincere repentance does.
- **Moral and Spiritual Reflection:** Maturidi draws a moral analogy: the one who ignores his past wrongs is like a debtor who throws away his ledger; the account still stands and will be presented in

full. The wise believer reviews his deeds in this world before they are reviewed in the next.

- **Theological Significance:**
    - The verse affirms the **completeness of divine knowledge**, extending to every act and thought.
    - It refutes the **Muʿtazilite claim** that Allah's knowledge is limited to universal laws rather than individual deeds. The detailed enumeration of every action (*aḥṣāhu Allāh*) negates such restrictions.
    - It also confirms that divine witness (*shahādah*) implies **constant presence**, not mere observation from afar.
- **Cross-References:**
    - *al-Kahf 18:49* — "They will find whatever they did present before them, and your Lord does not wrong anyone."
    - *Yā Sīn 36:65* — "Their tongues, hands, and feet will testify against them regarding what they used to do."
    - *al-Zalzalah 99:7–8* — "Whoever does an atom's weight of good or evil will see it."
- **Spiritual Lesson:**
  Maturidi concludes that this verse is both a warning and a comfort. It warns those who live heedlessly that **forgetfulness does not erase accountability**, yet comforts the believer that **no act of faith, however small, will go unnoticed**. The servant's duty is therefore vigilance — to remember Allah before the Day when Allah will remind him of himself.

Surah al-Mujādilah – Verse 7

Arabic:

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

Tafsir

"Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? There is no private conversation among three but that He is the fourth of them, nor among five but that He is the sixth of them, nor fewer nor more except that He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is Knowing of all things."

Maturidi Explains

Maturidi explains that this verse elaborates on the **absolute completeness of Allah's knowledge** and **His all-encompassing presence**, following the previous verse's theme of divine awareness and accountability.

The opening rhetorical question, **"أَلَمْ تَرَ"** ("Do you not see?"), is not a call to physical sight but to **intellectual realization**. It urges reflection upon the fact that Allah's knowledge is not confined to time, place, or number. What is in the heavens and the earth — from the greatest realities to the smallest secrets — lies equally within His awareness.

The phrase **"مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ"** ("There is no private counsel among three except that He is the fourth") uses the language of **proximity and number** metaphorically to express omniscience, not spatial presence. Maturidi makes this distinction emphatically: Allah's

"being with them" (*maʿahum*) does **not** imply physical location, as Allah exists without a place.

He explains that the word **"najwā"** refers to *secret consultation or whispered speech*. The verse thus shows that even the most concealed human conversation occurs under divine awareness. The use of different numbers — three, five, fewer, or more — symbolises **completeness and variation**: no group, small or large, escapes the sphere of divine knowledge.

The statement **"إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا"** ("except that He is with them wherever they are") confirms Allah's universal awareness — encompassing both physical events and inner thoughts, present everywhere by His knowledge and authority, not by body. Maturidi highlights that **Allah's "maʿiyyah" (being with)** refers to His sustaining and observing presence — He manages their affairs, hears their words, and knows their secrets.

Finally, **"ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ ٱلْقِيَٰمَةِ"** ("Then He will inform them of what they did on the Day of Resurrection") connects divine knowledge in this world with accountability in the next. Allah's presence in knowledge becomes manifest as judgment. His knowledge is not passive but purposeful — He knows, records, and recompenses.

The verse closes: **"إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ"** ("Indeed, Allah is Knowing of all things"). For Maturidi, this declaration functions as both theological conclusion and spiritual warning — nothing is hidden, no act is forgotten, and no thought escapes His comprehension.

Maturidi's Insights

- **Affirmation of Divine Knowledge:**
  Maturidi highlights that this verse is among the clearest affirmations of Allah's omniscience in the Qur'an. His knowledge

encompasses not only *visible phenomena* (the heavens and the earth) but also *the unseen and the unspoken* (najwā). This awareness is not learned, acquired, or sequential — it is eternal, essential, and all-encompassing.

- **Transcendence Beyond Space:**
  When the Qur'an says "He is with them," Maturidi insists this does not imply Allah's indwelling or proximity in space. Allah is not contained by direction or location. Rather, His *maʿiyyah* (togetherness) means that His **knowledge, power, and care** extend to every creature. This verse refutes both those who deny Allah's awareness of particulars (as did some philosophers) and those who claim physical location (as did anthropomorphists).

- **Moral Implication:**
  The verse trains the believer in **constant awareness (murāqabah)** of Allah. Since every conversation, even whispered speech, is known to Him, secrecy loses meaning in moral life. Maturidi comments that the consciousness of Allah's presence disciplines the tongue and purifies intention — one who remembers that Allah hears and witnesses him cannot persist in sin or deceit.

- **Theology of Accountability:**
  "Then He will inform them of what they did" links divine knowledge to divine justice. Nothing known by Allah remains without reckoning. This ensures that every human action has consequence, establishing both **moral responsibility** and **hope for justice**. The oppressed will find that their unseen suffering was witnessed; the oppressor will find that his hidden wrongs were recorded.

- **Refutation of Opposing Schools:**
  Maturidi uses this verse to counter several deviations:

- **Philosophers and Muʿtazila:** who limited Allah's knowledge to general principles — this verse shows that He knows even the most private speech.
- **Anthropomorphists (Mujassima):** who interpreted "He is with them" as physical location — Maturidi rebukes this as ignorance of divine transcendence (*tanzīh*). Allah's knowledge is without direction or distance.

- **Cross-References:**
  - *Qāf 50:16* — "We are closer to him than his jugular vein."
  - *al-Anʿām 6:59* — "Not a leaf falls but He knows it."
  - *al-Mujādilah 58:10* — follows with a warning against secret counsel used for sin, applying this truth practically.
- **Spiritual Lesson:**
  Maturidi concludes that the believer who internalizes this verse achieves **ihsān** — worshipping Allah as though one sees Him, knowing that He sees him. Awareness of divine knowledge becomes the foundation of sincerity, honesty, and restraint. Just as the hypocrite is deceived by secrecy, the believer finds peace in knowing that **Allah's company is constant through knowledge, not distance.**

Maturidi Extended Summary – Surah al-Mujādilah, Verse 7

Surah al-Mujādilah, Verse 7 — *"He is with them wherever they are"* — is one of the central verses in the Qur'an that Imām Abu Mansur al-Māturīdī uses to articulate the **Sunni doctrine of Allah's transcendence (tanzīh)** and to decisively refute **anthropomorphism (tajsīm)**. For al-Māturīdī, this verse does not describe physical nearness, spatial presence, or proximity in location; rather, it affirms **Allah's perfect**

knowledge, power, hearing, seeing, and governance, while simultaneously proving that **Allah exists without place, direction, boundary, or form**.

Al-Māturīdī begins by noting that the verse describes Allah as "the fourth" in a private counsel of three, and "the sixth" in a counsel of five, and "with them wherever they are." If such "withness" (*maʿiyyah*) were literal, Allah would be divided into parts, contained in multiple places, or spatially adjacent to bodies — all of which are **impossible** for the Creator. The grammar and context show that Allah's "withness" refers to **His complete knowledge of their secrets, their whispering, their motives, and their deeds**, not physical proximity. Al-Māturīdī emphasises the linguistic reality that *maʿa* in Arabic often indicates **support, oversight, care, and knowledge**, not physical companionship. Thus the verse affirms Allah's *ʿilm* and *qudrah*, not spatial contact.

From this verse, al-Māturīdī formulates a principle foundational to Sunni theology: **Allah existed eternally before creating place, and when He created place, He did not enter it.** The Creator of space cannot be bound by space. To say that Allah is "in a place" implies that He is located, sized, contained, or surrounded. This contradicts the verse *"Laysa ka-mithlihi shay'"* (There is nothing like Him), for only bodies occupy space. Place, direction, movement, and boundary are all characteristics of created, contingent things. If Allah were in a direction — above, below, in front, behind, right, or left — He would resemble creation, which is categorically impossible.

Al-Māturīdī further explains that if Allah were spatially "with" human gatherings, He would continuously **move** as they move, **transition** from place to place, or be **closer** to one group than another. Movement and transition imply change, and change implies contingency. But Allah is eternally perfect, unchanging, and independent. Likewise, if Allah were "everywhere" in a literal sense, this would imply indwelling (ḥulūl) in

bodies, objects, filth, and created spaces — a belief unanimously rejected by Ahl al-Sunnah.

Thus, the Māturīdī interpretation affirms two truths simultaneously:

1. **Allah is absolutely transcendent** — not contained by space, not confined by directions, not seated on the Throne in a bodily manner, and not physically near or far.
2. **Allah is with His creation by His knowledge, power, support, and authority** — He hears their whispers, knows their secrets, and oversees their actions.

This preserves the majesty of Allah while upholding the literal wording of the Qur'an **without likening Allah to creation**. Where the anthropomorphists interpreted verses of "withness," "hand," "face," or "descending" literally, al-Māturīdī asserts that such literalism leads directly to corporealism. The Qur'an speaks in human language to make meanings accessible, yet the meanings referring to Allah's essence are **figurative in the sense of transcendence** — affirming the wording, denying bodily implication.

Al-Māturīdī therefore teaches that Allah's "withness" (*maʿiyyah*) is non-spatial, His "rising over the Throne" (*istiwa'*) is an expression of sovereignty and dominion, His "hand" signifies power or generosity, and His "face" refers to His essence, not bodily features. These readings are not innovations, but protections of divine unity. The Qur'an itself negates bodily meanings through its absolute statements of transcendence: Allah is unlike anything, independent of everything, and not comparable to any created reality.

Finally, this verse highlights Allah's total awareness: *"He will inform them of what they did on the Day of Resurrection."* His "withness" in the world manifests as **perfect witness**, and His transcendence manifests as **perfect justice**. The believer, knowing Allah's constant non-spatial

nearness, cultivates vigilance (*murāqabah*) and sincerity, while rejecting every imagined likeness between the Creator and creation.

Thus, in al-Māturīdī's theology, **Allah is near without spatial closeness, far without distance, above without direction, and with His servants without physical proximity.** His existence transcends all created categories. Verse 7 of Surah al-Mujādilah therefore stands as a decisive refutation of anthropomorphism and a clear affirmation of the timeless Sunni belief:

Allah exists without a place, without direction, without form, and without resemblance to anything that exists.

Surah al-Mujādilah – Verse 8

Arabic:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُواْ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُواْ عَنْهُ وَيَتَنَـٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ
ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ
جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ

Tafsir

"Have you not seen those who were forbidden from secret counsel, yet they return to what they were forbidden and hold secret meetings for sin, aggression, and disobedience to the Messenger? And when they come to you, they greet you with words that Allah has not greeted you with, and they say within themselves: 'Why does Allah not punish us for what we say?' Sufficient for them is Hell, which they will enter to burn therein — and wretched is that destination."

Maturidi Explains

Maturidi explains that this verse refers primarily to the **hypocrites and some of the Jews of Medina**, who held secret meetings to mock the Prophet ﷺ and plot against the believers. Though they had been warned not to engage in conspiratorial speech (*najwā*), they returned to it — using their gatherings for **sin, hostility, and defiance**.

The phrase **"نُهُوا۟ عَنِ ٱلنَّجْوَىٰ"** ("they were forbidden from secret counsel") refers to Allah's earlier command prohibiting private conversations intended for harm or deceit (see verse 10). Instead of heeding the warning, they persisted in whispering about evil (*bi'l-ithm*), aggression (*ʿudwān*), and **disobedience to the Messenger** (*maʿṣiyat al-rasūl*). Maturidi comments that this triad — sin, aggression, and disobedience — symbolises every category of wrongdoing: moral, social, and religious.

The verse continues: **"وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ"** ("When they come to you, they greet you with what Allah has not greeted you with"). Maturidi explains that some among them used distorted forms of greeting — saying, for example, *as-sāmu ʿalayka* ("death be upon you") instead of *as-salāmu ʿalayka* ("peace be upon you") — pretending politeness while concealing malice.

Allah then exposes their inner arrogance: **" وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ"** ("And they say within themselves: 'Why does Allah not punish us for what we say?'"). Maturidi notes that this rhetorical challenge reveals their disbelief; they interpret Allah's patience as proof that their mockery goes unnoticed, while in truth, He defers their punishment as a test.

The verse concludes with **"حَسْبُهُمْ جَهَنَّمُ"** ("Hell is sufficient for them"). Maturidi explains that *ḥasbuhum* means "enough to requite them fully." Their own words and arrogance seal their fate; they will face humiliation and retribution in the Fire. The phrase **"فَبِئْسَ ٱلْمَصِيرُ"** ("and wretched is the destination") underscores the completeness of their loss — not only destruction, but disgrace.

Maturidi's Insights

- **Moral Degeneration Through Rebellion:**
  Maturidi emphasises that defiance of divine command leads to spiritual decay. Those who reject earlier warnings become more entrenched in sin. The phrase "then they return to what they were forbidden" signifies persistence in hypocrisy — knowing the truth, yet deliberately opposing it. This type of sin is greater than ignorance, for it combines **knowledge with arrogance**.

- **The Nature of Evil Counsel:**
  The Qur'an condemns not private conversation itself but **using secrecy for evil intent**. Maturidi explains that *najwā* is a neutral act — its morality depends on purpose. When used for sincerity, charity, or counsel, it is virtuous; when used for plotting, it is corruption. The hypocrites turned a social custom into a tool of division, thus their gatherings became gatherings of sin.

- **Disobedience to the Messenger:**
  Maturidi notes that *maʿṣiyat al-rasūl* (disobedience to the Messenger) includes rejecting his commands, mocking his person, or undermining his authority. To oppose the Prophet ﷺ is to oppose Allah, for the Messenger speaks only through revelation. Thus, even a verbal insult carries spiritual consequence.

- **Divine Patience Misunderstood:**
  Their inner question — "Why does Allah not punish us for what we say?" — reflects the blindness of arrogance. Maturidi explains that **Allah's delay in punishment** is a sign of mercy and wisdom, not approval. The hypocrites mistake forbearance for neglect, but in truth, their deeds are being recorded for an inescapable reckoning.

- **Speech as a Moral Mirror:**
  The misuse of greetings illustrates the **power of the tongue** in revealing the heart. Their words betray their hypocrisy: outward civility masking inward hostility. Maturidi frequently reminds that a believer's tongue mirrors the purity of his heart, while duplicity in speech signals corruption of faith.

- **Theological Reflection:**
  Maturidi uses this verse to refute those who deny Allah's knowledge of hidden speech. The hypocrites whispered privately, yet Allah revealed their exact words and thoughts — proof that **divine knowledge penetrates every secret**.
  It also establishes that **mockery of the Prophet** ﷺ, even if uttered in jest or coded language, constitutes disbelief (*kufr*), for it mocks the message of Allah Himself.

- **Cross-References:**
  - *al-Mujādilah 58:10* — "Secret counsel is only from Satan, that he may grieve the believers."
  - *al-Munāfiqūn 63:1–4* — exposes the hypocrisy of false speech and deceitful oaths.
  - *al-Tawbah 9:65–66* — when the hypocrites mocked the Prophet ﷺ and said, "We were only talking idly and playing," Allah replied, "Do not make excuses; you have disbelieved after your belief."

- **Spiritual Lesson:**
  Maturidi concludes that this verse reveals the **danger of duplicity** — when the heart harbours hostility while the tongue feigns faith. Such behaviour corrupts the soul and destroys sincerity.
  The believer, in contrast, is one whose public and private selves are consistent — his words are a reflection of his heart, his speech

an act of worship. Awareness that **Allah hears the whispers of gatherings and the whispers of hearts** guards the servant from hypocrisy and cultivates truthfulness in every word.

Surah al-Mujādilah – Verse 9

Arabic:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَـٰجَيْتُمْ فَلَا تَتَنَـٰجَوْاْ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَـٰجَوْاْ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ

Tafsir

"O you who believe! When you hold private counsel, do not do so for sin, aggression, or disobedience to the Messenger; but hold counsel for righteousness and piety. And fear Allah, to Whom you will all be gathered."

Maturidi Explains

After condemning the hypocrites' secret plotting in the previous verse, Maturidi explains that this verse now **instructs the believers on the correct ethics of private conversation**. The address "O you who believe" re-establishes honour for the faithful, distinguishing their gatherings from the hypocrites' councils of deceit.

The command **"فَلَا تَتَنَاجَوْاْ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ"** ("do not converse secretly for sin, aggression, or disobedience to the Messenger") forbids three specific motives for secret speech:

1. **Sin (ithm)** – moral corruption or transgression against Allah's law.
2. **Aggression (ʿudwān)** – plotting harm or injustice toward others.
3. **Disobedience to the Messenger** – undermining or contradicting prophetic command.

Maturidi observes that these three terms collectively encompass **all forms of wrongdoing**, whether personal, social, or religious. A believer's speech must never conceal what would shame him if made public.

In contrast, Allah commands: **"وَتَنَـٰجَوْاْ بِٱلْبِرِّ وَٱلتَّقْوَىٰ"** ("but hold counsel for righteousness and piety"). *Birr* denotes benevolence and doing good to others, while *taqwā* signifies restraint from sin. Thus, the Qur'an replaces secrecy for evil with secrecy for good — counsel for reconciliation, charity, or the protection of another's honour.

Maturidi explains that the prohibition here is not of *najwā* itself but of its misuse. The Prophet ﷺ himself often held private counsel for **just and beneficial purposes** — planning defence, charity, or advice — but always within the limits of sincerity and trust.

The verse concludes: **"وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ"** ("and fear Allah, to Whom you will all be gathered"). Maturidi reads this as the **moral foundation** of all counsel: since believers will be resurrected before Allah, every word they speak is recorded and will be judged. The remembrance of the gathering (*ḥashr*) ensures purity of motive and discipline of speech.

Maturidi's Insights

- **Speech as a Trust:**
  Maturidi stresses that conversation is an *amānah* (trust). Private discussions should serve truth, not treachery. When words are spoken in secrecy, their moral weight increases, for hidden speech either strengthens unity or undermines it.
- **Balancing Social Discretion and Transparency:**
  The command does not forbid confidentiality itself — Islam values discretion in sensitive matters — but condemns secrecy that causes harm or division. The believer maintains confidentiality for good

(to protect honour, mediate peace, or give sincere counsel) but avoids secrecy born of deceit.

- **The Ethical Pair — *Birr* and *Taqwā*:**
  Maturidi explains that *birr* represents outward virtue, and *taqwā* represents inward restraint. Together, they form the complete moral framework of speech and action: the believer promotes good while guarding against sin. Secret counsel guided by *birr wa-taqwā* becomes worship, not wrongdoing.

- **Fear of Accountability:**
  The closing reminder — "to Him you will be gathered" — transforms etiquette into theology. Maturidi notes that awareness of resurrection gives weight to the smallest words. Since private speech will be exposed on the Day of Judgment, wisdom lies in speaking only what one would wish Allah to reveal.

- **Theological Significance:**
  Maturidi contrasts this verse with the previous one to show the **Qur'an's method of moral contrast** — first exposing evil, then teaching virtue. By addressing the believers directly, Allah honours them with guidance that the hypocrites forfeited.
  The verse also refutes both extremes:
  - Those who believe secrecy can conceal sin from Allah.
  - Those who think all counsel must be public, denying the value of modest privacy.

- **Cross-References:**
  - *al-Ḥujurāt 49:12* — "Do not spy or backbite; would one of you like to eat the flesh of his brother?"
  - *al-Nisāʾ 4:114* — "There is no good in much of their private conversation, except those who enjoin charity or reconciliation."

- *al-Mujādilah 58:10* — continues this theme, describing the origin of harmful secrecy as from Satan.

- **Spiritual Lesson:**
  For Maturidi, this verse defines the believer's tongue as a mirror of his heart. When gatherings are guided by *birr* and *taqwā*, they become sources of mercy and unity. When filled with suspicion or harm, they become tools of Satan. Thus, the believer's private and public speech should be alike — **truthful, sincere, and mindful of Allah's presence.**

Surah al-Mujādilah – Verse 10

Arabic:

إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَـٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

Tafsir

"Secret counsel is only from Satan, that he may grieve those who believe; yet he cannot harm them in anything except by Allah's permission. So let the believers place their trust in Allah."

Maturidi Explains

Maturidi explains that this verse reveals the **psychological and spiritual dimension** of *najwā* (secret conversation). After forbidding believers from using secrecy for sin, this verse clarifies that **malicious whispering and harmful secrecy originate from Satan**, whose aim is to disturb the hearts of the faithful.

The expression ***"innamā an-najwā mina 'sh-shayṭān"*** — "Secret counsel is from Satan" — does not mean that every private discussion is evil; rather, it refers to secret gatherings that breed suspicion, fear, and division among the believers. Maturidi explains that Satan exploits human secrecy to instil anxiety and mistrust, whispering that others conspire behind one's back. His method is not through open force but subtle suggestion, corrupting relationships and sowing unease.

The purpose clause ***"li-yaḥzuna alladhīna āmanū"*** — "that he may grieve those who believe" — reveals Satan's goal: not to overpower the believers, but to trouble their hearts and weaken their confidence. Maturidi draws attention to the precision of the word *yaḥzun* — "to grieve," not "to destroy." Satan's success lies in making the believer anxious, distracted, and distrustful, not in granting him real harm.

Allah then reassures: ***"wa-laysa bi-ḍārrīhim shay'an illā bi-idhnillāh"*** — "He cannot harm them in anything except by Allah's permission." Maturidi explains that this is both a theological safeguard and a comfort. All harm, even that which arises through human intrigue or whispering, operates only within the scope of divine decree. Satan's influence has no independent power; it functions only as a test, never as compulsion.

The verse ends with: ***"wa-ʿalā Allāhi fa-l-yatawakkali 'l-mu'minūn"*** — "And upon Allah let the believers place their trust." Maturidi interprets *tawakkul* (trust) as reliance with active obedience — not passive surrender. The believer must strive to uphold sincerity and guard the heart from suspicion, while trusting that Allah's protection surrounds him against unseen plots and inner fear.

Maturidi's Insights

- **The Nature of Satanic Influence:**
  Maturidi explains that Satan's power lies not in coercion but **in**

deception and suggestion (*waswasah*). He instigates secrecy, gossip, and suspicion to separate believers and disturb their peace. Yet his whispers remain powerless unless the heart accepts them. This verse thus exposes Satan's tactics and simultaneously limits his authority.

- **Psychological Wisdom:**
  The Qur'an here addresses the **emotional harm of secrecy** — the anxiety it causes to others. Maturidi notes that even when no harm is intended, whispering in the presence of others can generate fear and sadness. Islam therefore teaches social transparency and reassurance as acts of mercy.
- **Theological Balance:**
  Maturidi beautifully highlights the balance between **human responsibility and divine decree** in this verse:
    - Satan tempts, but Allah allows only as a test.
    - Believers remain accountable for guarding their hearts and resisting whispers.
    - Divine permission (*bi idhn Allāh*) affirms that **nothing occurs outside Allah's will**, ensuring the believer's ultimate security.
- **Meaning of Tawakkul (Trust):**
  For Maturidi, true *tawakkul* is not abandoning effort but relying upon Allah **after fulfilling one's moral duty**. The believer acts righteously, guards his speech, avoids suspicion, and leaves the unseen to Allah. Trust here is both *spiritual fortitude* and *theological affirmation* — faith that protection belongs solely to Allah, not to one's own precautions.
- **Spiritual Protection Against Whispering:**
  Maturidi connects this verse to the broader Qur'anic teaching:

remembrance of Allah and sincerity repel Satan. When the believer engages in truthful and beneficial *najwā* — counsel for goodness and piety — Satan's influence collapses, for he thrives only on secrecy born of malice or fear.

- **Cross-References:**
  - *al-Nisāʾ 4:114* — "There is no good in much of their secret talk except one who enjoins charity or reconciliation between people."
  - *al-Aʿrāf 7:200* — "If a whisper from Satan touches you, seek refuge with Allah."
  - *al-Naḥl 16:99–100* — "Indeed, he has no authority over those who believe and rely upon their Lord."
- **Spiritual Lesson:**
  Maturidi concludes that this verse transforms social etiquette into spiritual vigilance. It teaches that the believer's heart should remain serene, unshaken by gossip or fear, for **Satan's whispers are powerless before the light of tawakkul**. When believers trust Allah, no secret harms them, no plot succeeds, and no anxiety endures — for **faith disarms the whisperer, and divine permission alone governs all outcomes.**

Surah al-Mujādilah – Verse 11

Arabic:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَـٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَـٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ

Tafsir

"O you who believe! When it is said to you, 'Make room in assemblies,' then make room, Allah will make room for you. And when it is said, 'Rise up,' then rise; Allah will raise those among you who believe, and those who have been given knowledge, in degrees. And Allah is fully aware of all that you do."

Maturidi Explains

Maturidi notes that this verse shifts from the previous warnings about harmful gatherings to a lesson in **etiquette, humility, and respect within assemblies**, particularly in the presence of the Prophet ﷺ.

The command **"تَفَسَّحُوا۟ فِى ٱلْمَجَـٰلِسِ"** ("make room in assemblies") was revealed, according to early narrations, when some companions were reluctant to move and make space for others in gatherings of knowledge or Friday sermons. Maturidi explains that the instruction carries both **literal and moral dimensions**:

- Literally — to make physical space for newcomers;
- Morally — to open one's heart with generosity and remove arrogance or possessiveness over status and proximity to the Prophet ﷺ.

The promise **"يَفْسَحِ ٱللَّهُ لَكُمْ"** ("Allah will make room for you") indicates that obedience in small acts of courtesy brings **expansiveness in worldly and spiritual affairs**. Maturidi observes that Allah's "making room" extends beyond physical space — it encompasses **ease in provision, elevation in faith, and breadth in mercy**.

The second command, **"وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟"** ("and when it is said, 'Rise up,' then rise"), teaches discipline and responsiveness. Whether commanded to stand for prayer, for the Prophet ﷺ, or to make room for others, believers must respond promptly without pride or hesitation.

The verse thus forms part of Islam's broader ethos of **respect, order, and readiness to serve**.

Allah then promises: **"يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍ"** — "Allah will raise those who believe among you, and those endowed with knowledge, in degrees." Maturidi interprets this as a twofold elevation:

- **Faith (īmān)** grants moral dignity and nearness to Allah.
- **Knowledge (ʿilm)** grants understanding and leadership in guidance.
  The more a person combines sincere faith with deep knowledge, the higher his rank.

Finally, the closing statement ***"wa-Allāhu bimā taʿmalūna khabīr"*** reminds that Allah is fully aware of both outward manners and inward motives. True humility lies in acting from sincerity, not for recognition.

Maturidi's Insights

- **Etiquette as Faith in Action:**
  Maturidi emphasises that the Prophet's assemblies were schools of manners as well as knowledge. Courtesy, deference, and readiness to obey are themselves signs of belief. The one who humbles himself for Allah's sake is elevated by Allah.
- **Divine Reciprocity:**
  The phrase "make room, Allah will make room for you" expresses a **law of reciprocity**: those who ease the way for others find ease from Allah. Maturidi interprets this not only in social terms but spiritually — generosity of heart brings expansion of faith and tranquillity of soul.
- **Discipline in Obedience:**
  "Rise when told to rise" trains the believer to obey commands promptly, mirroring obedience to revelation itself. The verse thus

connects **social order** to **religious submission** — one who resists minor instruction risks arrogance in major ones.

- **Superiority of Knowledge Joined with Faith:**
  Maturidi highlights that **knowledge without faith breeds arrogance**, while faith without knowledge lacks depth. Hence Allah mentions both together: true rank belongs to those who unite knowledge with humility. Such people guide others, not through lineage or wealth, but through understanding and sincerity.
- **Theological Reflection:**
  The verse refutes both the **Jahmiyyah**, who denied gradations in spiritual rank, and the **fatalists**, who claimed status is fixed. Maturidi affirms that Allah raises people *by their actions*, faith, and knowledge — all acquired through choice within divine decree. Thus, moral effort has real consequence in divine evaluation.
- **Cross-References:**
  - *al-Zumar 39:9* — "Are those who know equal to those who do not know?"
  - *Āl ʿImrān 3:139* — "Do not lose heart, for you will be superior if you are believers."
  - *al-Mujādilah 58:12* (next verse) — continues teaching humility and etiquette in the Prophet's presence.
- **Spiritual Lesson:**
  Maturidi concludes that gatherings of faith thrive on **humility, respect, and openness**. Making space for others is not mere courtesy but worship; standing when commanded reflects submission to divine order; seeking knowledge uplifts the soul. The believer's honour lies not in position within an assembly, but

in **sincerity before Allah, Who raises ranks by faith and knowledge.**

Surah al-Mujādilah – Verse 12

Arabic:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَـٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Tafsir

"O you who believe! When you privately consult the Messenger, offer something in charity before your consultation. That is better for you and purer. But if you do not find the means, then indeed Allah is Forgiving and Merciful."

Maturidi Explains

Maturidi explains that this verse was revealed to **teach etiquette and reverence toward the Prophet** ﷺ, especially regarding private conversations with him. In Medina, some believers and hypocrites would frequently approach the Prophet ﷺ for private discussions — some sincerely seeking counsel, others merely to display closeness or occupy his time.

Allah therefore legislated that before engaging in *najwā* (private counsel) with the Messenger, one should **offer charity** (*ṣadaqah*). This command served several purposes:

1. **To purify intention** — ensuring that one approached the Prophet ﷺ for guidance, not prestige.
2. **To show respect** — acknowledging the Prophet's time and position.

3. **To discipline the community** — discouraging frivolous or excessive private conversation that burdened him.

The command **"فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً"** ("offer something in charity before your consultation") establishes the principle that access to sacred knowledge and guidance should be coupled with humility and service. Maturidi notes that *ṣadaqah* here is not a fee but a **gesture of sincerity** — an act that cleanses the heart of pride and greed before seeking the Prophet's counsel.

The verse then states: **"ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ"** ("that is better for you and purer"). Maturidi interprets *khayr* as referring to **spiritual benefit**, and *aṭhar* as **moral purification**. Giving charity before speech purifies both wealth and soul, transforming private counsel into an act of worship.

Finally, Allah softens the ruling: **"فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ"** ("and if you do not find [means], then indeed Allah is Forgiving and Merciful"). Maturidi explains that this concession reveals divine mercy — the command was not to impose hardship but to train character. When believers demonstrated discipline and reverence, Allah later abrogated the obligation (as stated in the next verse), keeping only the moral lesson intact.

Maturidi's Insights

- **Purpose of the Command:**
  Maturidi emphasises that this ruling was **educational, not punitive**. It tested sincerity: only those who genuinely valued the Prophet's guidance would approach him after giving charity. The hypocrites, motivated by vanity, withdrew — exposing their true intentions.
- **Charity as Spiritual Preparation:**
  The act of giving before speaking symbolises humility before

divine knowledge. Maturidi notes that worldly etiquette requires offering a gift before entering the presence of kings; how much more deserving is the Messenger of Allah ﷺ of honour through generosity and purity of heart.

- **Moral Refinement:**
  The phrase "better and purer for you" teaches that charity refines both **spiritual motive** and **social conduct**. It reminds believers that knowledge and closeness to the Prophet are privileges that demand moral cleanliness, not entitlement.

- **Theological Dimension:**
  Maturidi observes that by connecting *ṣadaqah* to *najwā*, Allah establishes a principle of **linking worship to ethical behaviour**. Acts of devotion are perfected through acts of service. This integration of law, etiquette, and spirituality epitomises the Qur'an's comprehensive moral vision.

- **Divine Mercy and Gradual Instruction:**
  The abrogation of this command (as clarified in verse 13) demonstrates Allah's **gentle pedagogy**. Once the community internalised respect and discipline, the obligation was lifted. Maturidi comments that this reflects divine wisdom: Allah trains hearts gradually, not through sudden imposition.

- **Refutation of Misinterpretation:**
  Some groups later used this verse to claim that religious counsel should always be paid for. Maturidi refutes this, clarifying that the intent was **moral purification**, not transactional exchange. True knowledge and spiritual counsel remain gifts from Allah, not commodities.

- **Cross-References:**

- *al-Tawbah 9:103* — "Take charity from their wealth to purify them and cause them to grow."
- *al-Nūr 24:63* — "Do not make the calling of the Messenger among yourselves like the calling of one another."
- *al-Ḥujurāt 49:1–2* — "Do not raise your voices above the voice of the Prophet."

- **Spiritual Lesson:**
  Maturidi concludes that this verse reveals the **adab (etiquette)** of approaching divine authority. Sincerity must precede speech, humility must accompany learning, and charity must purify intention.
  When the believer gives before speaking and purifies before seeking, his words and deeds ascend with barakah. Thus, the verse teaches that **honour lies not in proximity to the Prophet ﷺ, but in approaching him with purity of heart and reverence for his mission.**

Surah al-Mujādilah – Verse 13

Arabic:

أَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ

Tafsir

"Were you afraid to offer charity before your private consultation? Since you did not do so — and Allah has turned to you in mercy — then establish the prayer, give the zakah, and obey Allah and His Messenger. And Allah is fully aware of what you do."

Maturidi Explains

Maturidi explains that this verse **abrogates** the previous command (verse 12) requiring charity before private counsel with the Prophet ﷺ. It also provides insight into the **moral purpose** behind that temporary rule.

The rhetorical question **"أَأَشْفَقْتُمْ"** ("Were you afraid?") exposes a human weakness — reluctance to part with wealth even in small amounts. Maturidi notes that *ashfaqtum* here implies both **fear of loss** and **hesitation out of stinginess**. The command in the previous verse was light, yet it revealed the inner state of hearts: who valued proximity to the Prophet ﷺ sincerely, and who approached out of vanity or self-interest.

Allah then says, **"فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ"** ("Since you did not do so, and Allah has turned to you in mercy"). Maturidi interprets *tāba Allāhu ʿalaykum* not as repentance from sin, but as **divine leniency and removal of difficulty**. Allah "turned toward" the believers with mercy by **lifting the command**, once its moral purpose had been fulfilled.

He observes that the phrase indicates both **forgiveness for hesitation** and **gratitude accepted for partial obedience** — Allah pardoned their reluctance while preserving the spiritual lesson: respect for the Prophet ﷺ and generosity before seeking knowledge.

The verse then reaffirms the essentials of faith:
"فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ" — "Then establish prayer, give zakah, and obey Allah and His Messenger."
Maturidi comments that this shift from a specific etiquette to universal obligations teaches a principle: **temporary commands train the heart, but lasting duties perfect the soul**. The command to prayer, charity,

and obedience is permanent and central, forming the foundation of righteousness after lesser tests.

The conclusion **"وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ"** — "And Allah is fully aware of what you do" — affirms divine awareness of inner motives. Maturidi explains that *al-Khabīr* denotes knowledge of hidden intentions; Allah knows whether one's hesitation was from genuine hardship or from attachment to wealth.

Maturidi's Insights

- **Wisdom of Abrogation:**
  Maturidi clarifies that divine abrogation (*naskh*) is not contradiction but **graduated mercy**. Allah legislates to cultivate virtue, then removes the burden once the lesson is learned. In this case, the requirement to give charity before speaking with the Prophet ﷺ served to refine sincerity and discipline. Once believers internalised these virtues, the rule was lifted — a sign of Allah's compassion, not inconsistency.
- **Exposure of Hypocrisy:**
  The brief command distinguished the sincere from the hypocritical. Those who sought the Prophet ﷺ purely for status withdrew when asked to give charity, while the sincere continued willingly. Maturidi points out that divine law often functions as a **moral sieve**, revealing the truth of hearts through simple commands.
- **The Link Between Wealth and Faith:**
  Fear of spending reflects attachment to the world. By asking for charity before counsel, Allah reminded believers that access to prophetic wisdom requires detachment from materialism. Faith

matures when one prefers the company of the Prophet ﷺ over wealth — even in a small token offering.

- **From Temporary to Timeless Duties:**
  The closing command — "Establish prayer and give zakah" — symbolises permanence after a temporary test. Maturidi comments that while particular rulings may pass, the **spirit of obedience** remains eternal. The believer's life revolves around these three anchors: worship (*ṣalāh*), generosity (*zakāh*), and submission (*ṭāʿah*).

- **Theological Reflection:**
  This verse demonstrates the harmony of divine wisdom: mercy expressed through law, correction through gentleness, and testing without injustice. Allah's *khubrah* (complete awareness) encompasses outward acts and inward motives alike. Hence, the believer's excellence lies not only in obedience but in **purity of intention** behind that obedience.

- **Cross-References:**
  - *al-Baqarah 2:286* — "Allah does not burden a soul beyond its capacity."
  - *al-Tawbah 9:103* — Charity purifies wealth and soul.
  - *al-Ḥujurāt 49:2* — "Do not raise your voices above the Prophet's voice," another verse of discipline expressing reverence toward the Messenger ﷺ.

- **Spiritual Lesson:**
  Maturidi concludes that the lesson of this verse is **balance between reverence and mercy**. Allah teaches, disciplines, and then relieves — shaping the believer's character without hardship. What remains enduring is obedience, humility, and sincerity.
  The true follower honours the Prophet ﷺ not merely through words or nearness, but through **continued prayer, generosity, and**

loyal submission. In this way, divine mercy and human obedience meet in harmony, and **knowledge becomes a path to purification, not pride.**

Surah al-Mujādilah – Verse 14

Arabic:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ

Tafsir

"Have you not seen those who ally themselves with a people upon whom Allah's wrath has descended? They are neither of you nor of them, and they swear to falsehood while they know it."

Maturidi Explains

Maturidi explains that this verse exposes the **hypocrites of Medina** who maintained covert alliances with the **Jews**—those described as a people "upon whom Allah's wrath has descended." Though they claimed to be Muslims outwardly, they secretly supported the enemies of Islam, betraying both faith and community.

The opening phrase **"أَلَمْ تَرَ"** ("Have you not seen?") is rhetorical, calling the Prophet ﷺ and the believers to reflect upon these people's duplicity. Maturidi notes that the verse highlights both **moral and theological corruption** — outward hypocrisy concealing inward disbelief.

The statement **"تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم"** ("They allied with a people upon whom Allah's wrath has descended") refers to deliberate loyalty — *tawallī* — meaning **adopting the cause, counsel, and approval** of those

who oppose Allah's revelation. Maturidi clarifies that this alliance was not political diplomacy but **spiritual alignment and moral sympathy** with the enemies of truth.

The Qur'an declares: **"مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ"** ("They are neither of you nor of them"). Maturidi interprets this as describing the inner emptiness of the hypocrites — they belong to no true community because **faith requires sincerity, and deceit destroys belonging**. Outwardly they live among believers; inwardly they incline toward disbelief.

Then Allah exposes them: **"وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ"** ("They swear to falsehood while they know it"). Maturidi explains that this is the height of hypocrisy: lying under oath knowingly. The verse illustrates that their speech had become a tool of deceit — swearing falsely to maintain their standing among Muslims, despite inner disloyalty.

Thus, the verse unmasks their reality: not Muslims nor Jews, but opportunists — serving neither truth nor loyalty, only self-interest.

Maturidi's Insights

- **Dual Allegiance as Spiritual Betrayal:**
  Maturidi emphasises that the core of hypocrisy is **split loyalty** — claiming faith while befriending disbelief. Islam demands sincerity of allegiance (*walāʾ*) to Allah and His Messenger ﷺ. The hypocrite attempts to straddle both sides, pleasing neither, for duplicity corrupts the heart and nullifies faith.
- **The Meaning of "Wrath of Allah":**
  The phrase *"**ghaḍiba Allāhu ʾalayhim**"* ("Allah's wrath has descended upon them") describes a state of **divine rejection**, not emotional anger. Maturidi explains that Allah's wrath signifies **withdrawal of mercy and guidance** — the opposite of divine favour. Those who opposed revelation and plotted against

prophets live under this spiritual punishment, and those who support them share in their fate.

- **False Oaths as a Sign of Kufr:**
  The hypocrites' swearing "while they know" underscores their deliberate deceit. Maturidi notes that lying under oath is among the gravest sins, but doing so knowingly and persistently constitutes disbelief (*kufr ʿamalī* leading to kufr iʿtiqādī). It demonstrates contempt for Allah's name, which they invoke falsely.

- **Social Implications:**
  By aligning with those whom Allah has condemned, the hypocrites eroded the unity and moral confidence of the Muslim community. Maturidi warns that hypocrisy always disguises itself as moderation or diplomacy but in truth serves corruption. True believers can engage peacefully with others, but they never betray the cause of truth or compromise its principles.

- **Theological Reflection:**
  Maturidi stresses that this verse distinguishes between **coexistence** and **loyalty**. Islam does not forbid peaceful relations or justice toward non-Muslims (as clarified in *al-Mumtaḥanah 60:8*), but it forbids *tawallī* — the inner alliance of affection and approval with those who oppose revelation. Loyalty belongs only to Allah, His Messenger, and the believers.

- **Cross-References:**
  - *al-Māʾidah 5:51* — "Do not take the Jews and Christians as allies; they are allies of one another." (interpreted as moral loyalty, not political coexistence).
  - *al-Nisāʾ 4:138–140* — exposes the hypocrites who mock the believers yet seek their company.

- *al-Munāfiqūn 63:1–4* — portrays the same type of false oath and duplicity among the hypocrites.

- **Spiritual Lesson:**
  Maturidi concludes that the essence of this verse lies in **integrity and sincerity**. Faith cannot coexist with duplicity; the heart that divides its allegiance between Allah and His enemies becomes void of light.
  The believer's loyalty is measured not by words or claims but by **truthfulness of intention** and **constancy of support for truth**. Hypocrisy promises safety through compromise but delivers only isolation — neither accepted by the people of faith nor by the deniers.

Surah al-Mujādilah – Verse 15

Arabic:

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ

Tafsir

"Allah has prepared for them a severe punishment. Indeed, evil is that which they used to do."

Maturidi Explains

Following the exposure of the hypocrites in the previous verse, Maturidi explains that this verse declares their **final outcome** — a punishment already prepared by Allah for their persistent deceit and inner betrayal. The phrase **"أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا"** ("Allah has prepared for them a severe

punishment") signifies that their retribution is **certain, fixed, and decreed** — not pending discovery or doubt.

Maturidi draws attention to the word *aʿadda* ("prepared"), noting that it implies **preordination and readiness**. This is not a punishment being devised after judgment, but one that already awaits those who choose hypocrisy. It reflects Allah's perfect foreknowledge and justice — that every category of deed has its fitting recompense prepared in advance.

The phrase **"إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ"** ("Indeed, evil is that which they used to do") expresses divine condemnation of their actions, not merely their disbelief. Maturidi notes that the Qur'an often couples disbelief with moral corruption — lying, betrayal, arrogance, and mockery — showing that **sin and disbelief feed one another**.

Here, "what they used to do" refers specifically to:

1. Their deceitful oaths taken in Allah's name while knowing they lied.
2. Their alliance with those whom Allah had condemned.
3. Their pretense of faith while harbouring enmity against the believers.

Maturidi explains that hypocrisy (*nifāq*) is more severe than open disbelief because it adds **falsehood to rejection**. The disbeliever denies openly; the hypocrite conceals disbelief beneath false allegiance, corrupting faith from within. Hence, the punishment is "severe" — for hypocrisy injures both truth and community.

Maturidi's Insights

- **Certainty of Divine Justice:**
  Maturidi highlights that Allah's preparation of punishment (*aʿadda Allāh*) signifies **absolute certainty** — there is no delay, doubt, or

change. Allah's decree aligns perfectly with His knowledge of human choice. Those who persist in hypocrisy have chosen a path that leads inevitably to torment.

- **Evil as Habitual Action:**
  The use of the verb *kānū yaʿmalūn* ("they used to do") implies habitual behaviour, not an isolated lapse. Maturidi observes that hypocrisy is rarely momentary; it becomes a way of life, an identity. By repetition, sin becomes nature, and moral sensitivity dies — hence their deeds are described as *sāʾa* ("truly evil").

- **Moral Accountability:**
  The verse reminds that hypocrisy is a moral failing, not merely a theological error. These people *knew* the truth, swore falsely, and betrayed trust. Their punishment is not arbitrary but **proportional to their deliberate deception**. Divine justice measures both intention and persistence.

- **Theological Implication:**
  Maturidi uses this verse to refute fatalists who deny human freedom. If their punishment were predestined without moral choice, Allah would not call their deeds "evil." The attribution of wrongdoing (*mā kānū yaʿmalūn*) confirms that **humans are responsible for their acts**, even as Allah's knowledge encompasses them eternally.

- **Contrast with Believers:**
  Maturidi contrasts the hypocrites' fate with the preceding verse's moral lesson for believers — sincerity, generosity, and obedience. As hypocrisy leads to degradation and torment, sincerity leads to mercy and elevation. The Qur'an alternates between warning and promise to balance fear and hope.

- **Cross-References:**

- *al-Nisāʾ 4:145* — "Indeed, the hypocrites will be in the lowest depths of the Fire."
- *al-Tawbah 9:77* — "So He caused hypocrisy to follow in their hearts until the day they meet Him, because they broke their promise to Allah."
- *al-Mujādilah 58:19–20* — later verses that further describe their spiritual loss and punishment.

- **Spiritual Lesson:**
  Maturidi concludes that the verse teaches believers to fear the subtle beginnings of hypocrisy: false speech, duplicity in allegiance, and neglect of conscience. Hypocrisy begins as concealment of truth and ends as blindness to truth.
  The severe punishment prepared for them reminds the believer that **faith without sincerity, and speech without truth, destroy the soul**. True safety lies in integrity — aligning heart, word, and deed under the light of divine guidance.

Surah al-Mujādilah – Verse 16

Arabic:

ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ عَذَابٞ مُّهِينٞ

Tafsir

"They took their oaths as a shield and thus turned others away from the path of Allah. So for them is a humiliating punishment."

Maturidi Explains

Maturidi explains that this verse continues the description of the **hypocrites** whose deceit extended beyond self-protection to the active corruption of others. The expression **"ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ"** ("They took their oaths as a shield") depicts how they used **false oaths** as cover — swearing allegiance to Islam while concealing disbelief. Their oaths became a *junnah* (shield) — not to protect truth, but to **guard themselves from exposure** and **gain worldly security** among the believers.

The consequence follows: **"فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ"** ("and thus they turned others away from the path of Allah"). Maturidi points out that hypocrisy never remains inward; it inevitably **spreads confusion and repels others from faith**. By pretending to be Muslim while mocking or undermining belief, they discouraged sincere seekers, distorted Islam's image, and weakened communal resolve.

The phrase **"فَلَهُمۡ عَذَابٞ مُّهِينٞ"** ("so for them is a humiliating punishment") mirrors the crime: since they sought honour through deceit, their punishment is humiliation — disgrace before creation and in the Hereafter. Maturidi notes that the Qur'an often pairs "painful" (*alīm*) and "humiliating" (*muhīn*) punishment respectively with **rebellion and hypocrisy**: pain for open sin, humiliation for hidden deceit.

Maturidi's Insights

- **Oaths as Instruments of Deceit:**
  Maturidi explains that an *oath* (*yamīn*) is meant to confirm truth and bind conscience, but when misused, it becomes a veil for lies. The hypocrites swore by Allah to gain the believers' trust, concealing disbelief beneath solemn language. This perversion of the sacred word demonstrates profound moral corruption.
- **The Nature of Hypocritical Speech:**
  Their oaths served not only self-protection but propaganda — they

misled others by projecting piety while opposing revelation. Maturidi writes that such hypocrisy is worse than open disbelief, for it **deceives hearts under the guise of faith**. Hence, their sin includes both **lying to Allah** and **misguiding His servants**.

- **Moral Psychology of Hypocrisy:**
  Hypocrites swear easily because they no longer feel the gravity of divine names. When the heart is dead, sacred words become empty formulae. Maturidi warns that frequent, casual oaths desensitize conscience, leading from exaggeration to outright falsehood — a path to hypocrisy.

- **Turning Away from the Path of Allah:**
  The phrase *ṣaddū ʿan sabīl Allāh* means not only direct prevention but also **discouragement through example and attitude**. Hypocrites turned others away by their cynicism, inconsistency, and worldly greed, making religion seem burdensome or false. Maturidi emphasises that every believer who misrepresents Islam through bad character participates in this crime to some degree.

- **Divine Retribution by Contrast:**
  Their punishment is "humiliating" because their sin was deceit motivated by pride. As they sought esteem among people, they will face disgrace before all creation. The symmetry of justice — humiliation for those who mocked truth — reflects Allah's perfect equity (*ʿadl*).

- **Theological Reflection:**
  Maturidi uses this verse to reinforce that **faith is inseparable from sincerity**. Outward confession without inner conviction does not protect from divine judgment. Likewise, Allah's knowledge encompasses the unseen; no false oath can conceal disbelief from Him. The verse refutes any notion that faith is mere utterance (*qawl*) without heart's assent (*taṣdīq*).

- **Cross-References:**
    - *al-Mujādilah 58:14* — their allegiance to those under Allah's wrath.
    - *al-Munāfiqūn 63:2* — "They took their oaths as a cover, and so they averted people from the way of Allah."
    - *al-Naḥl 16:94* — "Do not use your oaths as deception among yourselves, lest a foot slip after being firmly planted."
- **Spiritual Lesson:**
  Maturidi concludes that this verse warns against **using religion as a tool for worldly gain**. When faith becomes performance and oaths become strategy, the heart loses reverence for Allah. True faith requires transparency — words that match deeds and allegiance that matches belief.
  The believer must guard his speech, remembering that every oath invokes Allah's name as witness; thus, **false swearing is not defence but self-condemnation**. The path of sincerity grants honour, while hypocrisy ends only in humiliation.

Surah al-Mujādilah – Verse 17

Arabic:

لَن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ

Tafsir

"Neither their wealth nor their children will benefit them in anything against Allah. They are the companions of the Fire, and they will abide therein forever."

Maturidi Explains

Maturidi explains that this verse highlights the **total futility of the hypocrites' worldly securities**. The hypocrites relied on **wealth**, **children**, and their supposed alliances to protect themselves from consequences. They imagined that material abundance or social influence would shield them.

Allah refutes this illusion: **"لَن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ"** ("Their wealth will not avail them") — wealth that they hoarded, used falsely, or spent to manipulate. Maturidi emphasises that wealth is not inherently evil, but becomes a cause of ruin when used to deceive, distract, or oppose divine truth.

Likewise, **"وَلَآ أَوْلَـٰدُهُم"** ("nor their children") — referring both to lineage pride and numerical strength — will offer no protection. In pre-Islamic culture, children were considered a form of power, honour, and defence. The hypocrites imagined that their families or tribal connections would insulate them from punishment. Maturidi explains that on the Day of Judgment, **every soul stands alone**, stripped of worldly ties.

The declaration **"أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ"** ("They are the companions of the Fire") designates them as *inhabitants*, not merely visitors. Maturidi notes that the term *aṣḥāb* conveys **constant association**, indicating their state is permanent, not temporary.

Finally, **"هُمْ فِيهَا خَـٰلِدُونَ"** ("they will abide therein forever") confirms the eternity of their punishment due to their **persistent hypocrisy**, **intentional deception**, and **rejection of faith after knowing it**.

Maturidi's Insights

- **Wealth and Children as False Securities:**
  Maturidi explains that wealth and offspring symbolise the **two**

greatest worldly attachments — possessions and relationships. Hypocrites relied on both for protection, but neither has weight before Allah. The verse clarifies that **only faith and righteous action** grant salvation; all else is powerless.

- **The Illusion of Social Protection:**
  The hypocrites believed that their family ties, alliances with certain tribes, and outward displays of piety would save them. Maturidi notes that the Qur'an frequently dismantles these illusions to teach that **true honour is from Allah**, not tribe, status, or wealth.

- **Moral Psychology:**
  Wealth emboldened the hypocrites — it gave them false confidence to oppose the believers. Maturidi observes that when wealth becomes a source of arrogance, it becomes a veil preventing the heart from seeing truth.
  Children, likewise, made them believe they had a future, legacy, or support system that would outlast divine judgment. But judgment cuts through all illusions.

- **Theology of Accountability:**
  This verse refutes any claim that worldly resources influence divine judgment. Wealth cannot purchase salvation; lineage cannot negotiate pardon. Maturidi cites this as evidence that **faith (īmān)** and **intention (niyyah)** are the foundations of salvation, not ancestry or material gain.

- **Eternity of Punishment:**
  Maturidi emphasises that the eternity of their punishment is due to **deliberate, conscious hypocrisy** — not ignorance. Their hearts rejected the truth while their tongues pretended loyalty. Because they chose permanent deceit, their recompense is permanent.

- **Cross-References:**

- *Āl ʿImrān 3:10* — "Neither their wealth nor their children will avail them against Allah."
- *al-Munāfiqūn 63:3–4* — the hypocrisy of those impressed by their own wealth and speech.
- *al-Shuʿarāʾ 26:88–89* — "The Day when neither wealth nor children will benefit, except one who comes to Allah with a sound heart."

- **Spiritual Lesson:**
  Maturidi concludes that the verse teaches the believer to avoid **placing trust in transient forms of power**. Wealth, family, and status are blessings, but become punishments when relied upon instead of Allah.
  The true safety lies in sincerity, humility, and obedience — for on the Day of Resurrection, only **a heart filled with faith** will protect its owner.
  Hypocrisy destroys the heart because it worships appearance; belief saves the heart because it worships truth.

Surah al-Mujādilah – Verse 18

Arabic:

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ

Tafsir

"On the Day when Allah will resurrect them all, they will swear to Him as they swear to you, thinking that they are upon something. Indeed, they are the liars."

Maturidi Explains

Maturidi explains that this verse describes the **hypocrites' behaviour on the Day of Resurrection**, revealing the depth of their delusion. Their disease of the heart persists even when standing before Allah Himself.

"يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا"
("On the Day Allah resurrects them all")
— Maturidi highlights the word *jamīʿan* ("all together") to stress that **none will escape**, and that their inner reality, concealed in the world, will be laid bare before all creation.

Then Allah says:
"فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ"
("They will swear to Him as they swore to you")
— In this world, they swore false oaths to the believers to conceal their hypocrisy. On that Day, out of habit, delusion, or desperation, they will **attempt to lie even to Allah**.

Maturidi notes that this shows how deeply hypocrisy becomes rooted:

- The tongue lies automatically,
- The heart assumes deception may still work,
- Even in the presence of the All-Knowing, they attempt strategies of the dunya.

"وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ"
("and they think they are upon something")
— Maturidi explains that this means they **imagine that their lies have weight**, or that their excuses will help them. Their entire spiritual worldview is delusion. They lived thinking hypocrisy was clever, advantageous, even successful. They die with the same illusion, and they rise with it.

Allah then declares their true reality:
"أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ"
("Behold! They — they alone — are the liars.")

The repetition and emphasis ("they — they alone") is what Maturidi calls **faṣl al-ḥaqīqah**: the separation of truth from pretense. They lied in the world, they lie in the Hereafter, and their very identity becomes "the liars," because hypocrisy made falsehood their nature, not merely their action.

Maturidi's Insights

- **Habitual Sin Becomes Identity:**
  Maturidi emphasises that lying repeatedly, especially about faith, transforms from an act into a **trait**. Their resurrection-word is the same as their worldly word: oaths built on falsehood. This is the Qur'anic illustration of how sin, left unchecked, consumes the soul.
- **The Psychology of Hypocrisy:**
  The hypocrite's confidence in his lies comes from believing his deception in the dunya gave him success. Maturidi notes that the verse exposes a deep spiritual blindness:
  If one lies enough, he begins to believe his own lies.
  Their delusion — *"they think they are upon something"* — means they imagine their oaths have meaning, their excuses hold value, and their strategies still work.
- **Theological Weight:**
  This verse is one of Maturidi's strongest evidences against those who say actions do not affect the heart. Hypocrisy begins as an action, becomes a habit, then becomes the **essence of the person**. When they stand before Allah, they act not out of logic but from a corrupted nature.

It is also proof that Allah **knows inner states and secret words**, for He exposes their inner reasoning on the Day of Judgment.

- **Contrast With Believers:**
  The believer approaches Allah on the Day of Resurrection with repentance, humility, sincerity — the hypocrite approaches with oaths, excuses, and delusions.
  Where the believer's heart is filled with truth (*ṣidq*), the hypocrite's heart is filled with lies (*kadhb*). Thus they are named: *"They are the liars."*

- **Moral Warning:**
  Maturidi uses this verse to caution that lying in religious matters is particularly destructive. When a person swears falsely about faith, loyalty, or righteousness, the heart becomes accustomed to deceit until truth becomes repulsive and lies become natural. Eventually, he lies even when there is no benefit — including before Allah.

- **Cross-References:**
  - *al-Nisāʾ 4:42* — "On that Day, they will wish the earth were leveled over them, and they will not be able to hide anything from Allah."
  - *al-Munāfiqūn 63:1* — "They swear by Allah that they are indeed believers, but they are not."
  - *al-Anʿām 6:23* — "Then their only trial will be to say: 'By Allah, our Lord, we were not idolaters.'"

- **Spiritual Lesson:**
  Maturidi concludes that this verse is a mirror for the soul:
  - A truthful heart produces truthful speech in life and afterlife.
  - A deceitful heart produces falsehood even in the presence of Allah.

The believer therefore guards the tongue, purifies intention, and cultivates sincerity — for **what the tongue speaks on the Day of Judgment reflects what the heart nurtured in the world**.

Surah al-Mujādilah – Verse 19

Arabic:

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَـٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَـٰٓئِكَ حِزْبُ ٱلشَّيْطَـٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَـٰنِ هُمُ ٱلْخَـٰسِرُونَ

Tafsir

"Satan has gained mastery over them, so he has made them forget the remembrance of Allah. They are the party of Satan. Truly, the party of Satan — they are the losers."

Maturidi Explains

Maturidi explains that this verse exposes the **true inner state of the hypocrites**: they have fallen under Satan's influence not by compulsion, but by persistent choice. Their hypocrisy, false oaths, and alliances with the enemies of truth opened the door for Satan to take hold of their hearts.

"ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَـٰنُ"

("Satan has gained mastery over them")

— Maturidi interprets *istahwaz* as **domination through influence**, not force. Satan cannot compel belief or disbelief; he can only whisper, beautify falsehood, and manipulate desires. When the heart repeatedly chooses sin, Satan's influence deepens until it becomes a form of spiritual occupation.

“فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ”

(“so he made them forget the remembrance of Allah”)
— This is the core of the verse. Maturidi explains that forgetting Allah is not mere absence of memory — it is the **loss of reverence, fear, and awareness**. Their hearts became so consumed with deception, worldly agendas, and false oaths that *dhikr* no longer lived within them.

For Maturidi, this is the defining mark of hypocrisy:

- The tongue speaks Allah’s name,
- But the heart does not remember Allah.

“أُوْلَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ”

(“They are the party of Satan”)
— Maturidi explains that *ḥizb* means **party, faction, or side**. This designation is not metaphorical. It means they have:

- aligned with Satan’s aims,
- adopted his methods,
- and supported his cause.

They oppose the believers and obstruct the path of Allah, fulfilling the role Satan desires from his followers.

Allah concludes decisively:
“أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ”
(“Truly, the party of Satan — they are the losers.”)

Maturidi says this statement is both **a verdict and a warning**. Their loss is absolute:

- loss of guidance,
- loss of sincerity,
- loss of faith,

- and finally loss of salvation.

Maturidi's Insights

- **Forgetting Allah is the Root of All Ruin:**
  Maturidi emphasises that once the heart stops remembering Allah, all virtues collapse. Forgetfulness leads to heedlessness (*ghaflah*), which leads to sin, which leads to domination by Satan.
  Dhikr protects the heart; its absence exposes the heart to every deception.
- **Satan's Power is Influence, Not Coercion:**
  This verse refutes any claim that Satan forces anyone into sin. Maturidi notes that the hypocrites walked toward hypocrisy willingly — Satan merely guided them along the path they chose. His mastery (*istahwaz*) is their submission, not his dominance.
- **The Meaning of "Party of Satan":**
  Being of Satan's party means aligning with:
  - disbelief over belief,
  - falsehood over truth,
  - deceit over sincerity,
  - self-interest over divine command.
    Maturidi explains that this is not a cosmic battle but a **moral alignment** — their choices place them on Satan's side.
- **Spiritual Psychology:**
  The hypocrites forget Allah not because they are ignorant, but because they **no longer desire remembrance**. Remembrance is sustained by love and reverence; hypocrisy extinguishes both. When the heart is darkened, Satan replaces remembrance with delusion and pride.

- **Theological Reflection:**
  Maturidi notes that this verse refutes the deterministic idea that people have no control over forgetting Allah. The forgetting here is **punitive** — the consequence of their choices, not a forced act.
  Their forgetting of Allah is matched by Allah's abandoning them to their own desires (a principle illustrated in *al-Tawbah 9:67*).

- **Cross-References:**
  - *al-Hashr 59:19* — "Do not be like those who forgot Allah, so He made them forget themselves."
  - *Ibrāhīm 14:22* — Satan says on Judgment Day: "I had no authority over you except that I called you, and you responded."
  - *al-Nisāʾ 4:120* — "Satan promises them and fills them with hopes, but his promise is nothing but delusion."

- **Spiritual Lesson:**
  Maturidi concludes that the verse teaches the believer to **guard the heart** from heedlessness, arrogance, and habitual sin — for these are the cracks through which Satan enters.
  The one who remembers Allah is protected; the one who forgets Allah is overtaken.
  Victory in spiritual life belongs to **Ḥizb Allāh**, the Party of Allah, while utter loss belongs to **Ḥizb al-Shayṭān**, the Party of Satan.
  Each person chooses his party by the condition of his heart and the sincerity of his deeds.

Surah al-Mujādilah – Verse 20

Arabic:
إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ فِى ٱلْأَذَلِّينَ

Tafsir

"Indeed, those who oppose Allah and His Messenger — they are among the most humiliated."

Maturidi Explains

Maturidi explains that this verse describes the **spiritual and existential state** of those who oppose Allah and His Messenger ﷺ. The verb **yuḥāddūna** (to oppose, resist, or stand against) is derived from *ḥadd* — meaning "boundary." Thus, they position themselves at the **opposite boundary** of Allah and His Messenger, in opposition to revelation, law, and truth.

For Maturidi, this "opposition" includes:

- denying the truth knowingly,
- resisting the Prophet's commands,
- undermining the believers,
- or aligning with the enemies of Islam (as noted in earlier verses).

Allah describes them: **"ulā'ika fī al-adhallīn"** — "they are among the most humiliated."
Adhallīn is the superlative form, meaning **the lowest, most disgraced, most debased**.

Maturidi clarifies:

- This humiliation is not merely physical but **spiritual humiliation** — the disgrace of a heart that rejected light, a soul stripped of honour, and a reputation lost before creation.
- It includes humiliation **in this world** (confusion, moral degradation, hypocrisy exposed) and **in the Hereafter** (public disgrace and eternal loss).

Thus, the verse establishes a law:
Opposition to Allah brings humiliation; obedience brings honour.

Maturidi's Insights

- **Humiliation is the mirror of their inner state:**
  Maturidi notes that humiliation (*dhull*) is not only a punishment but a *reflection* of their reality. When one opposes the source of honour — Allah — he necessarily becomes dishonoured. True honour (*ʿizzah*) is a divine gift; rejecting Allah removes its foundation.
- **Opposition as moral rebellion:**
  The word *yuḥāddūna* implies active resistance, not passive denial. These individuals **set themselves against divine law**, acting as adversaries to revelation. This deliberate stance leads to the most profound spiritual ruin.
- **The consequence matches the crime:**
  Because they attempted to degrade the truth — through lies, hypocrisy, betrayal, or mockery — Allah degrades them. Maturidi often emphasises the Qur'anic principle:
  Punishment resembles the sin.
  Their humiliation is justice for their arrogance.
- **Theological significance:**
  Maturidi refutes the view that honour comes from wealth, lineage,

or numbers. Those who opposed Allah often possessed these materially, yet Allah calls them "the most humiliated," proving that honour is **moral, not material**.

- **Cross-References:**
  - *Āl ʿImrān 3:26* — "You honour whom You will, and You humble whom You will."
  - *al-Mujādilah 58:5* — earlier in the surah: "Those who oppose Allah and His Messenger will be abased."
  - *al-Munāfiqūn 63:8* — "Honour belongs to Allah, His Messenger, and the believers."
- **Spiritual lesson:**
  Maturidi teaches that the believer seeks honour from Allah alone. Whoever aligns with Allah is honoured in both worlds; whoever opposes Him is humiliated in both.
  The verse is a reminder to maintain sincerity, submission, and reverence — for the heart that resists divine authority inevitably sinks into spiritual disgrace.

Surah al-Mujādilah – Verse 21

Arabic:

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ

Tafsir

"Allah has decreed: 'Surely I and My messengers shall prevail.' Indeed, Allah is All-Powerful, Almighty."

Maturidi Explains

Maturidi explains that this verse declares a **divine law**, not merely a promise:
"Kataba Allāhu la-aghlabanna anā wa-rusulī."
The word *kataba* means "He has written, ordained, decreed," indicating something permanently established in the divine record. It signifies certainty: **the triumph of Allah and His messengers is an unchangeable decree**.

Maturidi notes that *la-aghlabanna* comes from the root **gh-l-b**, meaning "to overcome, to prevail, to dominate decisively." Its form here carries emphatic certainty. Allah is emphasizing that **ultimate victory** — whether through argument, truth, proofs, or physical victory — belongs to Him and to those who carry His message.

He further explains that the "victory of Allah" does not require numbers, strength, or worldly means. Rather:

- Allah prevails by **truth over falsehood**,
- His messengers prevail by **proof over deception**,
- The believers prevail by **patience over hardship**,
- And the Hereafter confirms the final triumph.

The verse ends with:
"Inna Allāha qawiyyun ʿazīz."
Maturidi highlights the meanings:

- **qawiyy** — the One whose power cannot be resisted or diminished.
- ʿ**azīz** — the One who cannot be defeated or humbled.

Thus, even if disbelievers appear powerful temporarily, or hypocrites plot secretly, their efforts cannot overturn what Allah has written.

Maturidi's Insights

- **Divine Victory is Certain, Even if Delayed:**
  Maturidi emphasises that Allah's decree may not manifest immediately in worldly terms, but **truth always prevails in its ultimate sense**. Those who oppose Allah may overpower temporarily, but their end is humiliation, as described in earlier verses.
- **Victory of Proof Before Victory of the Sword:**
  Maturidi says that the first form of victory is **ḥujjah** — the triumph of divine proof. Even when prophets faced rejection, their arguments, miracles, and message established proof that no falsehood could refute.
- **Spiritual Victory:**
  The believer triumphs even in adversity when he maintains sincerity and perseverance. The hypocrite loses even in comfort because he carries inner defeat. Thus, victory is not defined by material dominance, but by **alignment with Allah's decree**.
- **The Names "al-Qawiyy" and "al-ʿAzīz":**
  Maturidi explains that the pairing of these two names signifies:
  - Power that no force can challenge (al-Qawiyy),
  - And honour that no opponent can diminish (al-ʿAzīz).
    These names guarantee the certainty of Allah's decree.
- **Refuting the Opponents:**
  This verse answers the arrogance of the hypocrites and idolaters who imagined their schemes or alliances could harm the Prophet ﷺ or undermine the divine message. Their plots are temporary; **Allah's decree is eternal**.
- **Cross-References:**

- *Yūnus 10:82* — "Allah establishes the truth by His words."
- *Ṣād 38:82–83* — truth always defeats falsehood.
- *al-Ṣaff 61:8* — "They want to extinguish the light of Allah, but Allah will perfect His light."

- **Spiritual Lesson:**
  Maturidi concludes that the believer should place absolute trust in Allah's decree. No plot, no slander, no worldly setback can overturn what Allah has written. Victory belongs to the people of truth — in this world through steadfastness, and in the next through eternal honour.

Surah al-Mujādilah – Verse 22

Arabic:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَـٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَـٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ

Tafsir

"You will not find a people who believe in Allah and the Last Day showing affection to those who oppose Allah and His Messenger, even if they be their fathers, or their sons, or their brothers, or their clan. They are those in whose hearts He has written faith and strengthened them with a spirit from Himself. He will admit them into Gardens beneath which rivers flow, to abide therein forever. Allah is pleased with them, and they are pleased with Him. They are the party of Allah. Truly, the party of Allah — they are the successful."

Maturidi Explains

Maturidi explains that this verse sets the **criterion of true faith (īmān)**: loyalty and affection (*muwādah*) cannot exist between a believer and one who **actively opposes** Allah and His Messenger ﷺ. This is not a prohibition on kindness, justice, or good conduct toward non-believers in general, but a prohibition of **intimate love, allegiance, or moral alignment** with those who resist revelation.

The key phrase:
"yuwaaddūna man ḥādda Allāha wa-rasūlahu"
("show affection to those who oppose Allah and His Messenger").
Maturidi notes:

- *ḥadda* (from ḥadd) means to **stand in hostile opposition**,
- and *muwādah* means **deep, intimate love**, not ordinary kindness.

Thus, a believer's **inner loyalties** must align with truth, not with falsehood — even if those who oppose Allah are one's **fathers, sons, brothers, or clan**. Maturidi clarifies that this verse does not command hatred toward relatives but **prohibits siding with them against truth**, or loving their disbelief.

Allah then describes the believers:
"ulā'ika kataba fī qulūbihimu ʾl-īmān"
("they are those in whose hearts Allah has written faith").
Maturidi explains that *kataba* means Allah has **affirmed**, **established**, and **engraved** faith in their hearts — making it firm, stable, and unwavering before trials.

Next:
"wa-ayyadahum bi-rūḥin minhu"
("and strengthened them with a spirit from Himself").
Maturidi interprets *rūḥ* here as:

- **divine support**,

- **light**,
- **guidance**,
- **inner tranquillity**,
- and **victory** derived from Allah.

This "spirit" is not a created entity entering the heart, but a divine strengthening — *ta'yīd ilāhī*.

Allah then promises them **Gardens beneath which rivers flow**, eternal residence, and states:
"raḍiya Allāhu ʿanhum wa-raḍū ʿanhu"
("Allah is pleased with them, and they are pleased with Him").
For Maturidi, this is the highest honour:

- Allah's pleasure = acceptance of their deeds.
- Their pleasure = complete contentment with Allah's decree.

Finally, their identity:
"ulā'ika ḥizbu ʾllāh" — "They are the party of Allah."
Maturidi explains that this contrasts with *ḥizbu ʾsh-shayṭān* (v.19).
One's "party" is determined by:

- whom one loves,
- whom one supports,
- and whom one aligns with in truth.

Maturidi's Insights

- **Faith is loyalty to truth, not blood:**
  Maturidi emphasises that this verse does not sever family ties but establishes that **faith takes precedence over lineage** when the two

conflict. A believer never supports falsehood, even if a relative promotes it.

- **The heart's orientation defines identity:**
  The phrase "Allah has written faith in their hearts" shows that true īmān is:
  - inward,
  - firm,
  - protected by Allah,
  - and resistant to corruption or hypocrisy.
- **The meaning of "spirit from Him":**
  Maturidi states this is **divine assistance**, not a part of Allah or a literal spirit entering the body. This support strengthens the heart against fear, doubt, or pressure. It is similar to the support given to the Prophets and to the believers in battle.
- **Mutual pleasure:**
  "Allah is pleased with them, and they are pleased with Him" expresses the completion of servitude and divine approval. Maturidi highlights that:
  - Allah's pleasure is His acceptance and reward.
  - Their pleasure is contentment with His decree and trust in His wisdom.
    This is the highest spiritual rank.
- **Contrast of spiritual parties:**
  - **Ḥizb Allāh (Party of Allah):** Truth, sincerity, loyalty, divine support, Paradise.
  - **Ḥizb al-Shayṭān (Party of Satan):** Hypocrisy, deception, opposition to truth, forgetfulness of Allah, loss.

Every soul chooses its "party" through its inner allegiance.

- **Theological implication:**
  The verse refutes those who claim faith is mere utterance. True faith includes:
  - conviction,
  - loyalty,
  - inner alignment,
  - and divine support.
    If one's heart aligns with enemies of Allah, faith has not been written in the heart.
- **Cross-References:**
  - *al-Tawbah 9:24* — love for Allah and His Messenger must be above love of wealth and family.
  - *Āl ʿImrān 3:28* — warning against taking enemies of Allah as intimate allies.
  - *al-Mā'idah 5:54* — Allah brings a people He loves and who love Him.
- **Spiritual lesson:**
  Maturidi concludes that this verse defines the **identity of the believer**:
  loyalty to Allah above all, sincerity in the heart, courage to uphold truth, and contentment with divine decree.
  Such a person belongs to **Ḥizb Allāh**, the Party of Allah —
  and they are the ones who will truly succeed.

Surah al-Hashr – Verse 1

Arabic:

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

"Whatever is in the heavens and whatever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise."

Maturidi Explains

Maturidi begins by noting that this surah opens with tasbīḥ — the universal glorification of Allah by all created beings. The phrase *yusabbiḥu lillāh* indicates continuous, present-tense praise. It means that every created thing — celestial or earthly, animate or inanimate, visible or unseen — is in a constant state of glorifying Allah.

He explains that glorification (tasbīḥ) is not limited to verbal expression. Rather, the very existence, order, and perfection of creation are themselves a form of declaring Allah's transcendence and perfection. In this sense, their tasbīḥ is both their state and their testimony.

The verse establishes that divine might and divine wisdom are inseparable:
al-ʿAzīz — the One whose decree cannot be opposed;
al-Ḥakīm — the One whose every act is grounded in perfect wisdom.
For Maturidi, this pairing teaches that Allah's dominion is never arbitrary, and His wisdom is never overcome.

This opening also links the theme of the surah: the expulsion of Banū Naḍīr, the hypocrites' betrayal, and the divine management of events are all manifestations of Allah's might and wisdom.

The glorification of the heavens and earth serves as a rebuke to those who refused to obey and recognise the truth — if even inanimate creation is in submission, how can those gifted intellect refuse submission?

Maturidi's Insights

- **Universal Worship:**

Maturidi emphasises that every part of creation performs tasbīḥ — whether by speech (for the angels), or by state (for the heavens and earth). The harmony of creation is itself evidence of its glorification.

- **Theological Refutation:**

This verse refutes the philosophers who claimed that the universe is self-sustaining or eternal; its constant glorification proves total dependence on the Creator.
Likewise, it refutes the anthropomorphists, for Allah is exalted above all resemblance — glorified by all creation precisely because He is unlike it.

- **The Relationship Between Might and Wisdom:**

Maturidi frequently highlights the pairing of divine names. Here, might (ʿizzah) without wisdom could imply harshness; wisdom without might could imply weakness.
The Qur'an combines them to show the perfection of Allah's authority.

- **Creation as Evidence:**

The equilibrium of the heavens, the order of the stars, the precision of seasons, the variation of creatures — all are forms of glorification testifying to their Maker.

- **Spiritual Lesson:**

Just as the heavens and earth are in unbroken tasbīḥ, the believer should strive for constant remembrance — aligning his heart with the rhythm of the universe.
Those who fail to remember Allah separate themselves from a creation otherwise immersed in the praise of its Lord.

Surah al-Hashr – Verse 2

Arabic:

هُوَ ٱلَّذِىٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ لِأَوَّلِ ٱلۡحَشۡرِۚ مَا ظَنَنتُمۡ أَن يَخۡرُجُواْۖ وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنۡ حَيۡثُ لَمۡ يَحۡتَسِبُواْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعۡبَۖ يُخۡرِبُونَ بُيُوتَهُم بِأَيۡدِيهِمۡ وَأَيۡدِى ٱلۡمُؤۡمِنِينَۖ فَٱعۡتَبِرُواْ يَٰٓأُوْلِى ٱلۡأَبۡصَٰرِ

Tafsir

“He is the One who expelled those who disbelieved among the People of the Book from their homes at the first gathering. You did not think they would leave, and they thought their fortresses would protect them from Allah. But Allah came upon them from where they did not expect, and He cast terror into their hearts. They destroyed their own houses with their own hands and the hands of the believers. So take heed, O people of insight.”

Maturidi Explains

Maturidi begins by situating this verse in its historical context: the expulsion of **Banū Naḍīr**, a Jewish tribe in Madinah who violated their treaty with the Prophet ﷺ and conspired with the hypocrites to assassinate him. After their treachery was exposed, Allah decreed their removal from their fortresses in the outskirts of Madinah.

The opening "*He is the One*" (هو) emphasizes divine agency — the expulsion was not merely a military outcome, but a decree of Allah manifesting through events. Maturidi highlights that every political, military, or social shift occurs by divine will, even as humans appear to be the agents.

"From their homes at the first gathering" (لِأَوَّلِ ٱلْحَشْرِ)

Maturidi notes two interpretations among early scholars:

1. **Their first gathering for exile in this world**, meaning this was the first time the People of the Book were removed collectively from their land in the era of Islam.
2. **The first of two gatherings**, the second being the gathering of all creation on the Day of Resurrection.

Both meanings, he explains, align with the Qur'anic style of multilayered expression.

"You did not think they would leave"

The Muslims assumed Banū Naḍīr would resist to the end because of their wealth, their stores, and the strength of their fortresses. Their departure seemed impossible.

"And they thought their fortresses would protect them from Allah"

Their trust was misplaced — they believed walls, engineering, and strategic alliances could defy divine decree.
For Maturidi, this highlights a central theological lesson: security built on material means is fragile unless it is rooted in obedience to Allah.

"Allah came upon them from where they did not expect"

Maturidi remarks that divine punishment often comes through the very means people rely on. Instead of a direct assault, Allah collapsed their

confidence, destroyed their unity, and allowed fear to defeat them before swords could.

"He cast terror into their hearts"

This fear was not psychological weakness alone; it was a divine act. Maturidi explains that terror (الرعب) removes rational judgment, paralyses planning, and causes the heart to lose courage — a form of spiritual defeat before physical defeat.

"They destroyed their own houses with their own hands"

In desperation, Banū Naḍīr dismantled their own homes to retrieve timber, beams, and valuables before leaving.
Maturidi sees this as the utmost humiliation: those who once boasted of their fortresses were reduced to tearing them apart.

"So take heed, O people of insight"

This is a divine command to reflect: arrogance leads to humiliation; disobedience leads to ruin; worldly strength collapses without divine support.

Maturidi's Insights

- **Divine Governance of History**

Maturidi stresses that political and military events are manifestations of Allah's decree. Victory and defeat, security and exile, rise and fall — all unfold under divine wisdom.

- **Misplaced Reliance**

Banū Naḍīr trusted walls, alliances, wealth, and strategy — but none of these protect against Allah's command.
Maturidi frequently warns that reliance on means without reliance on Allah is spiritual blindness.

• **Terror as Divine Intervention**

Allah's casting of fear shows that battles are not won by numbers or architecture. A single moment of fear can dismantle an entire fortress. This affirms that divine assistance can manifest in non-physical forms.

• **Self-Destruction as a Consequence of Sin**

Their tearing down of their own houses symbolizes how sin leads a person to destroy himself. Maturidi extends this symbolism:
Every sinner who disobeys Allah is, in reality, dismantling his own spiritual house.

• **A Warning to the Hypocrites**

This event was also an indirect warning to the hypocrites in Madinah — their alliances and plots would end in humiliation just as Banū Naḍīr's did.

• **A Lesson for All Times**

The command "take heed" shows that this is not a historical anecdote but an everlasting lesson. Insightful believers look at the fall of others and protect themselves from the same arrogance.

• **Theological Refutation**

The verse refutes:

- those who deny divine decree (the Qadariyya) — for Allah clearly willed their removal;
- those who deny divine wisdom — for the event unfolded with perfect justice;
- those who trust only material power — for it failed utterly.

Surah al-Hashr – Verse 3

Arabic:

وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابُ ٱلنَّارِ

Tafsir

"And had Allah not decreed exile for them, He would have punished them in this world. And for them in the Hereafter is the punishment of the Fire."

Maturidi Explains

This verse continues the account of Banū Naḍīr's expulsion by clarifying that their exile was not a political compromise, nor a mere worldly arrangement — it was a **divinely decreed punishment**, chosen by Allah in His wisdom.

"Had Allah not written for them al-jalā' (exile)"

Maturidi explains that the word **al-jalā'** refers to forced removal from one's homeland with one's provisions, families, and belongings. It differs from *sirāḥ* (slaughter) or *qatl* (execution). It is a punishment that humiliates yet preserves life.

Allah had *written* (kataba) this as their fate — meaning He decreed it in His eternal knowledge and executed it through His divine will.

"He would have punished them in this world"

Maturidi highlights that two punishments were possible:

1. **Execution**, as treason demanded,
2. **Or exile**, which Allah decreed instead.

Why exile and not execution?

Maturidi explains that this was a manifestation of Allah's **mercy mixed with justice**. Their betrayal warranted worldly punishment, but Allah chose the lighter of the two — exile — due to His wisdom in dealing with the early Muslim community.

The exile served four wisdoms:

1. To expose their hypocrisy

The Jewish tribe's treason, previously hidden, became fully known.

2. To break their alliance with the hypocrites

The hypocrites promised support but abandoned them. Their humiliation revealed the emptiness of those alliances.

3. To preserve the blood of the Muslim community

A full-out conflict might have harmed the believers disproportionately.

4. To teach that Allah controls outcomes

They trusted walls and weapons; Allah dismantled their pride with minimum military effort.

"And for them in the Hereafter is the punishment of the Fire."

The exile was only the **beginning** of their punishment.
The true and final punishment awaits them in the Hereafter.

Maturidi stresses:
Worldly punishments are temporary, corrective, and sometimes merciful.
But the punishment of the Hereafter results from their **willful disbelief**, not mere political rebellion.

The verse divides their fate into two layers:

- **A worldly punishment** — exile, humiliation, and loss,

- **An eternal punishment** — the Fire, due to persistent rejection of divine truth.

Maturidi's Insights

• **Divine Decree and Justice**

Maturidi highlights that exile was decreed by Allah — not forced by circumstances.
The phrasing "had Allah not written" shows the primacy of divine qadar in worldly events.
This refutes sects denying divine decree.

• **Mercy Within Punishment**

Even when punishing, Allah's decree contains mercy.
Exile spared their lives, allowed them to take wealth, and offered them a chance to reflect.
Execution would have been harsher — yet justified.

• **Hypocrisy Exposed**

Their allies among the hypocrites abandoned them.
Allah's decree revealed reality: false supports collapse under divine command.

• **Punishment Corresponds to Crime**

Their crime had two dimensions:

- **Political treason** → punished with exile
- **Spiritual disbelief** → punished with Hellfire
  Thus, Allah's justice covers both worldly and spiritual dimensions.

• **Worldly Punishment Does Not Erase Eternal Punishment**

Maturidi emphasises that suffering a punishment in this world does **not** automatically absolve disbelief.
Their exile does not save them from the Fire because they died upon kufr.

- **Divine Wisdom in Gradual Punishment**

The lighter punishment in this world does not contradict the severe punishment in the next.
Allah gives respite in life to expose hypocrites, test believers, and manifest His wisdom.

- **A Warning to Others**

The verse serves as an admonition:
Those who betray Allah's Messenger ﷺ should not assume that worldly escape means safety.

- **A Test for the Believers**

Maturidi notes that believers learned from this verse:
Victory is not always through combat; sometimes Allah achieves victory by turning enemies against themselves.

Surah al-Hashr – Verse 4

Arabic:

ذَٰلِكَ بِأَنَّهُمْ شَآقُّواْ ٱللَّهَ وَرَسُولَهُۥۚ وَمَن يُشَاقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

Tafsir

"That is because they opposed Allah and His Messenger. And whoever opposes Allah — then indeed Allah is severe in punishment."

Maturidi Explains

Maturidi begins by linking this verse to the previous discussion regarding Banū Naḍīr. Their exile was not merely a political consequence, but the result of **spiritual rebellion** — opposition to Allah and His Messenger ﷺ.

"That is because they opposed Allah and His Messenger"

The word **shāqqū** (شَاقُّوا) comes from *shiq* — meaning "a side" or "a division."
To **oppose** Allah and His Messenger is to:

- place oneself on the opposite "side,"
- establish separation between oneself and divine command,
- and resist truth knowingly.

Maturidi stresses: This is not accidental disagreement; it is intentional, conscious opposition.

Banū Naḍīr violated covenants, plotted treachery, and supported the enemies of Islam. Their hostility was ideological as well as political.

Opposing Allah = Opposing Revelation

For Maturidi, opposing Allah does not mean confronting His essence (which is impossible), but opposing:

- His commands,
- His legislation,
- His Messenger,
- and His Book.

Thus, disobedience that contains hostility is categorised as **muḥāddah** (opposition).

“And whoever opposes Allah — then Allah is severe in punishment.”

This establishes a universal principle:

Anyone who sets himself against divine guidance will face:

- disgrace in this world,
- and severe punishment in the next.

Maturidi notes that Allah describes Himself here as:

شَدِيدُ الْعِقَابِ — “severe in punishment.”

This is not cruelty, but perfect justice.

Allah’s punishment is severe because:

1. **His right over creation is the greatest right**,
2. **His blessings upon creation are countless**,
3. **Opposing Him is opposing truth itself**,
4. **His punishment corresponds to His majesty**,
5. And because **there is no one more patient than Allah**, yet when He punishes, He does so with absolute justice.

Maturidi’s Insights

• **Opposition as an Inner State**

Maturidi distinguishes between:

- **sin through weakness**,
- and **sin through opposition**.

The first is forgiven through repentance; the second is rebellion deserving of punishment.

Banū Naḍīr opposed Allah not accidentally but persistently, through treachery and arrogance.

• **The Severity of Opposing the Messenger**

Opposing the Messenger ﷺ is mentioned alongside opposing Allah to show that:

- the Messenger speaks by revelation,
- honouring him is part of honouring Allah,
- disobeying him is disobedience to Allah.

Thus, there is no path to Allah except through the Prophet ﷺ.

• **Divine Punishment Is Measured and Just**

Maturidi emphasises that Allah's punishment is never arbitrary.

It matches:

- the intention,
- the arrogance,
- and the degree of rebellion.

The hypocrites and Banū Naḍīr combined deception with open hostility — therefore their punishment was severe.

• **Theological Refutation**

This verse refutes:

- **The Murji'ah**, who claimed sin does not harm faith;
- **The philosophers**, who denied that Allah punishes individuals for rebellion;
- **The Qadariyya**, who denied divine decree in punishment.

Allah explicitly states both **the cause** (their opposition) and **the result** (His severe punishment).

• **A Warning to the Believers**

Maturidi notes that believers must examine themselves:

- Are their actions aligned with Allah and His Messenger?
- Or are they subtly resisting divine command?

This verse teaches that even minor opposition, if left unchecked, grows into spiritual rebellion.

• **Spiritual Lesson**

The believer must always keep his heart on the "side" of Allah and His Messenger.
Opposition begins in the heart before it appears in action.
Thus, purity of intention is the foundation of obedience.

Surah al-Hashr – Verse 5

Arabic:

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَـٰسِقِينَ

Tafsir

"Whatever palm trees you cut down or left standing on their roots — it was by Allah's permission, and so that He might disgrace the defiantly disobedient."

Maturidi Explains

This verse addresses a historical event during the siege of Banū Naḍīr. When the Prophet ﷺ ordered the cutting of certain **date palms** around

their fortresses, the Jews objected and mocked the believers, claiming that Muslims corrupted the land.

Allah revealed this verse to declare that:

- the cutting was **not destruction**,
- it was **not oppression**,
- it was **not waste**,
- and it was **entirely by Allah's permission** and divine wisdom.

"Whatever *līnah* you cut down…"

Maturidi notes that *līnah* refers to a specific type of date palm — soft, valuable, and prized. Cutting such trees would normally be discouraged, but in this case, it served a strategic purpose:

- clearing the battlefield,
- weakening the defenses of Banū Naḍīr,
- and removing cover used by the defenders.

"…or you left standing on their roots…"

Some trees were cut, others left untouched.
The variation was deliberate; both actions were:

- guided by strategic necessity,
- commanded by the Prophet ﷺ,
- and sanctioned by Allah's will.

Maturidi highlights the linguistic precision: both cutting and leaving were acts of obedience because both were done **under the Prophet's instruction and Allah's permission**.

"It was by the permission of Allah"

This clause is critical.

It establishes:

- The Prophet's ﷺ action was divinely approved.
- The believers' actions were lawful, not transgressive.
- War decisions made by the Messenger ﷺ are rooted in revelation.

Some Jews accused the Muslims of contradicting the Qur'an's prohibition of corruption (fasād). This verse refuted their claim — the cutting was not fasād but qadar (divine decree).

"And so that He might disgrace the defiantly disobedient."

The humiliation (khizy) of Banū Naḍīr was twofold:

1. **Material:**
   Their fortresses, wealth, and pride were dismantled.
2. **Moral:**
   Their criticism of the believers backfired; Allah publicly declared the Muslims' actions rightful and their own disbelief disgraceful.

Their humiliation was a direct result of their arrogance, betrayal, and rejection of truth.

Maturidi's Insights

• Obedience Is Defined by Divine Permission

Actions are not judged merely by appearance.
Cutting trees may appear harmful, but:

- if done by divine permission,
- under prophetic instruction,
- with purpose and wisdom,

it becomes obedience.

Likewise, Maturidi notes, actions that appear good outwardly may be sinful if done with corrupt intention or in opposition to revelation.

- **No Military Action of the Prophet ﷺ Lacks Wisdom**

Maturidi stresses that the Prophet ﷺ acted by revelation or divine guidance.
His commands in war were not impulsive but divinely supported.

This refutes critics who attempt to judge prophetic actions through material, secular logic.

- **The Real Corruption is Disobedience**

The hypocrites and Jews accused the Muslims of causing fasād by cutting the trees.
Allah reverses the accusation:
true corruption is their disbelief and treachery, not the Prophet's lawful action.

- **Divine Humiliation is in Proportion to Arrogance**

Those who seek honour through rebellion are disgraced by Allah.
The humiliation of Banū Naḍīr — tearing their own fortresses, losing their land, and being exposed — reflects the moral principle:

Whoever opposes Allah is humbled by Allah.

- **A Lesson on Divine Permission (Idhn)**

Maturidi emphasises that the phrase *bi-idhnillāh* refutes:

- the Muʿtazilah claim that human acts occur independently of Allah's will;
- the fatalist view that humans have no agency.

Both divine decree and human action are acknowledged.

- **The Wisdom of Limited Destruction**

Only **some** palms were cut.
This teaches:

- restraint in war,
- proportionality,
- avoidance of unnecessary harm.

Islamic strategy balances necessity with mercy.

• **A Test for the Believers**

Some companions hesitated while cutting the trees, fearing they might harm Muslim morale or violate divine law.
Allah's reassurance strengthened their confidence:

Obedience is not measured by logic alone, but by alignment with revelation.

• **Spiritual Lesson**

The believer learns:

- obedience is superior to opinion,
- divine permission sanctifies action,
- and Allah's wisdom may not always be immediately apparent.

Faith demands trust in divine decree and prophetic guidance, even when events seem unusual or counterintuitive.

Surah al-Hashr – Verse 6

Arabic:

وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Tafsir

"And whatever Allah granted to His Messenger from them — you did not spur your horses or camels for it. But Allah gives authority to His messengers over whom He wills. And Allah is over all things Powerful."

Maturidi Explains

This verse explains a unique ruling regarding **fay'** — wealth obtained from an enemy **without** battle, combat, or pursuit.
Banū Naḍīr surrendered without a full-fledged fight; therefore, their property was considered **fay'**, not spoils of war (ghanīmah).

Maturidi emphasises that this distinction reflects both **legal wisdom** and **divine distribution**.

"Whatever Allah granted to His Messenger from them…"

The wealth, land, palm groves, houses, and possessions of Banū Naḍīr were not acquired through battle, but through divine intervention:

- terror was cast into their hearts,
- their fortresses collapsed in morale,
- and they surrendered without resistance.

Thus, the acquisition was directly attributed to Allah.

"You did not spur your horses or camels for it."

This is a legal statement.

The Muslims did **not**:

- ride cavalry,
- engage infantry,

- shed blood,
- nor exert military force.

Therefore:

- this was **not ghanīmah** (which requires battle and is distributed to soldiers),
- but **fay'** (which goes to the Prophet ﷺ to distribute according to Allah's command).

Meaning of "You did not spur your horses or camels"

Maturidi explains the phrase as:

- *awjafa* → to ride rapidly, drive forward, or exert force in battle.

Because no such exertion occurred, the ruling differs from wartime spoils.

"But Allah gives authority to His messengers over whom He wills."

This is the theological heart of the verse.

Victory was not achieved through military prowess but through:

- divine decree,
- prophetic leadership,
- and Allah's granting dominance over the treacherous.

Maturidi clarifies that Allah's "giving authority" reflects:

- **His support**,
- **His decree**,
- and **His justice** in exposing the treachery of Banū Naḍīr.

"And Allah is Powerful over all things."

This ending affirms:

- Allah grants victory without means,
- provides wealth without combat,
- humbles enemies without swords,
- and enriches His Messenger ﷺ without struggle.

His power is not bound by human strategy.

Maturidi's Insights

• **The Nature of Fay'**

Maturidi explains that *fay'* is wealth granted directly by divine intervention — acquired without battle.

This verse forms the foundation for Islamic jurisprudence on:

- public lands,
- captured property without combat,
- and assets surrendered by treaty or fear.

It is allocated according to Qur'an 59:7, not according to war spoils law (8:41).

• **Divine Victory Without Battle**

This event proves that:

- Allah can defeat enemies without swords,
- fear can be more decisive than combat,
- and His support manifests in unseen ways.

Maturidi links this to battles such as Badr and Hunayn, where divine support determined outcomes, not numbers.

• **Refutation of Self-Reliance**

By stating that the Muslims did not ride their horses, Allah removes any possibility of attributing victory to human might.

This fights arrogance and teaches tawḥīd:

Victory is from Allah alone.

- **Establishing the Prophet's Authority**

The verse affirms that wealth acquired without battle belongs entirely to the Prophet ﷺ to distribute as he sees fit — by revelation, not preference.

This validates:

- his judgment,
- his leadership,
- and his divine mandate.

- **Allah's Unlimited Power**

Ending with *qadīr* (all-powerful) teaches:

- human means do not restrict Allah,
- His decree operates beyond material causes,
- and His will determines outcomes with absolute freedom.

- **A Warning to the Hypocrites**

Maturidi notes that hypocrites believed wealth would strengthen Banū Naḍīr.
Instead, Allah transferred that same wealth to His Messenger ﷺ — a sign that:

- whoever opposes Allah loses,
- whoever supports Allah gains,
- alliances built on falsehood crumble.

- **Spiritual Lesson**

For the believer:

- Do not rely solely on material means.
- Do not despair when means appear lacking.
- Do not attribute success to effort alone.
- Recognise Allah as the true giver of victory, wealth, and outcome.

Maturidi concludes:

The heart of the believer rests not in horses or camels, numbers or weapons, but in the decree of Allah — the One who grants without measure and protects without effort.

Surah al-Hashr – Verse 7

Arabic:

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۙ كَى لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ ۖ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

Tafsir

“Whatever Allah granted to His Messenger from the people of the towns is for Allah, the Messenger, his relatives, the orphans, the needy, and the traveller — so that it does not become a fortune circulating only among the rich among you. Whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it. And fear Allah. Indeed, Allah is severe in punishment.”

Maturidi Explains

This verse continues the ruling of *fay'* and expands its scope. It establishes a comprehensive economic, spiritual, and legal framework for how wealth gained **without battle** must be distributed.

"Whatever Allah granted to His Messenger… is for Allah, the Messenger…"

Maturidi notes that Allah's wealth is not literal possession — rather, "for Allah" means:

- it is assigned by His command,
- distributed by His legislation,
- and governed by His wisdom.

The Prophet ﷺ receives it as **trustee**, not as personal owner.

"…and for the Messenger, his relatives, the orphans, the needy, and the traveller."

These categories form a divinely ordained distribution plan. Maturidi observes:

- This is not charity from the Prophet ﷺ,
- but a legal allocation fixed by revelation.

He highlights the unique inclusion of **dhī l-qurbā** (the Prophet's relatives), reflecting their honour as part of the Ahl al-Bayt and their prohibition from taking regular zakāh.

Purpose of This Distribution

"So that it does not become a fortune circulating only among the rich among you."

Maturidi explains this profoundly:

- Wealth must not accumulate in the hands of elites.
- Islam prohibits structural inequality.

- Economic justice is part of spiritual justice.
- Fay' is designed to protect society from concentration of wealth.

He notes that this verse establishes one of Islam's earliest economic principles:

Wealth must circulate, not stagnate — and must uplift the weak, not empower only the strong.

This refutes any ideology that favours hoarding, elite control, or disparity between classes.

"Whatever the Messenger gives you — take it. Whatever he forbids you — abstain from it."

This sentence is monumental in Maturidi theology.

He explains that this command:

- affirms the authority of the Sunnah,
- establishes the Prophet ﷺ as a legislative source,
- and makes obedience to him obligatory in all areas: worship, economics, ethics, warfare, social conduct, and personal life.

This verse is one of the clearest proofs in the Qur'an that:

- the Prophet's commands are binding,
- his prohibitions are binding,
- and his teachings beyond the Qur'an carry divine authority.

"And fear Allah — indeed Allah is severe in punishment."

Strikingly, after speaking of wealth, economics, and social justice, Allah concludes with fear of punishment.

Maturidi says:

- This warns against greed, hoarding, or resisting prophetic authority.
- It rebukes those who challenge the Prophet's decision in distributing wealth.
- It teaches that economic injustice is a major spiritual crime.

Maturidi's Insights

• **Fay' is Not Personal Wealth**

Maturidi emphasises that the Prophet ﷺ did not enrich himself.
He distributed fay' according to divine command.
This verse protects prophetic honour from accusations of self-enrichment.

• **Economic Justice as Revelation**

The rule "so that wealth does not circulate among the rich" is not human policy — it is divine legislation.
Thus, social justice is not optional; it is part of īmān.

• **The Prophet's Authority is Absolute**

The command "take what he gives and avoid what he forbids" is foundational in Sunni theology.
For Maturidi, this proves that the Sunnah is:

- revelation (waḥy ghayr matlūw),
- binding,
- and inseparable from the Qur'an.

It refutes the:

- Qur'ānists,
- Mu'tazila,

- and anyone who downplays prophetic authority.

• **A Warning Against Challenging Prophetic Decisions**

Maturidi notes that some hypocrites questioned the Prophet's distribution of wealth.
This verse annihilates such behaviour.

To question the Messenger's judgment is to question Allah's judgment.

• **Islam Prevents Economic Elite Capture**

By distributing fay' to:

- relatives of the Prophet,
- orphans,
- the needy,
- travellers,

Islam ensures wealth serves moral and communal upliftment, not elite accumulation.

• **Divine Power Behind Economic Reality**

Allah, not markets or strategies, determines the ultimate flow of wealth.

Wealth taken from Banū Naḍīr was divinely reassigned to the Prophet ﷺ — a sign that victory is spiritual, not material.

• **Spiritual Lesson**

True believers submit fully to:

- divine decree,
- prophetic instruction,
- economic justice,
- and moral responsibility.

The verse reminds that disobedience here invites **severe punishment**, because rejecting the Prophet's commands — whether spiritual or economic — is rejection of Allah's instruction.

Surah al-Hashr – Verse 8

Arabic:

لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ

Tafsir

"It is for the poor emigrants who were expelled from their homes and their wealth, seeking the bounty of Allah and His pleasure, and who support Allah and His Messenger — they are the truthful."

Maturidi Explains

This verse identifies the **first rightful recipients** of the *fay'* wealth: **the poor Muhājirīn** — those who emigrated from Makkah to Madinah for the sake of Islam.

Maturidi highlights that this verse is not simply economic guidance; it is a tribute to the first generation of believers who sacrificed everything for the religion.

"The poor emigrants who were expelled from their homes and wealth…"

Maturidi emphasises the severity of their sacrifice:

- They were **forced out** (أُخْرِجُوا) — expelled against their will.

- They abandoned **homes**, **property**, **trade**, and **families**.
- Many left Makkah with **nothing but their faith**.

This verse immortalises their hardship and ennobles their poverty as a badge of sincerity.

"Seeking Allah's bounty and His pleasure…"

Their migration was not for trade, politics, or worldly gain, but **purely for Allah**.

Maturidi differentiates two motives:

1. **Seeking Allah's bounty** (faḍl)
2. **Seeking Allah's pleasure** (riḍwān)

He explains:

- Allah's bounty refers to His mercy, provision, victory, and support.
- Allah's pleasure refers to spiritual acceptance and nearness.

Thus, the Muhājirīn combined worldly sacrifice with spiritual aspiration.

"And they support Allah and His Messenger"

Supporting Allah means supporting:

- His religion,
- His revelation,
- His laws,
- His Messenger ﷺ.

Maturidi clarifies that Allah does not need support; this is metaphorical language for supporting the truth that Allah revealed.

Their support manifested in:

- defending Islam,
- standing with the Prophet ﷺ,
- enduring persecution,
- sacrificing their lives and wealth.

"They are the truthful."

This is one of the highest praises in the Qur'an.

Maturidi explains:

- Truthfulness (ṣidq) means sincerity in faith, intention, speech, and action.
- Their deeds matched their words; their sacrifices matched their claim to faith.

The Qur'an rarely uses such a definitive statement.
Here, it declares the Muhājirīn as **the truest** in iman.

Maturidi's Insights

• **The Rank of the Muhājirīn**

Maturidi states that this verse demonstrates their superiority over other groups, because:

- they were first to believe,
- they bore the greatest hardship,
- and they supported the Prophet ﷺ at his most vulnerable moment.

This verse is used by Sunni scholars to establish the spiritual rank of the Muhājirīn, especially the earliest Muslims.

• **Poverty in the Path of Allah is Honour**

Their poverty was not failure — it was virtue.
The world may see them as deprived; Allah sees them as elevated.

• **Migration for Faith is a Universal Principle**

Maturidi draws a theological point:

Migration (hijrah) is not unique to one generation.
Every believer is called to:

- leave sin,
- leave harmful environments,
- and migrate with their hearts to Allah.

• **The True Meaning of Supporting Allah**

Supporting Allah does not mean aiding a deity — it means:

- manifesting His religion in the world,
- defending it,
- obeying it,
- and upholding justice.

The Muhājirīn demonstrated this through action, not words.

• **Divine Testimony of Sincerity**

Being labelled "truthful" by Allah is a **divine certification**.
Maturidi stresses that Allah does not testify to a servant's sincerity unless it is absolute and proven.

• **Fay' Prioritises Those Who Sacrificed Most**

The allocation of fay' begins with:

- those who gave everything,
- those who stood with truth when it was difficult,

- and those who had no safety net but Allah.

This creates a universal principle in Islamic governance:

Assistance belongs first to those who sacrificed for the religion.

• A Warning Against Neglecting the Muhājirīn

By prioritising them, Allah warns the community not to overlook people who serve faith yet endure hardship.

• Spiritual Lesson

The believer learns:

- true sincerity requires sacrifice,
- Allah recognizes every hardship endured for His sake,
- and worldly losses in the path of Allah are repaid with eternal honour.

Surah al-Hashr – Verse 9

Arabic:

وَٱلَّذِينَ تَبَوَّءُوا۟ ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

Tafsir

“And those who settled in the homeland and in faith before them — they love those who migrated to them, and they find no need in their hearts for what is given to the others, and they give them preference over themselves even if they are in need. And whoever is protected from the greed of his own soul — they are the successful.”

Maturidi Explains

This verse praises **the Anṣār**, the Helpers of Madinah, who welcomed the Muhājirīn with unmatched generosity and purity of heart.

Together, Verses 8 and 9 describe the two greatest communities in early Islam:

- **the Muhājirīn** — praised for sacrifice,
- **the Anṣār** — praised for generosity and sincerity.

"Those who settled the homeland and faith before them…"

Maturidi notes a profound pairing: not only did the Anṣār settle in **al-dār** (the city of Madinah), but also in **al-īmān** (faith).

He explains:

- They were firmly rooted in faith before the Muhājirīn arrived.
- Their hearts had already been moulded by Islām.
- Their faith became as much a home as their physical city.

This expresses both **stability in belief** and **readiness to receive the emigrants**.

"They love those who migrated to them"

This love was:

- pure,
- sincere,
- free of jealousy,
- free of worldly motives.

They honoured the Muhājirīn not because they brought wealth — for they brought none — but because they brought **faith, truth, and the Messenger ﷺ**.

Maturidi stresses:
Love for the believers is a sign of genuine īmān; hatred or envy is a sign of hypocrisy.

"They find no need in their hearts for what others were given"

This refers to *fayʾ* and its distribution.

Some of the wealth of Banū Naḍīr was allocated to the Muhājirīn only. The Anṣār accepted this **without envy**, because:

- they valued faith over wealth,
- they trusted the Prophet's decision,
- and they saw the Muhājirīn as family, not rivals.

This is an exalted level of spiritual purity.

"They give preference over themselves, even if they are in need."

This describes **iʾthār** — one of the highest virtues in Islam.

The Anṣār:

- shared their homes,
- divided their wealth,
- split their farmlands,
- and even offered half of their possessions
  to the Muhājirīn — often while they themselves were struggling.

Maturidi notes that iʾthār is superior to charity because:

- charity is giving from excess,
- iʾthār is giving from need.

"Whoever is protected from the greed of his soul — they are the successful."

Here, Maturidi gives a deep psychological and spiritual analysis:

- **Shuḥḥ (greed)** is not mere miserliness;
- it is an inner obsession with the self,
- the root of envy, selfishness, and worldly fear.

Protection from greed is a divine favour, not self-acquired.

Maturidi stresses:

The greatest wealth is a heart free from greed.

Therefore, the Anṣār attained **true success** because their hearts were purified from this spiritual disease.

Maturidi's Insights

• **The Anṣār's Faith Preceded Their Generosity**

Generosity was not cultural; it was **spiritual**, flowing from īmān.
They welcomed the Prophet ﷺ before the Muhājirīn arrived — with faith already firm.

• **Brotherhood as the Foundation of the Ummah**

Their love for the Muhājirīn established the model of Islamic brotherhood.
The Ummah stands on:

- mutual love,
- mutual sacrifice,
- and shared destiny.

• **Trust in Prophetic Judgment**

Unlike hypocrites, the Anṣār never objected to the Prophet's distribution of wealth.
Their hearts were free from entitlement.

- **The Highest Level of Generosity: Iʾthār**

Maturidi says iʾthār is "the proof of sincerity," because:

- one who gives while needing proves his love for Allah over love for wealth.

Iʾthār is the opposite of shuḥḥ.

- **Greed as a Spiritual Disease**

Maturidi emphasises that shuḥḥ:

- blinds the heart,
- prevents charity,
- creates jealousy,
- causes enmity,
- and leads to hypocrisy.

Protection from greed is the essence of success.

- **Success Defined by Purity of Heart**

True falāḥ (success) in the Qur'an is not wealth or power; it is:

- a heart purified,
- actions sincere,
- love of believers real,
- and obedience to Allah constant.

- **Theological Refutation**

This verse refutes:

- **The Jahmiyya**, who deny human moral agency — for the verse praises human virtue.
- **The Qadariyya**, for protection from greed is a divine gift.
- **Hypocrites**, whose hearts were filled with envy.

• **A Spiritual Lesson for All Times**

Every believer is tested by:

- immigration (sacrifice),
- or hosting and supporting others (generosity).

The Ummah must embody both — like the Muhājirīn and Anṣār.

Surah al-Hashr – Verse 10

Arabic:

وَٱلَّذِينَ جَآءُوا۟ مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

Tafsir

“And those who came after them say: ‘Our Lord! Forgive us and our brothers who preceded us in faith, and place not in our hearts any resentment toward those who believe. Our Lord, indeed You are Most Kind, Most Merciful.’”

Maturidi Explains

This verse describes a **third group** after:

- **the Muhājirīn** (v. 8),

- **the Anṣār** (v. 9).

Now Allah describes **all later generations** of believers — including every Muslim until the end of time.

This is one of the rare verses in which the Qur'an explicitly **includes the entire Ummah**, making this verse a direct praise of:

all believers who hold love in their hearts for the Companions and for each other.

"Those who came after them…"

Maturidi explains that this refers to:

- the Tābi'īn (Successors),
- the Atbā' al-Tābi'īn,
- all generations of Muslims,
- **including us**, as long as we maintain this prayer and purity of heart.

"Our Lord! Forgive us and our brothers who preceded us in faith."

This is the hallmark of a true believer:

- humility (forgive **us**),
- gratitude (forgive **our brothers**),
- recognition of the early believers' virtue,
- and unity of the Ummah across generations.

Maturidi highlights:

- This prayer demonstrates the **spiritual lineage** of all believers.
- The early Muslims paved the path; the later Muslims must honour them.

Those who **preceded us in faith** are the Muhājirīn, the Anṣār, and the first generations of Islam.

"And place not in our hearts any resentment toward those who believe."

This is a profound psychological purification.

Maturidi says:

- *ghill* (resentment, malice, hatred) is a disease of the heart.
- It corrupts deeds, destroys unity, and fuels hypocrisy.
- Allah commands believers to fight this inner disease.

A heart that contains hatred for the Companions or believers is spiritually diseased.

Thus, this verse becomes a *Qur'anic obligation* to:

- love the believers,
- honour the Companions,
- and maintain a pure heart.

"Our Lord, indeed You are Most Kind, Most Merciful."

The verse ends with two divine names:

- **Ra'ūf** – extremely gentle, subtle in mercy,
- **Raḥīm** – continuously merciful.

Maturidi explains:

- This teaches believers that purifying the heart from hatred is not merely self-effort;
- it requires divine help, softness, and mercy.

Maturidi's Insights

• **Three Generations of the Ideal Ummah**

Surah al-Hashr describes three levels:

1. **Muhājirīn** — sincerity through sacrifice.
2. **Anṣār** — generosity through love and iʾthār.
3. **Later generations** — purity of heart and love for earlier believers.

All three are praised — showing that the Ummah is built on:

- sacrifice,
- generosity,
- love,
- and purity of heart.

• **A Qur'anic Command to Love the Companions**

Maturidi stresses that this verse **obligates** believers to honour the Sahābah.
Any hatred, insult, or malice toward them contradicts Qur'anic teaching.

Thus:

Loving the Companions is not optional — it is an article of faith.

• **A Spiritual Cure for Envy and Sectarianism**

Allah teaches us the antidote to religious division:

- seek forgiveness for fellow believers,
- remove hatred,
- and unite in love.

• **The Heart Is the Battlefield**

Maturidi notes:

- Faith is not only external.
- Victory is not only physical.
- Purification is not only ritual.

The heart must be cleansed from *ghill* — hidden rancour.

This is where the true believer is distinguished from the hypocrite.

• **A Proof of the Continuity of the Ummah**

This verse connects:

- past believers,
- present believers,
- and future believers

into one spiritual family.

Islam is a chain that links hearts across time.

• **Divine Gentleness is Needed to Purify the Heart**

The invocation of **Ra'ūf** and **Raḥīm** shows:

- mercy must penetrate the heart,
- love is a divine gift,
- and spiritual success depends on Allah's compassion.

• **Success Through Unity**

Maturidi teaches that Islam flourishes through:

- unity,
- brotherhood,
- mutual forgiveness,
- and absence of rancour.

This verse is a roadmap for a healthy Ummah.

Surah al-Hashr – Verse 11

Arabic:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ

Tafsir

“Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Book: ‘If you are expelled, we will surely go out with you, and we will never obey anyone concerning you. And if you are fought, we will surely help you.’ But Allah testifies that they are indeed liars.”

Maturidi Explains

This verse exposes the **hypocrisy** of the Munāfiqūn during the incident of **Banū al-Naḍīr**.
When the Jewish tribe violated their covenant and were ordered by the Prophet ﷺ to leave Madinah, the hypocrites privately encouraged them not to comply.

“They say to their brothers who disbelieved among the People of the Book…”

Maturidi highlights:

- The hypocrites referred to the disbelieving Jews as **“brothers”** — a term of affection and loyalty.

- Allah uses this to expose their **true alignment**, despite their outward claim to Islam.

This verse is a direct proof that **inner allegiance (walāʾ)** is a sign of faith or hypocrisy.

What did the hypocrites promise?

1. **"If you are expelled, we will go out with you."**
   – They claimed they would abandon Madinah and join Banū al-Naḍīr in exile.
2. **"We will never obey anyone concerning you."**
   – Meaning: *We will not obey the Prophet ﷺ or the believers regarding your expulsion.*
3. **"If you are fought, we will surely help you."**
   – They promised military support against RasūlAllāh ﷺ.

Maturidi stresses:

- These pledges were made secretly at night,
- demonstrating their deception toward the believers,
- and their loyalty to those who opposed revelation.

"But Allah testifies that they are indeed liars."

This is one of the most decisive verses on hypocrisy.

Maturidi explains:

- Allah Himself declares their promises false.
- Their inner state contradicts their outer words.
- Their loyalty is motivated by fear, self-interest, and cowardice — not conviction.

Thus, they lie to the believers **and** to the disbelievers.

They belong truly to no one.

Maturidi's Insights

• **Hypocrisy is Defined by Dual Loyalties**

Maturidi highlights that the hypocrites maintained **two faces**:

- outward allegiance to Islam,
- inner loyalty to its opponents.

Their hearts incline toward those who oppose Allah, so Allah names them hypocrites.

• **Calling Disbelievers "Brothers" Reveals the Heart**

The Qur'an does not object to peaceful relations, but to **emotional alliance** with those who oppose revelation.

This is the same spiritual criterion established in:

- Surah al-Mā'idah 5:51,
- Surah al-Mujādilah 58:22.

A believer's heart cannot love the enemies of Allah more than the friends of Allah.

• **Hypocrisy Thrives on False Promises**

The hypocrites promised Banū al-Naḍīr:

- protection,
- support,
- political defence,
- military assistance.

But their promises were empty.

Maturidi notes:

Hypocrisy uses language as ornament, not commitment.

• **Fear Governs the Hypocrite's Heart**

They pled allegiance to Banū al-Naḍīr because they feared:

- political loss,
- the collapse of their influence,
- exposure of their disbelief.

Their hearts sought safety in alliances, not in Allah.

Thus, fear replaces faith.

• **Allah's Testimony Is the Ultimate Exposure**

"Allah testifies they are liars" means:

- their words are false,
- their oaths are false,
- their alliances are false,
- and their hearts contain no loyalty to Islam.

When Allah testifies against a group, there is no doubt left regarding their nature.

• **Theological Implication**

Maturidi uses this verse to refute:

- the claim that hypocrisy is merely political,
- or that faith is only verbal profession.

Here, hypocrisy is defined by:

1. **inner allegiance**,

2. **deceptive promises**,
3. **false oaths**,
4. **supporting opponents of revelation**.

Faith is an affair of the heart, manifesting in loyalty.

• **Cross-References**

- **Surah al-Hashr 59:12–13** follow with the consequences of their lies.
- **Surah al-Munāfiqūn 63:1–4** exposes the same category of hypocrites.
- **Surah al-Nisāʾ 4:142–143** describes their wavering state between two sides.

• **Spiritual Lesson**

Maturidi concludes:

- True faith produces loyalty, sincerity, courage.
- Hypocrisy produces fear, deception, and double-dealing.
- The believer's heart aligns with Allah and His Messenger ﷺ.
- The hypocrite aligns with whoever they think will benefit them.

Thus, verse 11 becomes a mirror:

Are our allegiances guided by faith — or fear?

Surah al-Hashr – Verse 12

Arabic:

لَئِنْ أُخْرِجُواْ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَـٰرَ ثُمَّ لَا يُنصَرُونَ

Tafsir

"If they are expelled, the hypocrites will not go out with them; and if they are fought, they will not help them. And even if they were to help them, they would surely turn their backs, then they themselves would not be helped."

Maturidi Explains

This verse directly exposes the **false promises** made by the hypocrites in the previous verse.

Where they claimed:

- *"We will go out with you."*
- *"We will defend you."*
- *"We will support you."*

Allah now reveals their true nature:

They will not keep a single one of their promises.

This verse is both a prediction **and** a humiliation of the hypocrites.

"If they are expelled, the hypocrites will not go out with them."

Maturidi explains:

- The hypocrites assured Banū al-Naḍīr they would accompany them into exile.
- Yet Allah states—before the event—that they will not.

When Banū al-Naḍīr were eventually expelled from Madinah, exactly as Allah foretold:

- not one hypocrite joined them,

- not one left Madinah,
- not one sacrificed comfort for loyalty.

This fulfilled the divine prediction perfectly.

"If they are fought, they will not help them."

This exposes their **cowardice**.

Maturidi stresses:

- Hypocrites speak bravely but act fearfully.
- Their tongues are bold; their hearts are weak.
- They promise protection but flee from danger.

When fighting becomes real, their courage dissolves.

"And even if they were to help them, they would surely turn their backs…"

This is a hypothetical clause.

Maturidi explains:

- Allah mentions an impossible scenario as a rhetorical device:
  "Even if they tried to help — they would run away anyway."

This reflects:

- their inner fear,
- their lack of conviction,
- their inability to stand firm in the face of truth.

"…then they themselves would not be helped."

Meaning:

- their flight brings humiliation,
- their alliances collapse,

- their schemes fail,
- and neither believers nor disbelievers help them.

Maturidi notes:

- Hypocrites cannot gain loyalty from either side.
- They are too weak for the disbelievers
- and too deceitful for the believers.

Thus, they are left abandoned and disgraced.

Maturidi's Insights

• **Hypocrisy is Built on Empty Promises**

The hypocrites promise:

- loyalty,
- protection,
- courage.

But Allah describes these promises as **nothing but speech**.

Hypocrisy begins in words, but collapses in action.

• **Cowardice is the Fruit of Weak Faith**

Maturidi emphasises that:

- inner conviction produces courage,
- hypocrisy produces fear.

A heart without belief cannot stand firm in difficulty.

Thus, the hypocrites flee while the believers stand.

• **Divine Foreknowledge and Prophecy**

Allah foretells:

- their refusal to fight,
- their refusal to leave Madinah,
- their inevitable cowardice,
- their abandonment of Banū al-Naḍīr.

All events unfolded *exactly* as revealed, demonstrating:

- the truth of revelation,
- the falsehood of hypocrisy,
- and the precision of Qur'anic prophecy.

• **Hypocrites Are Loyal to No One**

Maturidi notes:

- They cannot be loyal to believers, because they lack faith.
- They cannot be loyal to disbelievers, because they lack courage.
- Their allegiance is only to themselves, and even that collapses.

Thus, both sides abandon them.

• **The Qur'an Establishes a Principle of Reality**

Maturidi distills the verse into a moral law:

He who lies for others will also betray them.
He who betrays Allah cannot be loyal to anyone.

• **Hypothetical Clause Revealing Weakness**

"Even if they were to help" is a powerful rhetorical tool.

It shows:

- their actions contradict their promises,

- their fear overrides their alliances,
- they run even when trying to appear strong.

• **Cross-References**

- **Surah al-Aḥzāb 33:13–15** — hypocrites flee from battle.
- **Surah al-Munāfiqūn 63:4** — they are cowards and worthless in conflict.
- **Surah al-Nisā' 4:142** — they pray lazily and do everything unwillingly.

• **Spiritual Lesson**

Maturidi concludes:

- Courage comes from sincerity.
- Hypocrisy creates fear.
- False alliances collapse under pressure.
- Only faith produces steadfastness.

Believers rely on Allah; hypocrites rely on illusion.
Thus, the believer stands firm in hardship, while the hypocrite flees from even imagined danger.

Surah al-Hashr – Verse 13

Arabic:

لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ

Tafsir

“Indeed, you (believers) are more feared in their hearts than Allah. That is because they are a people who do not understand.”

Maturidi Explains

This verse exposes the **inner psychological state** of the hypocrites and the disbelievers aligned with Banū al-Naḍīr.

“You are more feared in their hearts than Allah…”

Maturidi explains:

- This describes the **hypocrites’ fear of people over fear of Allah**.
- Their hearts tremble before the believers but remain unmoved before the Almighty.
- They fear:
    - losing worldly status,
    - losing alliances,
    - losing material power,
    - social exposure.

But they do **not** fear:

- the Day of Judgment,
- divine punishment,
- the weight of sin,
- the consequence of betrayal.

Why do they fear the believers more?

Maturidi says:

- because their **faith is absent**,
- their **understanding is shallow**,
- and their **hearts are blind**.

Thus:

- they perceive worldly power,
- but do not perceive divine reality.

"That is because they are a people who do not understand"

This phrase is decisive.

Maturidi explains:

- **Lack of fiqh** does not mean lack of legal knowledge.
- It means lack of *intelligence of the heart*.

They do not understand:

- the nature of Allah's power,
- the reality of divine decree,
- the truth of accountability,
- or the meaning of faith.

Their minds are trapped in the dunya;
their hearts cannot grasp the unseen (ghayb).

Thus:

They fear the creation but not the Creator.

Maturidi's Insights

- **Fear of Creation over Fear of the Creator**

This verse reveals the essence of nifāq:

- hypocrites tremble before people,
- but do not tremble before Allah.

Maturidi notes:

- this inversion is the root of their cowardice,
- their betrayal,
- their lies,
- and their weakness.

• **Lack of Understanding = Lack of True Faith**

"لا يفقهون" means:

- they do not comprehend the reality of Allah's power,
- they do not connect their actions to their consequences,
- they lack insight, not intelligence.

They may be clever in worldly strategy,
but they lack **spiritual understanding**.

• **Worldly Fear Is Immediate; Divine Fear Is Distant**

Maturidi explains:

- The hypocrites fear immediate harm from believers,
- but feel no fear from Allah because His punishment seems distant.

This is a disease of the heart.

• **They Fear Truth Because They Do Not Possess It**

Believers carry:

- conviction,

- courage,
- sincerity.

Hypocrites carry:

- doubt,
- deception,
- insecurity.

Thus, the hypocrite fears the believer because the believer's heart is firm and his purpose clear.

• **Their Fear Proves Their Weakness**

Maturidi points out:

- Fear is not respect;
- fear is admission of weakness.

The hypocrites' excessive fear of the believers shows:

- they know their falsehood,
- they know their alliances cannot protect them,
- and they know their cowardice will expose them.

• **Theological Note**

This verse shows:

- fear of Allah is **a sign of understanding**,
- lack of fear is **a sign of ignorance**,
- spiritual blindness is worse than intellectual blindness.

• **A Mirror for All Generations**

Scholars note:

- whoever fears people more than Allah
- takes the path of hypocrisy.

Thus, this verse warns all believers:

Strength lies in fearing Allah above all.
Weakness lies in fearing people above Allah.

• **Cross-References**

- **Surah al-Aḥzāb 33:19** — hypocrites fear fighting as if death has already overtaken them.
- **Surah al-Tawbah 9:13** — "Do you fear them? Allah has more right that you fear Him."
- **Surah an-Nisā' 4:77** — fear of people instead of Allah is condemned.

• **Spiritual Lesson**

Maturidi concludes:

- The heart that truly understands fears Allah alone.
- The heart that does not understand fears creation.
- Hypocrisy breeds fear;
- Faith breeds courage.

Thus, the believer stands firm by fearing the Creator,
while the hypocrite collapses because he fears the creation.

Surah al-Hashr – Verse 14

Arabic:

لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

Tafsir

“They (the hypocrites and their allies) will never fight you all together, except from within fortified towns or from behind walls. Their hostility among themselves is severe. You think they are united, but their hearts are divided. That is because they are a people who do not reason.”

Maturidi Explains

This verse continues describing the real nature of the hypocrites and their allies from Banū al-Naḍīr and other hostile groups.

Allah now clarifies **why** they fear the believers and **why** they never stand together against Islam.

“They will never fight you all together…”

Maturidi explains:

- Hypocrites and their allies cannot unite in open battle.
- Their fear of the believers’ courage and conviction prevents them from facing the Muslims collectively.
- Their unity exists only in speech, never in action.

“…except from fortified towns or behind walls.”

Maturidi notes:

- They resort to fortresses, walls, and barriers for protection.

- Their courage is artificial, dependent on architecture and shields, not conviction.
- Their fear of direct confrontation shows the weakness of their hearts.

The believer relies on **Allah**;
the hypocrite relies on **walls**.

"Their hostility among themselves is severe."

This is a key insight into their psychology.

Maturidi explains:

- Despite their outward alliances, they internally despise one another.
- Each group mistrusts the other.
- Their unity is fragile because it is not built upon belief, but upon:
    - political calculations,
    - fear,
    - and personal interest.

Thus, when difficulty arises,
they turn against each other.

"You think they are united, but their hearts are divided."

This is one of the most profound sociological insights in the Qur'an.

Maturidi states:

- Their unity is an *illusion*.
- They appear united outwardly,
- but internally they are fragmented by:
    - envy,

- suspicion,
- fear,
- self-interest,
- and lack of sincere conviction.

He emphasizes:

True unity comes only from sincere belief and purity of heart.

Believers unite because of faith;
hypocrites unite only for benefit.

"That is because they are a people who do not reason."

Maturidi defines **"do not reason"** as:

- They fail to understand the consequences of their hypocrisy.
- They do not see how inner division destroys outward strength.
- They do not comprehend that without divine support, all alliances crumble.
- They do not understand that fear of creation over fear of Allah is the road to ruin.

Their lack of *'aql* (reason) is moral, not intellectual.

Maturidi's Insights

• Weakness of the Hypocrites

Hypocrites and their allies:

- avoid direct confrontation,
- rely on walls and fortresses,
- lack the courage to stand as one.

Their fear of believers arises from:

- the believers' conviction,
- their unity,
- their sincerity,
- their willingness to sacrifice.

• **Disunity is the Mark of Hypocrisy**

Maturidi highlights a universal principle:

- Disbelief divides hearts.
- Faith unites them.

Even when disbelievers appear numerous and organized, their hearts are scattered.

• **Apparent Unity vs. Real Unity**

"تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ"

This expresses:

- The difference between **external cohesion** and **internal harmony**.
- The Qur'an distinguishes between the two.

Hypocrites share goals but not hearts.

Believers share hearts even when separated by continents.

• **Spiritual and Psychological Insight**

Maturidi notes:

- Fear is the hypocrite's foundation.
- Suspicion is his companion.
- Disunity is his destiny.

• **Reliance on Barriers Instead of Allah**

Believers rely on:

- tawakkul,
- courage,
- obedience.

Hypocrites rely on:

- walls,
- numbers,
- strategy.

Walls do not provide victory.
Courage from Allah does.

• **Political Relevance**

Maturidi explains that:

- Disbelieving alliances collapse because self-interest dominates.
- Only an alliance based on truth is stable.

Thus:

The strength of the Ummah is not in numbers, but in unity of faith.

• **Divine Explanation: They Do Not Reason**

Their failure is not strategic intelligence; they often have that.

They fail in:

- moral reason,
- understanding divine decree,
- recognizing the power of faith.

Their intellects serve the duniya,
but not the truth.

- **Cross-References**
  - **Āl ʿImrān 3:103** — believers united by Allah's rope.
  - **Surah al-Anfāl 8:46** — unity brings victory; dispute brings failure.
  - **Surah al-Mujādilah 58:19** — those dominated by Shayṭān lose understanding.
- **Spiritual Lesson**

Maturidi concludes:

- The hypocrite's heart is always divided.
- The believer's heart is always united.
- Strength comes from Allah, not numbers or fortresses.
- Division is punishment; unity is mercy.

Thus, the Ummah must cultivate:

- sincerity,
- unity,
- courage,
- and trust in Allah.

This is the secret of strength.

Surah al-Hashr – Verse 15

Arabic:

كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ

Tafsir

"They are like those who came just before them—they tasted the evil consequence of their conduct, and for them is a painful punishment."

Maturidi Explains

This verse compares the hypocrites and their allies (especially Banū al-Naḍīr) with **previous nations** who rebelled against Allah and the Messenger.

"They are like those who came just before them…"

Maturidi explains:

- This refers to earlier groups who opposed the Prophet ﷺ or previous prophets.
- Some scholars identify this as Banū Qaynuqāʿ, expelled shortly before Banū al-Naḍīr.
- Others extend it to **all past nations** destroyed due to disobedience.

The Qur'an often uses historical parallels to:

- warn current rebels,
- comfort the believers,
- and demonstrate the consistency of divine justice.

"They tasted the evil consequence of their conduct."

(ذَاقُوا وَبَالَ أَمْرِهِم)

Maturidi notes:

- **"Wabāl"** means a bitter, heavy, destructive consequence.
- It is the opposite of barakah.

Their rebellion produced:

- expulsion,
- humiliation,
- loss of property,
- scattering of tribes,
- collapse of alliances.

This is exactly what happened to Banū al-Naḍīr:
they burned their own homes and were exiled.

The verse shows:

Their punishment in this world is itself a *taste*—
the real punishment lies ahead.

"And for them is a painful punishment."

This refers to:

- **punishment in the Hereafter**,
- which far exceeds the worldly loss they faced.

Maturidi explains:

- Their worldly humiliation was due to betrayal of covenants and hypocrisy.
- But the *painful punishment* is for their kufr and rejection of the truth.

Worldly punishment = humiliation.
Otherworldly punishment = pain.

Maturidi's Insights

• **Divine Punishment Follows a Pattern**

Maturidi stresses that Allah deals with nations and groups consistently:

- Those who oppose truth fall.
- Those who betray prophets are disgraced.
- Those who rely on deception are exposed.
- Those who place trust in alliances over Allah are abandoned.

The hypocrites and disbelievers are walking the same path as previous doomed communities.

• **"Tasting" Punishment Before the Day of Judgment**

The use of "taste" (dhawq) is precise.

Maturidi explains:

- It indicates the beginning of punishment.
- Their worldly humiliation is only the "first sip."
- The full cup is in the Hereafter.

This establishes that **divine justice begins in dunya** and completes in akhirah.

• **Historical Consciousness of the Qur'an**

Maturidi notes that Allah teaches through:

- examples,
- patterns,
- echoes of past events.

The Qur'an trains the believer to recognise these parallels.

• **Wabāl: The Opposite of Barakah**

Wabāl = destructive outcome.
Barakah = growing, multiplying goodness.

The actions of the hypocrites:

- produced no barakah,
- brought only destruction.

This is a spiritual law:

Actions rooted in hypocrisy destroy themselves.

• **Punishment Is a Direct Outcome of Their Own Actions**

Maturidi emphasises:

- Their harm returned to them.
- Their plotting only shattered their own security.
- Their betrayal brought their exile.
- Their deception destroyed their alliances.

This reflects:

"As you act, so shall you be treated."

• **Punishment Is Both Physical and Psychological**

Their humiliation included:

- fear,
- exposure,
- collapse of false confidence,
- disunity,
- and abandonment.

Their Hereafter punishment includes:

- pain,
- disgrace,
- and eternal regret.

- **Cross-References**
  - **Surah al-Hashr 59:2** — describes their expulsion.
  - **Surah al-Anfāl 8:52** — similar parable of those destroyed before.
  - **Surah al-Ḥajj 22:45** — ruins of past nations as signs.
  - **Surah Ghāfir 40:21** — those who rejected messengers were destroyed.
- **Spiritual Lesson**

Maturidi concludes:

- Hypocrisy destroys hearts.
- Betrayal destroys nations.
- False alliances collapse.
- Disobedience brings humiliation.

The believer must learn from history and avoid the qualities that destroyed past communities:

- pride,
- hypocrisy,
- disunity,
- betrayal of truth,
- fear of creation over the Creator.

Thus, the verse serves as a reminder:

Do not walk the path of those who tasted destruction
— lest you taste what they tasted.

Surah al-Hashr – Verse 16

Arabic:

كَمَثَلِ ٱلشَّيْطَـٰنِ إِذْ قَالَ لِلْإِنسَـٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَـٰلَمِينَ

Tafsir

"Their example is like that of Satan when he says to the human being, 'Disbelieve.' But when he disbelieves, Satan says, 'I am indeed free of you. Surely, I fear Allah, the Lord of all worlds.'"

Maturidi Explains

This verse presents a **striking parable** describing the relationship between the hypocrites and their Jewish allies (Banū al-Naḍīr) — and more generally, between **every tempter and every deceived person** in history.

"Their example is like that of Satan…"

Maturidi explains that Allah compares:

- the hypocrites
  to Satan,
- and Banū al-Naḍīr
  to the human being whom Satan deceives.

Why?

Because both behave identically:

- Satan tempts → then abandons.

- Hypocrites promise support → then betray.

This parable captures the **exact nature of treachery**.

“When he says to the human being: ‘Disbelieve.’”

According to Maturidi:

- Satan never forces disbelief — he **whispers**, beautifies falsehood, and deceives.
- Likewise, the hypocrites whispered to Banū al-Naḍīr urging rebellion and defiance.

The Qur’an uses this imagery to reveal:

- the subtlety of temptation,
- the falseness of alliances formed on sin,
- and the destructive nature of relying on deceivers.

“But when he disbelieves…”

After the victim falls into error:

- Satan abandons him,
- denies him,
- and leaves him to face consequences alone.

This precisely parallels:

- Banū al-Naḍīr trusted the hypocrites,
- they rebelled against the Prophet ﷺ,
- then the hypocrites abandoned them completely.

This Qur’anic parable is a perfect mirror of that betrayal.

“Satan says: ‘I am free of you.’”

This represents:

- complete disowning,
- denial of responsibility,
- and cowardly withdrawal.

Maturidi notes that Satan's abandonment is not noble —
it is **fear**, **cowardice**, and **self-preservation**, just like the hypocrites.

"Indeed, I fear Allah, the Lord of all worlds."

This is the deepest irony in the verse.

Maturidi explains:

- Satan claims fear of Allah —
  yet he calls others to disobedience.
- Hypocrites claim Islam —
  yet they lead others into destruction.

This exposes their contradictory nature:

Temptation is bold;
accountability makes them flee.

Maturidi's Insights

• **Temptation Always Ends in Abandonment**

The parable teaches:

- Temptation promises loyalty,
- but abandons at the moment of consequence.

This applies to:

- Satan,
- hypocrites,

- false friends,
- corrupt leaders,
- and every alliance not grounded in truth.

• **Hypocrisy and Satanic Deception Share One Nature**

Maturidi identifies profound parallels:

- Both whisper but do not support.
- Both encourage sin but flee from responsibility.
- Both beautify falsehood but fear the consequences.
- Both abandon their victims in disgrace.

Thus:

Whoever aligns with hypocrites aligns with Satanic behaviour.

• **Fear of Allah Without Obedience Is Meaningless**

Satan claims "I fear Allah,"
but this fear:

- produces no obedience,
- produces no repentance,
- produces no submission.

Maturidi emphasises:

True fear of Allah manifests in action, not words.

This exposes:

- the falseness of the hypocrite's "faith,"
- the emptiness of the tempter's conscience.

• **The Victim Shares Responsibility**

Although Satan tempts,
the human being **chooses** disbelief.

Maturidi refutes the idea that:

- "Shayṭān made me do it."

Responsibility lies with:

- intention,
- choice,
- and acceptance.

Thus, Banū al-Naḍīr cannot blame the hypocrites entirely —
they chose to follow their whispers.

• **Parable of Every False Alliance**

This parable applies universally:

- sinners with sinners,
- corrupt rulers with corrupt supporters,
- wicked scholars with wicked students,
- tyrants with their enablers.

Every alliance based on harm collapses at the point of danger.

• **Theological Point**

Maturidi notes:

- This verse destroys the excuse of determinism.
- Temptation does not remove human responsibility.
- Allah judges based on choice, not whisper.

• **Cross-References**

- **Ibrahim 14:22** — Satan disowns his followers on the Day of Judgment.
- **al-Baqarah 2:14–15** — hypocrites deceive, but Allah exposes them.
- **al-Mu'minun 23:108** — the wicked are abandoned in the Hereafter.

• **Spiritual Lesson**

Maturidi concludes:

- Never rely on alliances formed in sin.
- Never trust promises made in hypocrisy.
- Never expect loyalty from one who disobeys Allah.
- True companionship is through faith, sincerity, and righteousness.

This verse is a warning:

Whoever listens to the whisper of false friends
will be abandoned like the one whom Satan deceived.

Surah al-Hashr – Verse 17

Arabic:

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓءُ ٱلظَّٰلِمِينَ

Tafsir

"So the end of both of them is that they will be in the Fire, abiding therein forever. That is the recompense of the wrongdoers."

Maturidi Explains

This verse completes the parable introduced in verse 16.

There are **two parties** in the parable:

1. **The tempter** — represented by Satan.
2. **The deceived** — represented by the human who obeys him.

Allah now tells us the **shared fate** of the tempter and the tempted.

"So the end of both of them…"

Maturidi emphasises:

- Allah judges tempter and follower together when both choose falsehood.
- Both bear responsibility:
    - the one who leads into sin,
    - the one who accepts it.

"…is that they will be in the Fire…"

This is because:

- the hypocrites led Banū al-Naḍīr into rebellion,
- and Banū al-Naḍīr willingly accepted their deceit.

Both parties cooperated in wrongdoing,
so both share the consequence.

"…abiding therein forever."

Maturidi clarifies:

- This refers to the disbelievers among them,
- not the hypocrites who merely committed outward acts without inner disbelief.

For those who **knowingly rejected the truth**,
the punishment is eternal.

"That is the recompense of the wrongdoers."

(ذَٰلِكَ جَزَآءُ ٱلظَّٰلِمِينَ)

Here, Maturidi highlights the precision of the word *ẓālimīn*:

- It includes every form of injustice:
  - shirk (injustice against Allah),
  - betrayal (injustice against the believers),
  - deception (injustice against themselves),
  - and oppression (injustice against others).

Thus, their punishment corresponds to:

- their spiritual injustice,
- their moral injustice,
- and their social injustice.

Maturidi's Insights

• **Both the Tempter and the Tempted Are Responsible**

Maturidi emphasises a central theological principle:

- **The one who misleads is guilty.**
- **The one who follows him blindly is also guilty.**

No one can escape responsibility by blaming another.

• **Cooperation in Sin Leads to Shared Punishment**

As the hypocrites deceived Banū al-Naḍīr,
the People of the Book willingly followed them into rebellion.

Thus:

Partnership in sin means partnership in consequence.

This is a universal law.

• **The Fate of Alliances Built on Falsehood**

Any alliance built on:

- hypocrisy,
- deception,
- injustice,
- hostility to truth,

ends in:

- mutual destruction,
- mutual regret,
- and shared punishment.

Their worldly alliance collapses,
and in the Hereafter they remain together in punishment.

• **The Irony of Hypocrisy**

Maturidi notes the profound irony:

- hypocrites and disbelievers cannot unite in worldly battle (v. 14),
- but they will unite eternally in Hell.

Those who refuse unity in truth
are forced into unity in punishment.

• **Their Partnership Was Built on Shared Injustice**

The term **ẓālimīn** is crucial.

Their injustice includes:

- denying revelation,
- plotting against the Prophet ﷺ,
- breaking agreements,
- causing fear and corruption,
- deceiving believers and each other.

Thus, Hell is not an arbitrary punishment;
it is a fitting recompense for their crimes.

• **Theological Clarification: Eternal Punishment**

Maturidi explains:

- Eternal punishment applies to disbelievers,
- not to sinful believers.

This verse refers to:

- the hypocrites whose hypocrisy was *kufr*,
- and the People of the Book who rejected the Prophet ﷺ despite knowledge.

• **The Parable of Satan is Complete**

Verse 16: Satan tempts → then abandons.
Verse 17: both tempter and victim face Hell.

This mirrors the fate of:

- the hypocrites who misled,
- and Banū al-Naḍīr who followed.

• **Cross-References**

- **Ibrāhīm 14:22** — Satan disowns his followers but both are punished.

- **al-Aʿrāf 7:38** — each group blames the other in Hell, but both remain in it.
- **al-Ṭūr 52:20–21** — believers are joined with their families in Paradise;
  likewise, disbelievers are joined with their partners in evil in Hell.

• **Spiritual Lesson**

Maturidi concludes:

- Beware of companions who mislead.
- Do not be the cause of someone's misguidance.
- Do not accept misguidance from others.

Every person must guard:

- his heart,
- his loyalties,
- and his choices.

For on the Day of Judgment:

He who followed falsehood and he who called to falsehood will stand together, both tasting the consequence of their deeds.

Surah al-Hashr – Verse 18

Arabic:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ

Tafsir

“O you who believe! Fear Allah, and let every soul look to what it has sent forth for tomorrow. And fear Allah. Indeed, Allah is fully aware of everything you do.”

Maturidi Explains

After describing the fate of the hypocrites and their allies, Allah now turns **directly to the believers**, reminding them of their spiritual responsibilities.

“Fear Allah…”

(ٱتَّقُوا۟ ٱللَّهَ)

Maturidi explains:

- Taqwā is not fear alone — it is **conscious obedience**, vigilance, and guarding the soul against sin.
- Allah commands it here twice, showing its supreme importance.
- Taqwā is the foundation of all righteousness and the shield from hypocrisy and destruction.

“…and let every soul look to what it has sent forth for tomorrow.”

(وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ)

Maturidi emphasises:

- “Tomorrow” means **the Day of Judgment** — the true tomorrow.
- Each person is commanded to **self-examine**, to audit the heart and deeds.
- This verse establishes the principle of **muhāsabah** (self-accounting), central in Islamic spirituality.

Every action a person performs:

- prayer,
- charity,
- sin,
- intention,
- word,
- thought,

is being **sent ahead** as a deposit in the Hereafter.

“And fear Allah” (repeated)

The repetition indicates:

- taqwā at the beginning of life’s journey,
- and taqwā at its end.

Maturidi says:

Believers need constant taqwā
— before acting,
— while acting,
— and after acting.

“Indeed, Allah is fully aware of everything you do.”

This closing reminder ties the verse together.

- Allah knows every deed,
- every intention,
- every secret,
- every hidden motive.

This is meant to strengthen self-accountability and purify the heart.

Maturidi's Insights

- **The Essence of Faith is Taqwā**

Maturidi explains:

- Taqwā protects faith like a fortress protects a city.
- Without taqwā, knowledge collapses, worship becomes hollow, and the heart becomes exposed to hypocrisy.

Thus, the verse begins and ends with taqwā.

- **The Qur'an Commands Self-Examination**

"Let every soul look to what it has sent forth…"

This, according to Maturidi, means:

- reflect before acting,
- evaluate after acting,
- and measure actions by their impact on the Hereafter.

The believer must **audit himself daily**.

- **"Tomorrow" Means the Hereafter**

Maturidi stresses:

- The Qur'an refers to the Day of Judgment as "tomorrow" to emphasise its nearness.
- Life is short; accountability is certain.

- **Accountability Before One is Held Accountable**

This verse is the foundation of the famous statement of Sayyiduna 'Umar رضي الله عنه:

"Take account of yourselves before you are taken to account."

- **A Warning After the Story of Banū al-Naḍīr**

Maturidi explains why this verse comes after describing hypocrites and their downfall:

- to remind believers **not to imitate** their qualities,
- to avoid self-deception,
- and to guard their hearts carefully.

- **Allah's Knowledge Forces Sincerity**

"Allah is fully aware of everything you do."

This removes excuses and forces sincerity because:

- a person may deceive others,
- but he cannot deceive Allah,
- and his actions will appear before him tomorrow.

- **Theological Weight**

Maturidi emphasises:

- Allah's knowledge (al-Khabīr) covers emotions, thoughts, whispers, intentions, and motives.
- Faith without taqwā becomes academic.
- Taqwā without awareness of Allah becomes fear of creation, not Creator.

- **Cross-References**

- **al-Hashr 59:19** — forgetting Allah leads to forgetting oneself.
- **Āl 'Imrān 3:102** — "Fear Allah as He deserves to be feared."
- **al-Zalzalah 99:7–8** — every atom of action will be seen.
- **al-Baqarah 2:197** — "The best provision is taqwā."

• **Spiritual Lesson**

Maturidi concludes:

This verse transforms:

- the believer's day into vigilance,
- his night into reflection,
- his deeds into provisions for the Hereafter.

The believer asks:

- What am I sending forward?
- What will I see on the Day of Judgment?
- Are my deeds seeds of Paradise or fuel for Hell?

The hypocrite forgets tomorrow;
the believer prepares for it.

Surah al-Hashr – Verse 19

Arabic:

وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ

Tafsir

"And do not be like those who forgot Allah, and so He made them forget their own selves. They are the defiantly disobedient."

Maturidi Explains

This verse continues directly from the previous command of **self-accountability (muhāsabah)**.

Now Allah warns believers of the **opposite extreme**:

- forgetting Allah,
- which leads to forgetting one's own soul.

"Do not be like those who forgot Allah…"

Maturidi explains:

- Forgetting Allah does **not** mean ignorance of His existence.
- It means neglecting His commands,
  disregarding His remembrance,
  living without consciousness of Him.

This is spiritual *heedlessness* (ghaflah).

Those who "forget Allah":

- stop remembering Him,
- stop fearing Him,
- stop obeying Him,
- stop preparing for the Hereafter.

"…so He made them forget their own selves."

This is one of the most profound psychological verses in the Qur'an.

Maturidi gives three layers of meaning:

1. They forget their own salvation

When a person forgets Allah, he:

- forgets his purpose,
- forgets his destination,

- forgets his accountability.

He becomes like a person walking toward Hell while imagining he is safe.

2. They forget what benefits or harms their soul

They no longer know:

- what is virtue or sin,
- what nourishes or destroys the heart,
- what brings mercy or punishment.

They lose spiritual **self-awareness**.

3. Allah abandons them to themselves

Maturidi explains:

- When a person turns away from Allah,
- Allah withdraws His special guidance.

Thus, they become:

- blind to truth,
- deaf to warnings,
- enslaved to desires,
- controlled by Shayṭān.

This is **divine abandonment** (khidhlān).

"They are the defiantly disobedient (fāsiqūn)."

Maturidi explains:

- *Fisq* is not minor sin.
- It is persistent crossing of boundaries.

- It is moral corruption combined with spiritual neglect.

Thus, this describes:

- hypocrites,
- rebellious disbelievers,
- and any Muslim who falls into prolonged heedlessness.

Maturidi's Insights

• **Forgetting Allah = Losing Your Soul**

This is the central theme.

When the heart stops remembering Allah:

- it loses direction,
- loses clarity,
- loses value,
- loses purpose.

A person becomes spiritually hollow.

• **Divine Reciprocity**

Maturidi highlights a divine law:

When you forget Allah,
Allah allows you to forget yourself.

Meaning:

- No guidance,
- No awareness,
- No protection,

- No inner light.

As if Allah says:

"You abandoned Me—now see what you become without Me."

• **The Worst Punishment in This World**

Maturidi considers this one of the **greatest punishments in the dunya**:

- not fire,
- not exile,
- but spiritual numbness.

A person who forgets Allah loses:

- conscience,
- mercy,
- humility,
- sincerity,
- direction.

• **Inner Destruction Behind Outer Success**

A person may seem successful outwardly:

- wealth,
- fame,
- influence,

yet be spiritually destroyed because he forgot Allah.

• **The Definition of Fāsiq (Defiantly Disobedient)**

According to Maturidi:

A *fāsiq* is one who:

- knows the truth,
- chooses to ignore it,
- and lives in habitual disobedience.

Fisq is rebellion against *the purpose of existence*.

• **Theological Point**

Maturidi uses this verse to refute:

- the claim that divine punishment is limited to the Hereafter,
- and the claim that forgetting Allah has no consequence in the soul.

This verse proves:

- spiritual laws operate constantly,
- punishment often begins in the heart.

• **This is the Opposite of Verse 18**

Verse 18: "Look to what you send forward."
Verse 19: "Do not forget Allah."

This forms a complete spiritual system:

- Remember Allah.
- Examine your deeds.
- Do not be heedless.

• **Cross-References**

- **al-Muddaththir 74:48** — no intercession for those who neglected prayer.
- **al-Aʿrāf 7:179** — hearts that do not understand become like cattle.
- **Ṭā Hā 20:124** — forgetting Allah brings a miserable life.
- **al-Munāfiqūn 63:9** — do not let wealth make you forget Allah.

• **Spiritual Lesson**

Maturidi concludes:

- Forgetfulness of Allah is not an intellectual lapse — it is a moral failure.
- Remembering Allah is the medicine.
- Self-accounting is the shield.
- Taqwā is the path.

The believer who remembers Allah remembers himself.
The one who forgets Allah loses himself.

Surah al-Hashr – Verse 20

Arabic:

لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ

Tafsir

“The people of the Fire and the people of the Garden are not equal. The people of the Garden — they are the ones who will truly succeed.”

Maturidi Explains

After warning believers not to become like those who forgot Allah, Allah now clarifies the **ultimate distinction** between two categories of humanity:

- **Aṣḥāb an-Nār** — the people of the Fire,
- **Aṣḥāb al-Jannah** — the people of Paradise.

“They are not equal…”

(لَا يَسْتَوِىٓ)

Maturidi emphasises:

- This negation is absolute — morally, spiritually, and eternally.
- No matter how similar their worldly circumstances may seem, their final states cannot be compared.

Even if:

- both walked the earth,
- both breathed the same air,
- both possessed wealth or status,

their destinies differ by reality, not illusion.

“The people of the Garden — they are the successful.”

(أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ)

This defines **true success (fawz)** according to Allah — not according to human perception.

Maturidi explains:

- Fawz means absolute deliverance,
- safety from punishment,
- attainment of eternal bliss,
- and arrival at Allah’s mercy.

Thus:

Success is not worldly status,
not wealth,
not power,
not reputation.

Success is entering Paradise.

Maturidi's Insights

1. Real Inequality Is Spiritual, Not Material

People in the dunya may appear equal or unequal through:

- wealth,
- status,
- lineage,
- influence.

But Allah defines the only lasting inequality:

- the Fire vs. the Garden.

This is independence from dunya illusions.

2. Equality Is Denied in Ultimate Outcome

Maturidi notes:

- The verse destroys the illusion that all outcomes are the same.
- It refutes any claim that belief and disbelief end equally.
- It refutes the argument of some sects that the Hereafter has no moral differentiation.

Allah declares:

Faith and disbelief are never the same.
Obedience and rebellion are never the same.
Paradise and Hell can never be equal.

3. Fawz Is Defined by Allah, Not by People

Human beings define "success" as:

- wealth,
- career,
- applause,
- status,
- political power.

But Allah defines it as:

- salvation,
- Paradise,
- nearness to Him,
- eternal peace.

This is a **redefinition of reality** according to revelation.

4. Moral Accountability Is Real

The verse affirms:

- actions matter,
- choices matter,
- belief matters,
- moral conduct matters.

Moral relativism is rejected.

5. A Reminder for Those Who Forget the Hereafter

This verse follows:

- v.18 (“look to what you send forward”),
- v.19 (“do not forget Allah”).

Thus, verse 20 completes a sequence:

1. Evaluate your deeds.
2. Do not forget Allah.
3. Remember the two final destinies.

This is the Qur'an's three-step purification of the heart.

6. Theological Note

Maturidi emphasises:

- "Not equal" applies absolutely.
- This also proves the **eternity of Paradise and Hell.**

Had they not been eternal, Allah would not emphasise their inequality with such finality.

7. Cross-References

- **Surah as-Sajdah 32:18** — the believer and the sinner are not equal.
- **Surah al-Qalam 68:35** — "Shall We treat the Muslims like the criminals?"
- **Surah al-Baqarah 2:25** — glad tidings of Paradise for the righteous.
- **Surah Āl 'Imrān 3:185** — true success is being saved from Hell and admitted to Paradise.

8. Spiritual Lesson

Maturidi concludes:

The believer measures his life not by:

- how long he lives,
- how much he earns,
- how people view him,

but by one question:

Am I among the people of the Garden or the people of the Fire?

This verse sharpens the believer's perspective:
what matters is the final destination.

True success is not fame, but salvation.
True failure is not poverty, but Hell.

Surah al-Hashr – Verse 21

Arabic:

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

Tafsir

"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and shattered from fear of Allah. Such are the parables We present for mankind, so that they may reflect."

Maturidi Explains

This verse is among the most majestic declarations of the **power, weight, and impact of the Qur'an**.

Allah uses a powerful **metaphor** to illustrate a spiritual truth:

"If We had sent down this Qur'an upon a mountain…"

Maturidi explains:

- A mountain represents the **strongest, most solid, most immovable** object in the physical world.
- Even such a massive creation would not withstand the **awe and magnitude of divine revelation**.

This demonstrates the glory of the Qur'an and the smallness of the human heart before it.

"…you would have seen it humbled (khāshi'an), shattered (mutaṣaddi'an) from fear of Allah."

These two descriptions are crucial:

1. Khāshi' (Humbled)

Maturidi explains:

- This is *khushū'*: overwhelming humility before divine majesty.
- A mountain, which does not possess intellect or emotion, is depicted as overwhelmed by revelation.

Meaning:

If even a mountain would bow in humility,
how can a human heart remain unmoved?

2. Mutaṣaddi' (Shattered)

This means:

- bursting apart,
- splitting,
- breaking into pieces.

Maturidi says:

- The Qur'an would cause a mountain to collapse out of divine awe.

- This reveals **the intensity of Allah's speech** — revelation carries a weight that even nature cannot bear.

He connects this with:

- *Surah al-Aḥzāb 33:72* — "We offered the trust to the mountains, but they refused."
- *Surah al-Isrā' 17:85* — revelation is of Allah's command, beyond the created realm.

"These are the parables We present to mankind…"

Parables (amthāl) are divine teaching tools.

Maturidi notes:

- Parables translate abstract spiritual realities into forms the mind can comprehend.
- They awaken reflection and humble the intellect.

"…so that they may reflect."

(لَعَلَّهُمْ يَتَفَكَّرُونَ)

The purpose of this verse is **deep contemplation** (tafakkur):

- on the majesty of Allah's speech,
- the smallness of creation before revelation,
- the responsibility of carrying the Qur'an,
- and the condition of our own hearts.

Maturidi's Insights

• The Qur'an Has Weight Beyond the Material World

Maturidi emphasises:

- The Qur’an is not a created sound or merely ink on pages.
- It is **Allah’s eternal speech** revealed in created form.
- Its true nature is beyond the capacity of any physical entity.

Thus:

A mountain would crumble —
but the heart of a believer carries it.

This is proof of Allah’s favour upon humanity.

• **Human Hearts Should Be Softer Than Mountains**

If revelation would crush a mountain,
then hearts that remain hard before it are spiritually diseased.

Maturidi says:

- A healthy heart trembles, softens, and reforms before the Qur’an.
- A dead heart is unmoved no matter how much it hears.

• **Parables Reveal Spiritual Realities**

This verse is not literal —
no Qur’an was sent onto a mountain.

Rather, Allah gives an analogy:

- to demonstrate the unimaginable magnitude of revelation,
- and to awaken humility.

• **The Qur’an Enters the Heart by Allah’s Mercy**

If mountains would collapse before it,
how does the human heart bear it?

Maturidi answers:

Only by Allah’s mercy that softens the heart
and allows it to carry revelation.

Thus, the heart is a spiritual container, not a physical one.

• **Humility Is the Correct Response to Revelation**

The mountain's "humility" is a metaphor for:

- reverence,
- fear,
- submission.

Maturidi explains:

- The Qur'an demands khushū' from the heart.
- It should produce humility, not arrogance.

• **Reflection Is a Command**

"لَعَلَّهُمْ يَتَفَكَّرُونَ"
— **so they may reflect**.

Maturidi says:

- Reflection is not optional.
- Tafakkur is a form of worship.
- The Qur'an was revealed to transform the heart through contemplation.

• **Warning to the Hard-Hearted**

A heart harder than a mountain
— unmoved by the Qur'an —
is spiritually doomed.

This echoes:

- *al-Baqarah 2:74* — some hearts are harder than rocks.

• **Cross-References**

- **Surah al-Aḥzāb 33:72** — the trust too heavy for a mountain.
- **Surah az-Zumar 39:23** — hearts tremble at the Qur'an.
- **Surah ar-Ra'd 13:31** — the Qur'an could shatter mountains if Allah willed.

• **Spiritual Lesson**

Maturidi concludes:

- The Qur'an is a responsibility, not just a recitation.
- It demands humility, reflection, and transformation.
- The heart that trembles at the Qur'an is alive.
- The heart unmoved is in danger.

This verse is a call:

Let the Qur'an soften your heart before it becomes harder than stone.

Surah al-Hashr – Verse 22

Arabic:

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۖ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۖ هُوَ ٱلرَّحْمَـٰنُ ٱلرَّحِيمُ

Tafsir

"He is Allah, there is no god except Him — Knower of the unseen and the seen. He is the Most Merciful, the Most Compassionate."

Maturidi Explains

The final verses of Surah al-Hashr transition into a majestic declaration of **Allah's Names and Attributes**.
This is among the most profound theological passages in the Qur'an.

"He is Allah — there is no god except Him."

Maturidi emphasises:

- This is the foundation of **tawḥīd**.
- Allah is the only One worthy of worship, obedience, fear, and hope.
- It negates all forms of false gods, idols, desires, and false authorities.

"Tawḥīd" means:

- to single Allah out in divinity,
- in lordship,
- in names and attributes,
- and in worship.

"Knower of the unseen and the seen."

(عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ)

Maturidi explains:

- **al-Ghayb** (the unseen):
    - all that is hidden from creation —
      past, future, secrets, intentions, decrees, the unseen realms.
- **ash-Shahādah** (the seen):
    - all that is visible, tangible, physical, observable.

Allah's knowledge is:

- perfect,

- complete,
- timeless,
- limitless.

No veil hides anything from Him.

Maturidi emphasises:

- Human beings know fragments, in parts, in time.
- Allah knows everything, always, without effort or acquisition.

"He is the Most Merciful (ar-Raḥmān), the Most Compassionate (ar-Raḥīm)."

Maturidi discusses the difference:

- **ar-Raḥmān**:
  Allah's universal mercy that encompasses all creation
  — believer and disbeliever, human and animal.
- **ar-Raḥīm**:
  Allah's special mercy, reserved for believers in this world and the next.

Thus:

Allah's mercy surrounds everything,
but His special care embraces the believers with a unique nearness.

Maturidi's Insights

• Tawḥīd Is the Foundation of All Belief

The verse repeats the essential truth:

There is no ilāh except Allah.

Maturidi notes:

- Tawḥīd is not merely belief in one God;
- it is denying every false lord, idol, and object of devotion.

• **Perfect Knowledge: The Unseen and Seen**

Maturidi emphasises the duality:

- Allah's knowledge is not limited by time (past/future),
- nor by space (near/far),
- nor by visibility (seen/unseen).

This refutes:

- dualists,
- philosophers who limited divine knowledge,
- the Mu'tazilah who claimed Allah knows universals but not particulars.

Islam affirms:

Allah knows every atom, every intention, every heartbeat.

• **Mercy Above Majesty**

Allah mentions:

- Tawḥīd (His oneness),
- Knowledge (His perfection),
- then immediately **Mercy**.

Maturidi says:

- This sequence teaches that Allah's default with creation is mercy.
- His punishment is justice,
- but His mercy surrounds all things.

• **Theological Precision: Raḥmān vs. Raḥīm**

Maturidi insists on the difference:

- **Raḥmān** (universal mercy):
  - provision,
  - life,
  - guidance,
  - sustenance.
- **Raḥīm** (special mercy):
  - forgiveness,
  - salvation,
  - nearness,
  - Paradise.

• **Why Begin This Passage with Tawḥīd?**

The passage of Names (ayat al-asmā') shapes:

- humility,
- awe,
- devotion,
- sincerity.

Before describing the rest of Allah's attributes,
Allah establishes that He alone is God.

• **Reflection After Revelation**

This verse follows the verse about:

- revelation overwhelming mountains (v. 21).

The wisdom:

- Revelation is overwhelming
- Because the One speaking it is the Majestic, All-Knowing, All-Merciful.

• **Cross-References**

- **Āyat al-Kursī (2:255)** — similar structure of attributes.
- **al-Ikhlāṣ (112:1–4)** — pure tawḥīd.
- **Ṭā Hā 20:8** — "Allah — there is no god but Him."
- **al-Furqān 25:59** — the Merciful who ascended the Throne.

• **Spiritual Lesson**

Maturidi concludes:

- True knowledge begins with recognising Allah's Oneness.
- True tranquillity comes from recognising His Mercy.
- True awareness comes from recognising His Knowledge.
- True devotion is shaped by reflecting on His Attributes.

This verse invites the believer to:

- fear Allah,
- love Allah,
- rely on Allah,
- and worship Allah
  with a heart filled with awe and intimacy.

Surah al-Hashr – Verse 23

Arabic:

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَـٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

Tafsir

"He is Allah — there is no god except Him — the King, the Most Pure, the Source of Peace, the Granter of Security, the Overseer, the Almighty, the Compeller, the Supreme. Exalted is Allah above everything they associate with Him."

Maturidi Explains

This verse continues Allah's majestic enumeration of His Names — Names that define who He is, how He acts, and how the believer should understand Him.

Each Name carries profound theological meaning.
Maturidi insists that **the Names of Allah are not poetry or metaphors** — they are real, eternal attributes belonging to the Divine Essence.

1. "al-Malik" — The King

Maturidi explains:

- Allah alone owns creation.
- His dominion is absolute — not borrowed, inherited, or shared.
- Kingship in creation is contingent and temporary;
  Allah's is eternal and intrinsic.

He governs:

- by command,
- by decree,
- by wisdom,
- without resistance.

2. "al-Quddūs" — The Most Pure

This means:

- free from all imperfection,
- beyond weakness, deficiency, or need,
- pure in essence, attributes, and actions.

Maturidi emphasises:

- Allah's purity is **not** like human purity.
- It is transcendence beyond all imagined qualities.

3. "as-Salām" — The Source of Peace / The One Free of Flaw

Two meanings:

1. The One free from every defect.
2. The One who grants peace, safety, and well-being.

Thus:

- perfection belongs to Him,
- safety flows from Him,
- and peace in the heart is His gift.

4. “al-Mu’min” — The Granter of Security

Maturidi explains:

- Allah gives security from fear in this world,
- and security from punishment in the next.

He is:

- the One who validates His prophets with Signs,
- the One who grants safety to the righteous.

5. “al-Muhaymin” — The Overseer, Guardian, Witness

This Name carries four meanings:

- The One who watches over everything.
- The One who protects everything.
- The One who witnesses every deed.
- The One who preserves and maintains creation.

Maturidi says:

Nothing escapes His knowledge, His care, or His authority.

6. “al-‘Azīz” — The Almighty, The All-Powerful

This indicates:

- invincible might,
- honour that cannot be diminished,
- greatness that cannot be opposed.

Maturidi clarifies:

- His power is not gained;
- it is intrinsic and perfect.

7. "al-Jabbār" — The Compeller, The Restorer

Two profound meanings:

1. **The Compeller**
    - His will prevails over all.
    - Nothing can resist Him.
2. **The Restorer**
    - He heals the broken heart.
    - He lifts the oppressed.
    - He repairs what is shattered.

Maturidi highlights:

Do not mistake divine compulsion for tyranny, it is absolute power joined with perfect wisdom.

8. "al-Mutakabbir" — The Supreme in Majesty

This means:

- only Allah possesses true, rightful grandeur.
- Human arrogance is false; divine greatness is real.

This Name protects the believer from:

- pride,
- self-importance,

- delusion.

“Exalted is Allah above what they associate with Him.”

This declares Allah’s transcendence from:

- idols,
- false gods,
- human imagination,
- the attributes wrongly attributed to Him.

Maturidi emphasises:

- After listing His majestic Names, Allah negates all forms of shirk.

Maturidi’s Insights

• **Divine Names are Real Attributes**

Each Name reflects a perfect, eternal attribute.

- “al-Malik” = His real dominion.
- “al-Quddūs” = His real purity.
- “as-Salām” = His real flawlessness.
- “al-Mu’min” = His real protection.
- “al-Muhaymin” = His real guardianship.
- “al-‘Azīz” = His real might.
- “al-Jabbār” = His real supremacy.
- “al-Mutakabbir” = His real majesty.

These are not metaphors.

• **The Verse Describes How Believers Should See Allah**

The believer must:

- revere His kingship (al-Malik),
- glorify His purity (al-Quddūs),
- seek His safety (as-Salām),
- trust His protection (al-Mu'min),
- feel watched by Him (al-Muhaymin),
- submit to His might (al-'Azīz),
- bow to His power (al-Jabbār),
- humble himself before His majesty (al-Mutakabbir).

• **These Names Correspond to Human Spiritual Needs**

Maturidi notes:

- distressed hearts need *as-Salām*,
- fearful hearts need *al-Mu'min*,
- broken hearts need *al-Jabbār*,
- lost hearts need *al-Muhaymin*,
- arrogant hearts need *al-Mutakabbir*.

Allah's Names heal the soul.

• **This Verse Refutes All Theological Deviations**

- It refutes the dualists — Allah is the only ilāh.
- It refutes the philosophers — He knows all particulars.
- It refutes the Mu'tazilah — His attributes are real, not created.
- It refutes the idolaters — Allah has no partners.

- **Cross-References**
  - **Āyat al-Kursī (2:255)** — the greatest summary of tawḥīd.
  - **Surah al-Ikhlāṣ** — pure monotheism.
  - **Surah al-Fātiḥah** — many attributes parallel here.
- **Spiritual Lesson**

Maturidi concludes:

Whoever truly knows Allah by His Names, will worship Him correctly, fear Him wholeheartedly and love Him completely.

These Names define the path of the servant to the Lord.

Surah al-Hashr – Verse 24

Arabic:

هُوَ ٱللَّهُ ٱلْخَـٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

“He is Allah — the Creator, the Originator, the Fashioner. His are the Most Beautiful Names. Whatever is in the heavens and the earth glorifies Him. And He is the All-Mighty, the All-Wise.”

Maturidi Explains

This concluding verse completes the trilogy of **Allah’s Names** begun in verses 22–23.

Now Allah mentions three majestic Names related to **creation itself**, followed by a universal declaration of His praise.

1. "al-Khāliq" — The Creator

Maturidi explains that *al-Khāliq* means:

- The One who **brings into existence** from nothing.
- The One who specifies every detail — form, nature, function.
- The One whose creation is based on wisdom, precision, and purpose.

This Name affirms:

- absolute divine power,
- intentional design,
- perfect knowledge of all created things.

2. "al-Bāri'" — The Originator / Evolver

This is deeper than creation alone.
Maturidi states:

- "al-Bāri'" is the One who **brings creation into existence in balanced, proportionate, harmonious forms**.
- It also implies gradual unfolding, development, and perfect arrangement.

This is the Name that describes:

- the formation of Adam,
- the unfolding of creation,
- the precise balance of nature.

It refutes the idea of randomness or blind accident.

3. "al-Muṣawwir" — The Fashioner / The Giver of Form

Maturidi explains:

- Allah gives **shape**, **design**, **color**, **features**, **identity**, and **uniqueness** to every creature.
- He creates diversity in form and appearance.
- He fashions faces, bodies, souls, and even the inner states of the heart.

This Name shows:

- the beauty of Allah's creation,
- His artistry,
- His detailed care.

It refutes all claims that images or idols resemble Allah, for He alone is the Fashioner, and He is unlike His creation.

"His are the Most Beautiful Names."

(لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ)

Maturidi emphasises:

- All of Allah's Names are **perfect**,
- **beautiful**,
- **complete**,
- and **unique** to Him.

No created being shares these Names in their true sense.

This confirms:

- the science of *al-asmāʾ waʾl-ṣifāt*,
- the real existence of divine attributes,
- and the obligation to worship Allah through His Names.

Maturidi often said:

Knowing Allah by His Names is the foundation of correct worship.

"Whatever is in the heavens and the earth glorifies Him."

This is universal tasbīḥ (glorification).

Maturidi explains:

- All beings — angels, humans, jinn, animals, trees, stones, stars — glorify Allah in a manner known to Allah alone.
- This tasbīḥ is **real**, not symbolic.

He cites:

- *al-Isrāʾ 17:44* — "There is nothing except that it glorifies Him."

Some creations glorify with speech, others with their state, others with their obedience to their divine purpose. Everything points back to its Creator.

"And He is the All-Mighty, the All-Wise."

al-ʿAzīz — The All-Mighty

Maturidi explains:

- Allah cannot be resisted or overcome.
- His decree cannot be repelled.

- His authority is absolute.

al-Ḥakīm — The All-Wise

- Every act of Allah is purposeful.
- Nothing is random, arbitrary, or meaningless.
- He places everything in its proper place.

Thus:

Creation flows from power (**ʻizzah**) and perfect wisdom (**ḥikmah**).

Maturidi's Insights

1. Creation Is Intentional and Perfect

"al-Khāliq, al-Bāriʼ, al-Muṣawwir" describe:

- power,
- precision,
- beauty.

Together they form a complete theology of creation.

2. Allah's Names Shape Our Worship

Maturidi emphasises:

- Worship must be grounded in knowing Allah by His Names.
- His Names inform belief, action, character, and intention.

3. Everything in Existence Glorifies Him

This teaches:

- humility — we are part of a universe constantly praising Allah.
- reverence — nothing exists independently.

- insight — the believer sees the signs of Allah everywhere.

4. Power Without Wisdom Is Imperfection

Allah unites both:

- *ʿizzah* (absolute might),
- *ḥikmah* (perfect wisdom).

5. Refutation of Philosophers and Atheists

This verse refutes those who:

- deny a Creator,
- attribute creation to chance,
- limit Allah's knowledge,
- deny His attributes,
- or equate Him with His creation.

The Names of Allah establish His transcendence.

6. Spiritual Lesson

Maturidi concludes:

- Allah is your Creator (al-Khāliq).
- He shaped you with purpose (al-Bāriʾ).
- He fashioned your identity (al-Muṣawwir).
- He guides you through His Beautiful Names (al-Asmāʾ al-Ḥusnā).
- All creation glorifies Him.
- His power rules.
- His wisdom perfects.

This is the culmination of Surah al-Hashr's spiritual message.

Surah al-Mumtahanah – Verse 1

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ
يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ۚ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ
تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ

Tafsir

“O you who believe! Do not take My enemies and your enemies as allies, offering them affection, while they have rejected the truth that has come to you and have driven out the Messenger and yourselves because you believe in Allah your Lord. If you *truly* went out striving in My way and seeking My pleasure, do not secretly show them affection. I know what you conceal and what you reveal. And whoever among you does this has truly gone astray from the straight path.”

Maturidi Explains

This opening verse was revealed concerning **Ḥāṭib ibn Abī Balta‘ah**, who secretly sent a letter to the Quraysh before the conquest of Mecca, informing them of the Prophet’s ﷺ movements. Although his intention was not treachery but personal protection for his family, the act exposed a critical tension between **faith-based loyalty** and **tribal/emotional attachments**.

Maturidi approaches this verse by examining:

- **the nature of loyalty (walā’)**
- **the meaning of “enemy of Allah and your enemy”**

- **the spiritual reason for prohibiting affection (muwaddah) toward active enemies of faith**
- **the divine knowledge of inner motives**
- **the concept of "straying from the straight path."**

1. True Walā' Belongs Only to Allah and His Messenger

The verse begins with a clear command:

"Do not take My enemies and your enemies as allies."

Maturidi explains:

- *Walā'* means intimate loyalty, trust, support, and affection.
- It is not the same as kindness, courtesy, or justice — those remain permissible.
- Rather, this refers to **inner allegiance**.

Thus, believers must never give:

- trust,
- strategic support,
- or emotional loyalty

to those **actively opposing Allah, His Messenger, and the believers**.

This does not refer to non-hostile non-Muslims, but specifically those who:

- fight Islam,
- oppose the Prophet ﷺ,
- expel believers,
- wage war against the truth.

2. Context: The Hijrah and the Quraysh

"...while they have rejected the truth that has come to you;
they expelled the Messenger and you…"

Maturidi notes:

- The Quraysh persecuted believers,
- tortured the weak,
- drove out the Prophet ﷺ and the Muhājirūn,
- and declared war against Islam.

Affection toward such people undermines:

- the unity of faith,
- the dignity of revelation,
- the struggle for truth.

3. Claims of Jihad and Seeking Allah's Pleasure Must Be True

Allah says:

"If you truly went out striving in My way and seeking My pleasure…"

Maturidi explains:

- This is a divine test of sincerity.
- The verse implies:
  If your migration and struggle are truly for Allah, then your loyalties must reflect that purpose.

Secret affection toward enemies contradicts that claim.

This does not negate mercy or justice; it prohibits **support, alignment, and intimate trust**.

4. Allah Knows the Secret and the Open

"...I know what you hide and what you reveal."

This is a reminder that:

- Motives matter.
- Allah examines the *heart's allegiance*, not only physical actions.
- Allah knows:
    - hidden strategies,
    - private sympathies,
    - unspoken fears,
    - emotional biases.

Maturidi stresses that divine knowledge is **eternal and absolute**.

5. Straying from the Straight Path

"Whoever does this has strayed from the straight path."

Maturidi interprets:

- *Straight path (sawā' al-sabīl)* means the path of truth and loyalty.
- Straying occurs not merely through outward sin but through misaligned loyalties.

This verse establishes:

- faith is not just ritual,
- but orientation of the heart.

Maturidi's Insights

• **Loyalty (Walā') is a Pillar of Faith**

A believer's deepest allegiance belongs to:

- Allah,
- His Messenger,
- His religion,
- and His community.

Emotional sympathy toward those who oppose faith weakens spiritual integrity.

• **Emotional Attachments Cannot Override Faith**

Ḥāṭib's emotional motivation — concern for his family — shows how natural feelings can cloud spiritual duties.
Islam does not suppress emotion, but regulates **loyalty**.

• **Distinction Between Love and Kindness**

Maturidi emphasises:

- Kindness to non-hostile non-Muslims is permitted and encouraged.
- Intimate affection and political/moral alliances with the **enemies of Allah** is prohibited.
- Islam differentiates between humanity and allegiance.

• **Allah's Knowledge Governs the Inner Aspects of Faith**

Since Allah knows the hidden and the open, He knows:

- motives,
- inner ties,

- and subtle forms of hypocrisy or fear.

This verse is a purification of the heart before the conquest of Mecca.

• **Faith-Based Community Is Above Tribal Loyalties**

This verse reforms:

- pre-Islamic tribal identity,
- lineage-based loyalty,
- kinship-based alliances.

Faith becomes the supreme bond.

• **The Straight Path Requires Moral Courage**

Standing firm with the Prophet ﷺ against hostile forces — even when relatives are on the other side — reflects true faith.

• **Cross-References**

- 58:22 — loyalty to truth over lineage.
- 4:139 — "Do they seek honour with them?"
- 60:8–9 — kindness permitted, alliance forbidden.
- 9:23 — warning against loyalty that compromises faith.

Surah al-Mumtahanah – Verse 2

Arabic

إِن يَثْقَفُوكُمْ يَكُونُواْ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوْ تَكْفُرُونَ

Tafsir

“If they gain dominance over you, they will be your enemies, and they will stretch out their hands and their tongues against you with evil, and they wish that you would become disbelievers.”

Maturidi Explains

This verse elaborates on the warning in Verse 1 by describing the **true intentions** of those enemies whom believers were instructed not to take as allies. It exposes:

- their underlying hostility,
- the nature of their aggression,
- and their ultimate desire for the believers to abandon their faith.

According to Maturidi, this verse addresses **the Quraysh**, those who oppressed and expelled the early Muslims, and who sought the destruction of Islam. But it also conveys a timeless principle regarding **those engaged in active enmity against Allah’s religion**.

1. “If they gain dominance over you…”

(إِن يَثْقَفُوكُمْ)

Maturidi explains:

- *yathqafukum* means:
    - if they seize you,
    - overpower you,
    - or gain control over your circumstances.

This refers not only to physical domination but also to political, social, or moral control.

Thus, the verse warns:

If those who oppose Allah gain advantage over you,
they will use it against you — not for you.

This is a divine exposure of intentions, not conjecture.

2. "They will be your enemies…"

(يَكُونُواْ لَكُمْ أَعْدَآءً)

Maturidi notes:

- They are enemies in belief,
- in motive,
- in heart,
- and in action.

Their hostility is not situational — it is ideological.
Their values contradict the values of revelation.

Even if outwardly polite, their inward stance toward Islam is enmity.

3. "And they will stretch out their hands and tongues against you with evil…"

(وَيَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ)

Hands with evil

Maturidi explains that this means:

- physical harm,

- persecution,
- violence,
- oppression,
- confiscation of rights or property,
- or any form of tangible aggression.

Tongues with evil

This includes:

- insults,
- slander,
- propaganda,
- moral intimidation,
- public humiliation,
- mocking of Islam,
- attempts to distort truth.

Maturidi highlights that the Qur'an here links **speech and action**, showing that both are weapons used against believers.

4. "And they wish that you would disbelieve."

(وَدُّواْ لَوْ تَكْفُرُونَ)

This is the deepest level of hostility.

According to Maturidi, this phrase reveals:

- their ultimate goal is not merely political or social control,
- but **spiritual destruction**.

They do not want Muslims to compromise —
they want Muslims to abandon faith entirely.

This establishes:

The greatest harm an enemy wishes for a believer
is not death,
but loss of īmān.

Thus, the believer's loyalty cannot lie with such people.

Maturidi's Insights

• **Hostility Toward Faith is a Matter of Intent, Not Outward Behaviour**

A person may:

- smile,
- speak gently,
- appear polite,
- show diplomacy.

Yet inwardly harbour a desire that believers abandon their religion.

Allah exposes that hidden wish.

Maturidi explains:

The believer judges by revelation,
not by superficial manners.

• **Danger Lies in Influence as Much as in Attack**

Dominance (*yathqafukum*) includes:

- cultural influence,

- intellectual manipulation,
- emotional pressure,
- social power.

Maturidi states:

When enemies of truth gain influence, their first weapon is propaganda, their second is physical force and their final goal is apostasy of hearts.

• **Speech Can Be as Harmful as Physical Assault**

By pairing “their hands” and “their tongues,”
the verse teaches:

- tongues create fear,
- tongues distort truth,
- tongues break unity,
- tongues spread doubt.

Maturidi highlights that spiritual warfare often starts with words.

• **Affection Toward Those Who Wish for Your Disbelief Corrupts Faith**

This verse connects back to Verse 1:

- affection (muwaddah)
- leads to trust,
- trust leads to influence,
- influence leads to moral compromise.

Maturidi warns:

The heart that grows attached to the enemies of Allah becomes vulnerable to their desires.

• **The Enemies' Ultimate Wish: Your Apostasy**

"وَدُّوا لَوْ تَكْفُرُونَ"

Maturidi identifies this as:

- spiritual hatred,
- not merely political hostility.

They want:

- your īmān gone,
- your religious identity erased,
- your distinction as a believer dissolved.

• **A Mirror of the Hypocrites**

This verse is a counterpart to Surah al-Mujādilah:

- the hypocrites also wished believers would abandon faith
- they mocked, conspired, whispered, and lied.

The Qur'an consistently reveals the inner desires of those who oppose truth.

• **Cross-References**

- **2:109** — "Many of the People of the Book wish to turn you back to disbelief out of envy."
- **3:118** — "They do not fall short in wishing you harm."

- **58:22** — Believers do not show deep affection to those who oppose Allah.
- **4:89** — "They wish you would disbelieve as they disbelieved."

Spiritual Lesson

Maturidi concludes that this verse trains the believer to:

- recognise true loyalty,
- guard the heart,
- protect faith,
- and understand the reality of hostile intentions.

The believer must not be naïve.

Affection is sacred. Loyalty is sacred. Īmān is sacred.

One must not give the heart to those who desire the destruction of one's soul.

Surah al-Mumtahanah – Verse 3

Arabic

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَـٰدُكُمْ ۚ يَوْمَ ٱلْقِيَـٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Tafsir

"Neither your kinship nor your children will benefit you on the Day of Resurrection. On that Day, Allah will separate you from one another, and Allah sees all that you do."

Maturidi Explains

This verse follows directly from the warning in verses 1–2 about misplacing loyalty. Human beings are naturally attached to family, tribe, and children. But here, Allah teaches **a foundational spiritual principle**:

On the Day of Judgment, blood-ties will not save you.
Only faith, sincerity, and loyalty to Allah will matter.

Maturidi addresses three central themes in this verse:

1. **The failure of lineage and family to provide spiritual protection**
2. **The divine separation that will occur on the Day of Judgment**
3. **Allah's perfect awareness of every deed**

1. "Your kinship and your children will not benefit you…"

(لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ)

Maturidi explains:

- In the dunya, family gives protection, honour, and emotional support.
- But in the Ākhirah, such protection collapses.
- No relative will defend another from accountability.
- No child can ransom a parent.
- No clan can shield one from divine justice.

This verse dismantles the pre-Islamic belief that:

- tribal lineage secures honour,
- children ensure strength and future,

- and family bonds override moral and religious decisions.

Thus, Allah warns the believers:

Do not let family loyalty lead you to compromise faith.

This reinforces the command in verse 1:

- affection toward enemies of Allah
- out of fear for one's relatives
- is spiritually destructive.

Ḥāṭib's case is the context, but the principle is universal.

2. The Day of Separation

(يَوْمَ ٱلْقِيَـٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ)

Maturidi explains that **"yafṣil baynakum"** means:

- Allah will separate people based on faith,
  not kinship.
- Believer from disbeliever.
- Sincere from hypocrite.
- Loyal from treacherous.

On that Day:

- family ties dissolve,
- personal relationships fall away,
- and all human categories disappear.

Only the category of **faith** remains.

Maturidi emphasises:

The Day of Judgment is the day of *furqān* (separation),
where Allah distinguishes truth from falsehood,
loyalty from betrayal.

The same root *faṣala* is used for:

- judicial verdicts,
- clear separation,
- decisive rulings.

Thus, Allah will "judge between you" without regard for blood, lineage, tribe, or emotional ties.

3. "Allah sees everything you do."

(وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

This is a powerful conclusion.

Maturidi highlights two meanings:

(1) Allah sees your outer deeds

- your loyalties,
- your alliances,
- your choices,
- your sacrifices.

(2) Allah sees your inner motives

- why you sided with someone,
- whether you feared for your family,
- whether you compromised faith out of emotion,
- whether you hid affection for Allah's enemies.

“Basīr” means both:

- fully aware of the external,
- and fully aware of the internal.

Thus, Maturidi stresses:

Even hidden loyalties of the heart will be judged.

Maturidi’s Insights

• **Faith outweighs family**

This verse echoes the core Maturidi principle:

- Īmān is the foundation of identity.
- Family, tribe, wealth, status — all are secondary.
- Faith governs loyalty, not the other way around.

Maturidi frequently cites this verse when refuting those who believe:

- ancestry guarantees salvation,
- lineage has intrinsic spiritual value,
- or worldly relationships override divine command.

• **The Qur’an builds spiritual independence**

This verse frees the believer from:

- fear of family pressure,
- tribal expectations,
- emotional manipulation,
- or threats to relatives.

The believer's loyalty becomes unshakeable because it is rooted in the infinite, not the temporary.

• **Allah's separation is the final justice**

Every human tie will be cut except:

- the tie of faith,
- the tie of sincerity,
- the tie of loyalty to truth.

The Qur'an repeatedly reminds:

- 2:166 — ties dissolve
- 80:34–37 — "a man will flee from his brother, mother, father, spouse, children"
- 52:21 — families are reunited **only** if united in faith.

• **Vision of the Ākhirah shapes loyalty in the dunya**

Maturidi teaches:

When Allah says your relatives cannot save you,
He invites you to re-align the heart so that it never prefers a created being over the Creator. This is the spiritual medicine for hypocrisy, fear, and moral weakness.

• **"Allah sees everything you do" is a deterrent against secret alliances**

Just as Allah said in Verse 1:

- He knows what is hidden.

Here He adds:

- He sees what is done.

Maturidi notes that combining **knowledge** (ʿilm) and **seeing** (baṣar) indicates total divine awareness of:

- deeds,
- intentions,
- movements,
- affections,
- and unspoken thoughts.

This destroys the false security that one can hide loyalties from Allah.

Cross-References

- **58:22** — true believers do not show allegiance to those who oppose Allah.
- **9:23** — "Do not take your fathers or brothers as allies if they prefer disbelief."
- **31:33** — "Do not let worldly life deceive you."
- **2:254** — "No kinship will help on that Day."
- **26:89** — only a sound heart benefits its owner.

Spiritual Lesson

Maturidi concludes:

- Do not rely on family for spiritual safety.
- Do not compromise faith for emotional attachment.
- Do not let lineage override loyalty to Allah.

- Do not trust that relationships will excuse wrongdoing.
- Do not think your hidden attachments are hidden from Allah.

On the Day of Separation, only sincerity will remain.

Surah al-Mumtahanah – Verse 4

Arabic

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ ۚ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ ۖ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ

Tafsir

“Indeed, you have in Ibrahim and those with him a beautiful example, when they said to their people: ‘We are free of you and whatever you worship besides Allah. We reject you, and between us and you hostility and hatred has appeared forever, until you believe in Allah alone.’ Except for Ibrahim’s statement to his father: ‘I will surely seek forgiveness for you, though I have no power for you against Allah at all.’ ‘Our Lord, in You we place our trust, to You we turn, and to You is the final return.’”

Maturidi Explains

This verse provides believers a **model of loyalty, integrity, and faith-based allegiance** through Prophet Ibrahim (ʿalayhi-s-salām) and the believers who stood with him.

It forms the heart of Surah al-Mumtahanah, grounding the earlier commands (verses 1–3) in the example of a Prophet whose faith was

tested by family, tribe, and society — just as early Muslims were tested in Mecca.

Maturidi discusses this verse by examining:

- the meaning of **"uswah ḥasanah" (a perfect example)**
- the spiritual stance of Ibrahim toward his people
- the meaning of rejecting false gods
- the limits of familial affection
- the theological principles behind Ibrahim's duʿā' for his father
- and the prophetic model of trust, repentance, and returning to Allah

1. "You have in Ibrahim and those with him a beautiful example"

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ)

Maturidi explains that **uswah ḥasanah** means:

- a model to imitate,
- an example of perfect conduct,
- guidance in belief and loyalty.

Ibrahim's example is relevant specifically for:

- loyalty toward Allah,
- disavowal of falsehood,
- moral courage in the face of family resistance,
- prioritizing faith above all other ties.

This prepares believers to understand that allegiance to Allah precedes every other relationship.

2. Ibrahim's declaration of disavowal

(إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءَاءُ مِنكُمْ)

Ibrahim and his followers said:

"We are free of you and of what you worship besides Allah."

Maturidi explains:

- they distanced themselves **not from people as human beings**,
- but from their **religion and acts of polytheism**.

This was not hatred of individuals;
it was rejection of their shirk.

This distinction is central in Maturidi theology:

Believers are just, kind, and ethical toward all,
but they do not join or support falsehood.

3. "We reject you, and hostility has appeared between us forever…"

(كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا)

Maturidi clarifies:

- "We reject you" means **rejecting your false religion**,
- not cruelty toward individuals.
- "Hostility" means **religious and moral opposition**,
- not personal vengeance.
- "Forever" means **so long as you remain upon shirk**,
- not an eternal grudge should they accept truth.

Thus, the ‘enmity’ here is **enmity of creed**, not enmity of heart.
If they accept faith, affection returns.

Maturidi stresses:

Islam never commands hatred of people as humans;
it commands rejection of disbelief and falsehood.

4. “Except for Ibrahim’s statement to his father…”

(إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ)

Allah excludes this statement because:

- Ibrahim’s request for forgiveness for his father
  was made **before** his father’s rejection was final.

Maturidi states:

- Ibrahim hoped his father would repent.
- His duʿā’ was not approval of disbelief.
- Once his father died on disbelief, Ibrahim no longer prayed for him.

Thus, believers may hope for guidance for non-Muslim relatives,
but may not ask forgiveness for them if they die in disbelief.

This verse refutes:

- those who justify alliances with Allah’s enemies citing “family ties,”
- and those who claim Ibrahim compromised loyalty for his father.

5. The Limits of Love and Responsibility

(وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ)

Ibrahim said:

“I have no power to benefit or protect you from Allah.”

Maturidi notes:

- even a Prophet cannot save a relative from divine judgment.
- lineage cannot substitute for belief.
- moral responsibility is individual.

This reiterates verse 3:

- “Relatives will not benefit you on the Day of Judgment.”

6. Ibrahim’s Duʿā’ of Absolute Submission

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أَنَبْنَا
وَإِلَيْكَ الْمَصِيرُ

Maturidi explains these three statements:

(1) “Upon You we place our trust.”

Reliance on Allah alone — not clan, not tribe, not kings.

(2) “To You we have turned.”

Total repentance, returning from every form of misguidance.

(3) “To You is the final return.”

Recognition that:

- all safety,
- all judgment,
- all honour
  belong only to Allah.

This duʿāʾ captures the heart of **pure tawḥīd**.

Maturidi's Insights

• **Ibrahim is the Model of Pure Loyalty to Allah**

His example teaches:

- truth before tribe,
- faith before family,
- sincerity before sentiment.

This does *not* call for cruelty —
it calls for clarity.

• **Hatred (bughḍ) here is not emotional hatred**

Maturidi emphasises:

- It is hatred of shirk,
- not hatred of people.

Believers treat all humans with justice and mercy.

• **Ibrahim's compassion did not override his principles**

He loved his father,
yet refused to join him in falsehood.

This is the balance of:

- mercy,
- justice,
- loyalty to truth.

• **The verse refutes misplaced emotional alliances**

You cannot justify betrayal or compromise by saying:

- "my father,"
- "my tribe,"
- "my people,"
- "my connections."

Faith comes first.

• **Guidance is from Allah alone**

Even a Prophet cannot protect a disbelieving relative.

Thus:

- Never rely on lineage.
- Never trust that family can save you.
- Never be deceived by blood ties.

Only Allah determines salvation.

• **Tawakkul, Ināb̄ah, and Maʿād are pillars of faith**

Ibrahim shows:

- **Tawakkul** — rely upon Allah.
- **Ināb̄ah** — return to Allah in repentance.
- **Maʿād** — remember the final return.

These are the foundations of Maturidi spirituality.

Cross-References

- **9:114** — Ibrahim only prayed for his father until it became clear he was an enemy of Allah.
- **26:86–89** — Ibrahim's father rejects him; Ibrahim prays for salvation through a sound heart.
- **60:6** — continuation: Ibrahim's example is repeated as the standard.
- **58:22** — loyalty to faith over family.
- **2:256** — guidance is Allah's alone.

Spiritual Lesson

Maturidi concludes:

The believer takes Ibrahim as his model:
mercy without compromise,
compassion without surrender,
loyalty without fear,
and trust without hesitation.

This verse establishes the **theology of allegiance**, the foundation upon which the rest of the surah is built.

Surah al-Mumtahanah – Verse 5

Arabic

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

“Our Lord, do not make us a trial for those who disbelieve, and forgive us, our Lord. Surely You alone are the Almighty, the All-Wise.”

Maturidi Explains

This verse continues the duʿā’ of Prophet Ibrahim (ʿalayhi s-salām) and the believers with him. After declaring loyalty to Allah and disavowal of shirk, they now ask Allah for two immense blessings:

1. **Not to be a cause of fitnah (trial) for the disbelievers**
2. **To be forgiven**

Maturidi teaches that this verse reveals the *inner humility* of the believers:
Even after affirming strong loyalty and clear faith, they fear falling short. This is the hallmark of the righteous.

1. “Our Lord, do not make us a fitnah for those who disbelieve”

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا)

What does “fitnah” mean here?

Maturidi explains that fitnah in this context has several layers:

Meaning 1: Do not let them overpower us

If disbelievers defeat believers, they may say:

- “If the believers were upon truth, we would have beaten them.”
- “Our false religion must be correct because we were victorious.”

Thus, the believers pray:

"O Allah, do not let our hardship be misinterpreted
as proof against Your religion."

This reflects deep awareness of how human perception shapes belief.

Meaning 2: Do not let them mislead us

Maturidi says the fitnah can mean:

- being influenced by them,
- being pressured by them,
- being deceived by them,
- or being drawn into their ways.

Thus, another meaning is:

"Do not let us become targets of their temptation or influence."

Meaning 3: Do not let us behave in a way that makes them mock Islam

If believers behave badly, disbelievers may say:

- "Look at the followers of Muhammad — they are corrupt."
- "Their religion teaches them nothing."

So the prayer also means:

"Do not let us falter in a way that makes Your religion look weak."

This aligns perfectly with Maturidi principles:

- the believer must never be a cause of disgrace to the truth.
- good conduct protects the religion from being mocked.

Meaning 4: Do not let us suffer in a way that emboldens them

If believers are humiliated, tortured, or weakened,
the disbelievers may say:

- "Allah has abandoned them."
- "Our gods are stronger."

Thus, they ask Allah to preserve their honour
so that the disbelievers do not become arrogant.

Maturidi summarises these meanings:

Fitnah here means:
Do not let us become a cause for disbelievers to feel validated, confident, or superior over the truth.

This is both a prayer for protection and a prayer for dignity.

2. "Forgive us, our Lord"

(وَٱغْفِرْ لَنَا رَبَّنَا)

After asking for protection,
they immediately ask for forgiveness.

Why?

Maturidi explains:

- Even the most sincere believer fears shortcomings.
- Even the most loyal follower fears defects in intention.
- Even Ibrahim feared imperfection in his stance.

This verse shows the balance of a believer:

- strong outward loyalty,
- deep inward humility.

Why is forgiveness requested here?

Because the previous verses demanded:

- absolute loyalty,
- perfect sincerity,
- unwavering commitment.

The companions of Ibrahim feared:

- weakness in their resolve,
- mistakes in judgment,
- hidden faults,
- emotional weakness toward family.

Thus, they ask Allah to forgive both:

- sins already committed,
- and shortcomings they may fall into under pressure.

This aligns with Maturidi's theology:

Moral weakness requires divine forgiveness
as much as moral failure requires divine protection.

3. "Indeed, You alone are the Mighty, the Wise."

(إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ)

Why these two Names here?

Maturidi explains:

al-ʿAzīz (The Mighty)

Because:

- protection from enemies
- honour for believers
- humiliation of falsehood

all come from His Might.

He alone can prevent believers from being a fitnah.

al-Ḥakīm (The Wise)

Because:

- the placement of trials,
- the distribution of victory,
- the timing of hardship,
- and the unfolding of events

are all governed by *perfect wisdom*.

Thus:

"O Allah, protect us with Your power,
and guide us through Your wisdom."

Maturidi's Insights

- **The believer fears being misrepresented**

A Muslim cares:

- not just about personal salvation,
- but about the image of Islam.

Being a fitnah means:

- becoming a cause for people to reject the truth.

Thus, a believer prays for moral protection just as much as physical protection.

• **True believers do not seek victory for ego**

They seek it:

- so that truth is not mocked,
- so that disbelievers do not feel justified,
- so that Allah's religion remains honoured.

This is pure sincerity.

• **The duʿā' shows balance between firmness and softness**

Firmness:

- disavowal of shirk
- commitment to Allah
- loyalty above all ties

Softness:

- fear of harming the religion
- fear of weakness

- asking forgiveness

This balance defines the Maturidi conception of true īmān.

• **Allah's wisdom governs the rise and fall of nations**

Believers ask:

- not for worldly superiority,
- but for divinely-guided circumstances
  that do not mislead humanity.

This reflects deep spiritual maturity.

• **The prayer reflects a universal concern:**

The reputation of truth among people.

If believers fail morally, others may reject Allah out of misunderstanding.

Thus, every believer carries responsibility for how Islam appears through their actions.

Cross-References

- **10:85–86** — the prayer of Musa:
  "Upon Allah we rely; do not make us a trial for wrongdoers."
- **3:8** — "Do not let our hearts deviate."
- **2:286** — "Forgive us, pardon us, have mercy on us."
- **33:25** — Allah prevented the confederates from harming the believers.
- **58:22** — the loyal believer is supported by a spirit from Allah.

Spiritual Lesson

Maturidi concludes:

A believer's greatest fear is not pain or defeat, but that his weakness may misguide others or insult the honour of Allah's religion.

Thus, this verse teaches:

- humility,
- fear of misguiding others,
- reliance on Allah,
- constant repentance,
- and recognition of Allah's power and wisdom.

Surah al-Mumtahanah – Verse 6

Arabic

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ

Tafsir

"Indeed, there is for you in them a perfect example — for whoever hopes for Allah and the Last Day. And whoever turns away, then surely Allah is Self-Sufficient, Praiseworthy."

Maturidi Explains

This verse reinforces the central message of the surah by repeating that the example of Ibrahim (ʿalayhi s-salām) and the believers with him is the ideal model of loyalty, sincerity, and faith-driven courage. But now Allah clarifies **who** this example is truly for:

"for whoever hopes for Allah and the Last Day."

Thus, following the example of Ibrahim in matters of allegiance and disavowal is not optional — it is an essential sign of genuine faith.

Maturidi unpacks this verse by exploring:

1. **The meaning and scope of "a beautiful example"**
2. **The identity of those capable of benefitting from it**
3. **The meaning of turning away from this model**
4. **Why Allah describes Himself as "Self-Sufficient, Praiseworthy"**
5. **The theological and spiritual implications**

1. "Indeed, there is for you in them a beautiful example"

(لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ)

This mirrors verse 4, but with a key addition in meaning.

Maturidi states:

- "Uswah ḥasanah" is not mere admiration —
  it means **imitation** in belief and moral stance.
- Ibrahim's loyalty to Allah over tribe and family is the standard.
- His disavowal of shirk is the standard.
- His trust and repentance is the standard.
- His seeking protection from misguiding others is the standard.

This example is not for history only —
it is the blueprint for every believer in every era.

2. "For whoever hopes for Allah and the Last Day"

(لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ)

Maturidi explains:

This phrase identifies the *true recipients* of Ibrahim's example.

Who benefits from the Prophetic model?

Only those who:

- hope for Allah's reward,
- fear Allah's displeasure,
- believe in the Last Day,
- seek eternal felicity,
- and prioritise the next world over the present one.

In other words:

Your loyalty in this world reflects your expectation in the next.

Those who long for Allah,
and who prepare for the Last Day,
will naturally follow Ibrahim.

Those who seek worldly comfort,
approval of people,
or safety through compromise,
will not.

Thus, the verse defines the **psychology of true allegiance**:

- Whoever's heart is tied to Allah and the Ākhirah, follows truth no matter the cost.
- Whoever's heart is tied to the world, compromises truth for attachments.

3. "And whoever turns away…"

(وَمَن يَتَوَلَّ)

Maturidi notes:

- "yatawallā" means to turn away,
- to refuse the example of Ibrahim,
- to prefer worldly loyalty over spiritual loyalty.

This includes:

- turning away from the model of Ibrahim,
- turning away from loyalty to Allah,
- turning away from disavowal of shirk,
- turning away from faith-based courage,
- turning away from sincerity and principle.

Turning away, in this context, is not minor disobedience, it is a **rejection of the spiritual structure** the surah is building.

4. "Then Allah is Self-Sufficient, Praiseworthy."

(فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ)

Why does Allah mention these Names here?

Maturidi's explanation is profound:

al-Ghaniyy – Self-Sufficient

Allah does not need:

- our loyalty,
- our allegiance,
- our imitation of Ibrahim,
- or our sacrifices.

If believers turn away:

- the loss is theirs alone.
- the honour of faith remains unchanged.
- the truth remains victorious.

al-Ḥamīd – Praiseworthy

Allah is worthy of praise:

- whether people praise Him or not,
- whether people obey Him or not,
- whether the world follows Him or not.

Thus:

Your faith does not enrich Allah; your disbelief does not harm Him. Allah is complete in majesty regardless.

This annihilates:

- pride,
- arrogance,
- and any illusion of self-importance.

Maturidi's Insights

• **The example of Ibrahim is the dividing line of sincerity**

Following Ibrahim requires:

- clarity,
- courage,
- trust in Allah,
- vision of the Ākhirah,
- and firmness in faith.

Maturidi emphasises:

Only hearts purified by īmān can follow Ibrahim's path.

• **Hope in Allah and the Last Day is the engine of righteous action**

Whoever truly hopes for Allah:

- does not fear people,
- does not compromise faith,
- does not betray loyalty,
- does not seek safety in false alliances.

Thus:

- **Belief shapes allegiance**,
- **allegiance reveals belief**.

• **Allah does not need the believers — the believers need Allah**

Maturidi often uses this verse to refute:

- the idea that Allah benefits from human actions,
- or that Allah's honour depends on creation.

Allah is **al-Ghaniyy**, absolutely independent.
Our obedience benefits *us*.
Our disobedience harms *us*.

• **Humans need role models — hence the repetition**

Verse 4 and verse 6 both emphasise followership.

Maturidi notes:

- repetition occurs when a concept is central to survival.
- allegiance is the axis of this surah.
- without clarity here, faith itself becomes unstable.

• **Turning away from the example of Ibrahim is turning away from the essence of Islam**

Ibrahim is:

- father of monotheism,
- father of the Prophets,
- model of sincerity,
- model of tawakkul,
- model of sacrifice.

Rejecting his example means:

- rejecting the spiritual core of Islam.

Cross-References

- **60:4** — Ibrahim's stance described in detail.
- **60:7–9** — Allah will place affection later between believers and former enemies.
- **3:68** — "The closest to Ibrahim are those who follow him."
- **2:124** — Ibrahim was made an imam after perfect obedience.
- **33:21** — "In the Messenger of Allah is a beautiful example."

Spiritual Lesson

Maturidi concludes:

Only those whose hearts are oriented toward Allah and the Ākhirah can follow Ibrahim's example. And Allah does not need you, you need Him.Thus follow the path of loyalty, sincerity, courage and trust.

Surah al-Mumtahanah – Verse 7

Arabic

عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Tafsir

"It may be that Allah will place affection between you and those among them with whom you are now enemies. Allah is fully capable, and Allah is Forgiving, Merciful."

Maturidi Explains

After commanding disavowal of hostile enemies (verses 1–4) and establishing the model of Ibrahim (verses 4–6), Allah now introduces a **remarkable shift**:

- hostility is not permanent,
- enmity is not eternal,
- hearts can change,
- enemies can become allies,
- and those who fought you may eventually love you.

According to Maturidi, this verse provides:

- **hope**,
- **balance**,
- **mercy**,
- and a reminder that Allah controls hearts, not humans.

This verse is the spiritual antidote to extremism or despair after the firm commands of the earlier verses.

1. "It may be that Allah will place affection between you…"

(عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ… مَوَدَّةً)

Maturidi explains:

- "ʿAsā" when used by Allah does **not** imply uncertainty.
- Rather, it indicates **sure hope** and **a promise of possibility**, conditioned on divine wisdom.

"Allah will place affection" means:

- Allah can transform enmity into love,

- hostility into friendship,
- division into unity,
- bitterness into compassion,
- opposition into support.

This is precisely what happened historically:

The Quraysh who fought Islam at Badr and Uhud later embraced Islam at the conquest of Mecca.

Those who once wanted to kill the Prophet ﷺ became his defenders and students.

This verse predicted that miracle.

2. "Between you and those whom you now consider enemies"

(وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم)

Maturidi notes:

- The verse specifically refers to those engaged in **active hostility**.
- Yet even these can become believers.
- Thus, believers must avoid despair
  and must not assume that today's enemy is tomorrow's enemy.

This verse softens the heart of the believers at a moment when relations with the Quraysh were at their most tense.

3. The Balance: Loyalty remains firm, but hope remains open

This is the key theological balance in Maturidi interpretation:

- **Loyalty to Allah must remain uncompromising**

(as commanded in verses 1–6)

• **But the door of guidance is always open**

and Allah can transform hearts.

Thus:

- believers do not compromise truth,
- believers do not despair of enemies,
- believers do not assume permanent hostility,
- believers do not abandon the hope of guidance.

Maturidi emphasises:

A believer's loyalty is firm, but his hope is infinite.

4. "Allah is fully capable."

(وَٱللَّهُ قَدِيرٌ)

A profound Name here.

It means:

- Allah can turn hostility into love
  even when no human factor suggests such a change.
- Allah can bring conversions, reconciliations, and transformations that seem impossible.
- Allah governs hearts, not politics alone.

Thus, where humans see no path, Allah creates one.

5. "Allah is Forgiving, Merciful."

(وَٱللَّهُ غَفُورٌ رَّحِيمٌ)

Maturidi explains:

- These Names hint at the future forgiveness of many former enemies.
- Allah will forgive them after they repent.
- And He is Merciful in guiding them to faith.

This verse subtly predicts:

the mass conversion of Mecca after years of hostility.

A sign of:

- divine mercy,
- divine wisdom,
- and divine power.

Maturidi's Insights

• **The door of daʿwah is never closed**

Even those fighting Islam may one day stand beside the Muslims.

Thus:

- Muslims must not be arrogant,
- nor hopeless,
- nor hateful in a permanent way.

Enmity is a condition, not an identity.

• **Believers must not seek premature reconciliation**

Maturidi clarifies:

- This verse does **not** instruct believers to form alliances with active enemies before guidance.
- Rather, Allah is saying: *"I may guide them in the future — remain patient."*

Thus, loyalty to truth remains firm, but hope for their guidance remains sincere.

• **Change of hearts is from Allah**

Believers must:

- pray for guidance for their enemies,
- leave their hearts to Allah,
- maintain dignity,
- avoid compromise,
- and avoid despair.

• **Allah's Power + Mercy = Transformation**

"Qadīr" + "Ghafūr" + "Raḥīm"

This combination, Maturidi says, implies:

- the power to transform,
- the forgiveness to accept them,
- the mercy to bring them into faith.

• **The verse corrects extremes**

Maturidi notes that verses 1–6 might cause:

- excessive harshness
- or hopelessness.

Verse 7 corrects both extremes:

- You cannot compromise with shirk (verses 1–6).
- You cannot despair of guidance (verse 7).

This is the perfect balance of Islam.

Cross-References

- **28:56** — "You cannot guide whom you love, but Allah guides whom He wills."
- **5:82–85** — some of the People of the Book later became believers.
- **48:18–29** — Meccan enemies become brothers in faith.
- **60:8** — Allah permits kindness to non-hostile non-Muslims.
- **49:10** — Allah unifies believers; unity is a divine gift.

Spiritual Lesson

Maturidi concludes:

Never compromise truth.
Never despair of people.
Allah may transform the heart of an enemy into the heart of a believer.

This verse introduces the mercy and hope that prepares the reader for the legal rulings that follow.

Surah al-Mumtahanah – Verse 8

Arabic

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

Tafsir

“Allah does not forbid you from those who did not fight you because of religion and did not expel you from your homes — that you show them kindness and act justly toward them. Indeed, Allah loves those who act justly.”

Maturidi Explains

After commanding believers not to show intimate loyalty to the hostile enemies of faith (verses 1–4), and after giving hope that Allah may one day turn enemies into friends (verse 7), Allah now introduces **a critical legal and moral clarification**:

Not all non-Muslims fall under the category of “enemies.”
Islam does not forbid kindness to peaceful non-Muslims.

This verse is foundational in Maturidi theology and jurisprudence for:

- coexistence,
- justice,
- social ethics,
- political relations,
- and the differentiation between types of non-Muslims.

It rejects both extremes:

- harshness toward all non-Muslims,

- and intimate loyalty to hostile enemies.

It establishes the balance of Islam:
Justice and kindness with all peaceful people; loyalty only to Allah and His Messenger.

1. "Allah does not forbid you…"

(لَّا يَنْهَىٰكُمُ ٱللَّهُ)

Maturidi emphasises:

- This removes **misunderstandings** that might arise from earlier verses.
- It shows the Qur'an's **precision** in defining categories of people.
- It prevents believers from applying hostility broadly or blindly.

Islam distinguishes between:

1. **Hostile enemies** — active fighters, conspirators, expellers
2. **Non-hostile non-Muslims** — peaceful, fair-minded, neighbourly
3. **Fellow citizens** with whom Muslims share treaties
4. **Oppressed people** seeking refuge

Thus, hostility is **contextual**, not universal.

2. "Those who did not fight you *because of religion*…"

(عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ)

This is crucial.

Allah is not talking about:

- political disputes,

- personal quarrels,
- tribal rivalry.

He is defining:

Those who did NOT wage war against you *because of your Islam*.

Thus, peaceful non-Muslims, who do not oppose Islam itself are not included in the prohibition of verse 1.

3. "And did not expel you from your homes."

(وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ)

Maturidi explains:

- Those who tortured, expelled, or persecuted believers (like the Quraysh)
  fall under verse 1.
- Those who did not harm, oppress, or expel Muslims
  fall under verse 8.

This distinction is moral and legal.

Thus:

- Enemies receive firmness.
- Peaceful people receive kindness.
- Justice applies to all.

4. "That you show them kindness…"

(أَن تَبَرُّوهُمْ)

The word **tabarrūhum** is from *birr*, meaning:

- goodness,
- generosity,
- kindness,
- moral excellence.

This is the *same word* used for:

- kindness to parents (2:83, 17:23),
- charity,
- general righteousness.

Thus, Allah allows — indeed **encourages** — goodness to peaceful non-Muslims.

Maturidi insists:

Kindness is not a compromise — it is prophetic character.

5. "And act justly toward them."

(وَتُقْسِطُوٓاْ إِلَيْهِمْ)

Qisṭ means:

- absolute fairness,
- balance,
- equity,
- refusing to wrong others even in retaliation.

Maturidi says:

- Justice is obligatory even toward those of other faiths.
- Islam does not permit oppression in any form.

- Justice is a universal duty, not conditioned on religion.

This verse is used extensively in Hanafi and Maturidi legal theory to establish:

- fair business dealings,
- shared civil society,
- treaties,
- rights of minorities,
- and ethical coexistence.

6. "Indeed, Allah loves the just."

(إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ)

A profound conclusion.

Maturidi explains:

- After warning believers against misdirected loyalty,
  Allah now teaches them the **virtue of fairness**.
- Not only is justice commanded —
  justice earns **Allah's love**.

This love is a great honour:

- Allah loves those who are fair even with their opponents.
- Allah loves those who do not let hatred wipe out fairness.
- Allah loves those who balance loyalty with mercy.

This is the essence of prophetic character.

Maturidi's Insights

• **Hostility is not universal; justice is universal**

Earlier verses taught:

- no secret alliances with enemies,
- loyalty belongs to Allah alone.

Now this verse teaches:

- kindness and fairness toward peaceful non-Muslims.

This is the balance of Islam.

• **Islam prohibits unfairness even toward disbelievers**

Quoting Maturidi:

"Justice is not a favour from the believer; it is a right owed to all people."

Thus:

- oppression is haram,
- cheating is haram,
- cruelty is haram,
- injustice is haram —
  regardless of the other person's religion.

• **Refutation of extremes**

This verse:

- refutes those who advocate harshness toward all non-Muslims,
- refutes those who seek full alliances with Allah's enemies,
- establishes a middle path of justice and morality.

• **Islamic character shines through kindness**

Maturidi affirms:

- kindness softens hearts,
- justice protects the weak,
- mercy reflects divine mercy.

Even hostile nations were often softened through fairness, not through force.

• **Coexistence is part of divine wisdom**

Allah placed humanity into diverse communities.

Thus:

- coexistence,
- treaties,
- peaceful relations,
- protection of minorities
  are all part of Islamic jurisprudence.

• **Divine love is tied to justice**

Allah loves:

- the one who is fair,
- even toward enemies,
- even under pressure,
- even when retaliation is tempting.

This is the heart of Maturidi ethics.

Cross-References

- **5:8** — "Do not let hatred cause you to be unjust."
- **4:36** — goodness to neighbours of all faiths.
- **29:46** — argue with People of the Book in the best manner.
- **60:9** — hostility is only toward those actively waging war.
- **16:90** — Allah commands justice and excellence.

Spiritual Lesson

Maturidi concludes:

Faith does not erase compassion, it perfects it.

Believers show loyalty to Allah, sternness to hostile enemies and kindness and justice to peaceful non-Muslims.

This balance is the beauty of Islam.

Surah al-Mumtahanah – Verse 9

Arabic

إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

Tafsir

"Allah only forbids you from taking as allies those who fought you because of religion, and expelled you from your homes, and supported others in expelling you — that you take them as allies. And whoever takes them as allies, then such people are the wrongdoers."

Maturidi Explains

Verse 8 clarified that kindness and justice toward peaceful non-Muslims is **permitted and encouraged**.
Now, Verse 9 clarifies the opposite category:

Alliances, affection, and intimate loyalty are forbidden with those who:

1. fight Islam,
2. persecute believers,
3. expel Muslims from their homes,
4. support others in doing so.

This verse completes the balance of Surah al-Mumtahanah:

- **Verse 1–4**: No loyalty to hostile enemies.
- **Verse 5–6**: Ibrahim is the model of loyalty.
- **Verse 7**: Hope for reconciliation.
- **Verse 8**: Kindness to peaceful non-Muslims.
- **Verse 9**: Firmness toward hostile aggressors.

Maturidi explains that Islam differentiates between *people* based on *actions*, not on identity alone.

1. “Allah only forbids you…”

(إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ)

The particle **innamā** (only) limits the ruling.

Maturidi notes:

- The prohibition is not broad.
- It is specific.
- It targets only the enemies described.
- It ensures precision and justice.

Islam is a religion of nuance, not blanket judgments.

2. “Those who fought you because of religion…”

(عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ)

This describes:

- persecution,
- torture,
- warfare,
- campaigns to extinguish Islam.

Maturidi emphasises:

This is not a generic “fight.”
It is a fight **because of your faith**.

Thus:

- war for land is one thing;
- war to destroy Islam is another.

Only the latter triggers this ruling.

3. "And expelled you from your homes…"

(وَأَخْرَجُوكُم مِّن دِيَـٰرِكُمْ)

This refers:

- directly to the Quraysh expelling the Prophet ﷺ and the Muhājirūn from Mecca.

But the principle is universal:

- those who strip believers of rights
- because of their Islam
- fall into this category.

This shows that **injustice + hatred of Islam** creates a special category of hostility.

4. "And supported others in your expulsion."

(وَظَـٰهَرُوا عَلَىٰٓ إِخْرَاجِكُمْ)

Maturidi explains:

- Even indirect support counts.
- Those who help enemies of Islam — financially, strategically, politically — fall under this prohibition.

This is crucial:

The Qur'an prohibits alliance not only with aggressors themselves, but also with those who enable aggression.

5. “That you take them as allies.”

(أَن تَوَلَّوْهُمْ)

Tawallī means:

- intimate loyalty,
- reliance,
- alliance,
- protection,
- affection at the level of the heart,
- political or moral alignment.

This does not forbid:

- fulfilling treaties,
- diplomacy,
- ceasefires,
- mercy in war,
- or justice.

It forbids **loyalty** that undermines faith.

6. “And whoever takes them as allies — such people are the wrongdoers.”

(وَمَن يَتَوَلَّهُمْ فَأُوْلَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ)

Maturidi explains:

What is the wrong (ẓulm)?

- wronging the truth,

- wronging oneself,
- violating loyalty to Allah,
- supporting those who fight Islam,
- compromising the dignity of faith.

It is not ẓulm against the enemy, it is ẓulm against one's own soul.

The Qur'an repeatedly uses **ẓulm**
to describe:

- shirk,
- hypocrisy,
- betrayal,
- and moral corruption.

Here, ẓulm is the crime of misdirected loyalty.

Maturidi's Insights

• **Islam distinguishes between categories of non-Muslims**

This surah establishes:

1. **Enemies of Islam** — NO alliance
2. **Peaceful non-Muslims** — YES kindness and justice
3. **Potential future believers** — YES hope
4. **Family ties** — balanced with loyalty to Allah
5. **Prophetic model** — unwavering in faith, merciful in character

This is the balance of Maturidi theology.

• **Alliance is about the heart, not social interaction**

Alliances forbidden:

- intimate love,
- trust,
- friendship based on shared identity,
- moral compromise,
- supporting them against the Muslim community.

Not forbidden:

- trade,
- justice,
- compassion,
- treaties,
- everyday coexistence.

• **The verse protects the dignity of the Muslim community**

Maturidi emphasises:

A believer must never:

- side against Muslims,
- aid those who fight Islam,
- legitimise oppression,
- or weaken the ummah.

This is treachery at a spiritual level.

• **The prohibition is tied to persecution, not religion itself**

People who are peaceful, even if they remain non-Muslim — are not included.

Thus:

- Islam is not a religion of blanket hostility.
- Islam is a religion of justice and principled loyalty.

• **The believer guards his heart**

The Qur'an emphasises:

- who you love,
- who you align with,
- who you turn toward,
- who you depend on.

These determine spiritual direction.

Cross-References

- **58:22** — believers do not show intimate loyalty to the enemies of Allah.
- **4:139** — "Do they seek honour with them?"
- **3:28** — absence of *walā'* toward enemies.
- **5:8** — justice even in hostility.
- **60:8** — kindness to peaceful non-Muslims (paired with verse 9).
- **9:23** — family ties do not justify disloyalty.

Spiritual Lesson

Maturidi concludes:

Islam's way is balance:
justice with all,
kindness to the peaceful,
firmness toward the hostile,
and loyalty only to Allah.

This verse completes the legal and moral framework before the surah transitions to the rulings about the *mumtaḥanah*, the tested, emigrating women.

Surah al-Mumtahanah – Verse 10

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَـٰتُ مُهَـٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَـٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم مَّآ أَنفَقُواْ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُواْ بِعِصَمِ ٱلْكَوَافِرِ ۚ وَسْـَٔلُواْ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُواْ مَآ أَنفَقُواْ ۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ

Tafsir

"O you who believe! When believing women come to you as emigrants, test them. Allah knows best their faith. If you recognise them to be believers, then do not return them to the disbelievers. They are not lawful for them, nor are the disbelievers lawful for them. And give (the disbelieving husbands) what they spent (as dowry). There is no blame upon you if you marry them, after giving them their bridal gifts. And do not hold on to the marriage bonds of disbelieving women. Ask for what you have spent, and let them ask for what they spent. That is the

judgment of Allah; He judges between you. And Allah is All-Knowing, All-Wise."

Maturidi Explains

This is one of the most important legal verses in the Qur'an concerning:

1. **Women who migrated from Mecca to Medina as believers**,
2. **The testing (imtihān) of their sincerity**,
3. **The dissolution of marriages between believing women and hostile disbelievers**,
4. **Financial justice between the two parties**,
5. **The abolition of marriage ties with wives who remain unbelievers**,
6. **The principle that īmān overrides previous marital obligations.**

This verse was revealed after the Treaty of Ḥudaybiyyah, which required the Muslims to return any Meccan men who defected, but **not** women — and this verse explains why.

1. "When believing women come to you as emigrants…"

(إِذَا جَآءَكُمُ ٱلْمُؤْمِنَـٰتُ مُهَـٰجِرَٰتٍ)

These were women from Mecca who travelled to Medina **to accept Islam**.

Maturidi highlights:

- Their migration was dangerous.
- They risked persecution, violence, and death.
- Their departure often angered their husbands or families.

Thus, the Qur'an treats such cases with **immense care**.

2. "Test them"

(فَٱمْتَحِنُوهُنَّ)

Why test them?

Because:

- some women might migrate for marriage, safety, or tribal conflict,
- not out of sincere belief.

Maturidi explains:

- The test was not interrogation,
- but verifying sincerity through questions about faith, intention, and motive.

He emphasises:

The test is not to doubt them, but to protect the community from deception and ensure justice toward their previous families.

3. "Allah knows best their faith."

(ٱللَّهُ أَعْلَمُ بِإِيمَـٰنِهِنَّ)

This clause teaches:

- īmān is ultimately known only to Allah,
- human testing is limited,
- the ruling is based on outward signs,
- inner sincerity is left to divine knowledge.

This is a core Maturidi principle:

Judgment is based on outward actions, not on inner hearts;
the latter belongs to Allah alone.

4. "If you recognise them as believers, do not return them to the disbelievers."

(فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ)

This is the heart of the ruling.

Maturidi explains:

- A believing woman cannot be forced back to a husband who is an enemy of her faith.
- Marriage with a hostile disbeliever is automatically invalid.
- Her safety and īmān take precedence over all treaties.

Thus:

Marriage ties break the moment īmān enters her heart.

This was revolutionary and merciful.

5. "They are not lawful for them, nor are they lawful for them."

(لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ)

Maturidi states:

- The marriage bond is nullified immediately when a woman becomes Muslim,
  if her husband remains an active disbeliever hostile to Islam.

This protects:

- her religion,
- her safety,

- her dignity.

This is proof that faith supersedes marital contracts.

6. "And give them what they spent."

(وَءَاتُوهُم مَّآ أَنفَقُواْ)

Meaning:

- return the dowry (mahr) that the disbelieving husband originally gave.

Why?

Maturidi explains:

- justice is universal in Islam,
- even hostile disbelievers must be given their financial rights,
- this preserves fairness and prevents accusations against Muslims.

Islamic justice is not tribal, it is divine.

7. "There is no blame on you to marry them…"

(وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ)

After a believing woman's marriage is annulled:

- She is free to marry a Muslim man,
- provided she receives her proper bridal gift.

This shows the dignity given to converts,ensuring they are not left alone or socially vulnerable.

8. "Do not hold to the bonds of disbelieving women."

(وَلَا تُمْسِكُواْ بِعِصَمِ ٱلْكَوَافِرِ)

This is the reciprocal ruling:

Muslim men whose wives remained disbelievers in Mecca

— especially hostile disbelievers —
cannot remain married to them.

Maturidi notes:

- This is not cruelty.
- It is spiritual consistency.
- Marital harmony is built on shared belief.

Marriage is companionship, not conflict.

A believer cannot remain bound to someone who hates his faith.

9. Financial justice for both sides

(وَسْـَٔلُواْ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُواْ مَآ أَنفَقُواْ)

Meaning:

- Muslims may request the return of dowries
  that they paid to wives who remained in Mecca.
- Likewise, disbelievers may request their dowries back
  from women who came to Medina.

This establishes:

Complete transparency and fairness, even between enemies.

10. "This is Allah's judgment; He judges between you."

(ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ)

Maturidi notes:

- these rulings are divine,
- not cultural,
- not political,
- not situational,
- not patriarchal.

They protect:

- women,
- men,
- property,
- and the integrity of faith.

11. "Allah is All-Knowing, All-Wise."

(وَٱللَّهُ عَلِيمٌ حَكِيمٌ)

This seals the verse.

Maturidi explains:

- Allah knows every heart,
- every intention,
- every family situation,
- every risk hidden in migration,
- every oppression endured by women.

His rulings are:

- wise,

- protective,
- balanced,
- compassionate.

And they aim to safeguard:

- īmān,
- dignity,
- justice,
- and social stability.

Maturidi's Insights

• **Islam honours the faith of women**

A woman who accepts Islam:

- is protected,
- is valued,
- is free from hostile husbands,
- is given the right to remarry,
- and is never returned to oppression.

This is divine mercy.

• **Justice extends even to hostile disbelievers**

Dowries must be returned.

Financial fairness is a religious obligation.

Islamic justice is not tribal, it is universal.

• **Faith dissolves incompatible marriages**

Maturidi emphasises:

- īmān is the foundation of marriage.
- If that foundation breaks, the marriage breaks.

This preserves the spiritual health of both spouses.

• **Islam prevents forced returns**

No believing woman may be:

- forced back into idolatry,
- forced into a hostile environment,
- forced back to a disbelieving husband.

This verse is a protection for vulnerable converts.

• **Islam legislates compassion with precision**

Every provision in this verse serves:

- emotional care,
- spiritual protection,
- social structure,
- financial justice.

Cross-References

- **4:141** — separation between believers and disbelievers in loyalty.

- **9:71** — believers are allies of one another.
- **60:11** — the continuation of these rulings.
- **2:221** — marriage rulings concerning faith.
- **33:35–36** — believing women honoured equally with men.

Spiritual Lesson

Maturidi concludes:

Faith is the highest bond.
Women who choose Allah are under His protection.
Justice applies to all, even the enemy.
And no believer should be tied to hostility or disbelief.

This verse is a perfect synthesis of mercy and law.

Surah al-Mumtahanah – Verse 11

Arabic

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُواْ ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ

Tafsir

“And if any of your wives leave you and go to the disbelievers, then when you have your turn (gained spoils), give those whose wives have gone the like of what they spent. And fear Allah in whom you believe.”

Maturidi Explains

This verse continues the legal rulings initiated in verse 10 concerning:

- marriages dissolved due to faith,
- financial justice,
- the treatment of dowries (mahr),
- and the protection of Muslim men whose wives remained behind with hostile disbelievers.

Verse 10 addressed:

- believing women who emigrated to the Muslims.

Verse 11 addresses:

- Muslim women who **did NOT emigrate**
  and instead stayed with the disbelievers in Mecca,
  often refusing Islam.

This verse explains how **Muslim men** should be compensated
when their disbelieving wives remain with the hostile camp.

1. "If any of your wives leave you and go to the disbelievers…"

(وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ)

Maturidi explains:

- "fātakum" means: they escaped you, slipped away from you, or stayed behind.
- These are women who refused to migrate to Medina with their Muslim husbands.
- They remained in Mecca under the authority of hostile disbelievers.
- Their marriage bond is now dissolved by **difference in faith**.

This was common after Ḥudaybiyyah.

Thus, the verse deals with Muslim husbands whose wives:

- stayed with the Quraysh,
- kept their dowry,
- and refused Islam.

2. "Then when you have your turn (through spoils)… give those whose wives went (away) the like of what they spent."

(فَعَاقَبْتُمْ فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُواْ)

What does "فَعَاقَبْتُمْ (fa-ʿāqabtum)" mean?

Maturidi explains two interpretations:

(1) When you obtain spoils of war

- from battles against the Quraysh
- or through victory after the treaty broke down

then:

- a portion of those spoils should be used to repay Muslim husbands whose wives stayed with Meccans.

(2) When you retaliate financially

- meaning:
  when you collect compensation from Meccans for women taken from youor from general war proceeds

then distribute fairly.

Why compensation?

Because:

- Muslim men originally paid **mahr** (dowries) to these women.
- When the women stayed behind in disbelief,
  they kept the mahr.
- The men had no way to reclaim it.

Thus, Allah legislates **financial justice**:

Muslim men who lost wives to hostile disbelievers must be compensated from communal resources equal to the dowry they originally paid.

This protects:

- their dignity,
- their financial rights,
- and the principle of fairness.

3. "Give those whose wives went the like of what they spent."

(فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتۡ أَزۡوَٰجُهُم مِّثۡلَ مَآ أَنفَقُواْ)

This clause must be implemented:

- not arbitrarily,
- not partially,
- not symbolically.

It ensures:

- no Muslim man loses his dowry,
- no injustice is done,
- social justice is maintained within the Muslim community.

It is a form of **communal solidarity (takaful)**.

4. "And fear Allah in whom you believe."

(وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ)

This conclusion is powerful.

Maturidi explains:

- These rulings require discipline and fairness.
- People may be tempted to withhold payment or misuse communal funds.
- Allah commands taqwā to ensure honesty.

It emphasises:

Financial justice, especially during war and emotional crisis, requires deep God-consciousness.

Only fear of Allah ensures:

- exact fairness,
- no cheating,
- no manipulation,
- no favouritism.

Maturidi's Insights

• **Islam ensures justice even in complex marital and war situations**

War often creates:

- emotional chaos,
- broken marriages,

- financial imbalances.

Allah legislates:

- clarity,
- fairness,
- protection of rights,
- dignity for both genders.

• **Compensation is mandated for financial loss**

Islamic law does not allow:

- a man to lose his dowry because of war,
- nor because his wife refused Islam.

This verse aligns with general Maturidi principles:

- fairness,
- balance,
- communal responsibility.

• **Islam protects the financial interests of believing men and women**

Verse 10 protected:

- believing women
- through dowry fairness,
- through annulment of marriage,
- through permission to remarry.

Verse 11 protects:

- believing men
- through compensation for loss
- through social solidarity.

This is complete equity.

• The Muslim community must uphold justice even when dealing with enemies

Even though:

- the Quraysh oppressed Muslims,
- confiscated property,
- and fought Islam,

Allah **still mandates fairness** in the exchange of dowries.

Thus:

- Allah wants believers to be **morally superior**,
- not reactionary or vengeful.

• The emphasis on taqwā prevents corruption

Whenever wealth is involved:

- corruption may creep in,
- emotions may cloud judgment,
- personal interests may interfere.

Thus Allah ends with:

"Fear Allah."

Meaning:

- let divine accountability guide your actions,
- not emotion or tribal bias.

Cross-References

- **60:10** — the ruling on believing women's annulled marriages.
- **4:20–21** — dowry rights are sacred.
- **2:229–232** — fairness in divorce.
- **33:35–36** — equal dignity of believing men and women.
- **8:1 & 8:41** — distribution of spoils must be just.

Spiritual Lesson

Maturidi concludes:

Islam protects faith, protects women, protects men, protects financial integrity and protects social justice.

These rulings show the perfection of divine wisdom, mercy blended with precision.

This verse completes the legal rulings concerning the "tested women" and the marital transitions caused by migration and faith.

Surah al-Mumtahanah – Verse 12

Arabic

يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Tafsir

“O Prophet! When believing women come to you to pledge allegiance to you that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor produce any falsehood they invent between their hands and their feet, nor disobey you in what is right — then accept their pledge and ask Allah to forgive them. Truly, Allah is Forgiving, Merciful.”

Maturidi Explains

This verse establishes the **Bayʿat an-Nisāʾ** — the formal pledge of allegiance women gave to the Prophet ﷺ after the Treaty of Ḥudaybiyyah and the conquest of Mecca.
Men pledged at ʿAqabah and at Ḥudaybiyyah; this verse legislates the parallel pledge for women.

Maturidi highlights that this verse shows **honour**, **agency**, and **full moral responsibility** for believing women. It lays out a covenant of six principles.

1. Tawḥīd — “They will not associate anything with Allah.”

(أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا)

This is the foundational clause.

Maturidi notes:

- The pledge begins not with moral conduct but with theological truth.
- Without tawḥīd, deeds have no validity.
- Shirk destroys the root of the heart; tawḥīd gives life to it.

Women enter Islam with a direct pledge of loyalty to Allah — equal to men.

2. "They will not steal."

(وَلَا يَسْرِقْنَ)

This includes:

- property,
- entrusted goods,
- children's property,
- and husbands' wealth.

Maturidi explains that theft corrupts trust and destroys communal cohesion.
Women are equal participants in public moral responsibility.

3. "They will not commit adultery."

(وَلَا يَزْنِينَ)

Maturidi emphasises:

- Adultery harms lineage,
- corrupts families,

- destabilises society.

By placing this in the oath, Allah honours women as moral agents bound by the same obligations as men.

4. "They will not kill their children."

(وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ)

This addresses pre-Islamic *wa'd al-banāt* (female infanticide) and also:

- abortion out of shame,
- killings due to poverty,
- treating children as burdens.

Maturidi stresses:
Islam ended the Jahilī practice of denying girls the right to life.
This verse protects the dignity of the weak.

5. "They will not bring falsehood which they invent between their hands and their feet."

(وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ)

This is one of the most emphasised phrases.

Maturidi explains two meanings:

(1) False claim of a child

Between "their hands and their feet" refers to:

- the lap
- the region of childbirth.

Meaning:
they must not falsely attribute children to their husbands (lying about lineage).

(2) All forms of slander

This includes:

- inventing lies,
- accusing others falsely,
- fabricating stories.

The Qur'an protects lineage and honour, foundations of social integrity.

6. "They will not disobey you in what is right."

(وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ)

"Mārūf" = everything that is:

- recognised by the Shari'ah as good,
- just,
- beneficial,
- dignified.

Maturidi clarifies:

- This does NOT imply blind obedience.
- It refers only to obedience in justice and Shari'ah — not to personal whims.
- The Prophet ﷺ never commands anything outside goodness.

This clause demonstrates:

Political allegiance + moral obedience + shared responsibility.

7. "Then accept their pledge and seek forgiveness for them."

(فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ)

Maturidi highlights three profound points:

(1) Women pledge directly to the Prophet ﷺ

Not through husbands, fathers, or guardians.

(2) The Prophet ﷺ must accept their pledge

This affirms women's equal covenantal standing in Islam.

(3) He is commanded to make duʿā' for them

Their pledge is spiritually sealed through divine forgiveness.

8. "Allah is Forgiving, Merciful."

(إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ)

Maturidi says:

- This encourages women who had sins in Jāhiliyyah.
- The Bayʿah wipes their past.
- Islam replaces shame with purity and honour.

Maturidi's Insights

• **The bayʿah is a covenant of dignity**

Women are given equal spiritual contracts —
not treated merely as dependents.

This is unique in pre-modern law.

• **Islam moralises society through personal covenants**

The verse outlines:

- faith,
- property rights,
- sexual ethics,
- protection of children,
- safeguarding of lineage,
- community loyalty.

This oath creates morally resilient families and nations.

• **False attribution of lineage is a grave sin**

For Maturidi, this is:

- theft of identity,
- corruption of genealogies,
- violation of trust.

Islam fiercely protects lineage for social stability.

• **"Obedience in what is right" is a principle of justice**

It is not unconditional obedience.

It means:

- the Prophet's commands are always within the sphere of good.
- A believer obeys righteousness, not tyranny.

This principle becomes foundational in Sunni political thought.

• **Islam forgives the past and begins anew**

Women who entered Islam through this pledge were purified entirely.

This embodies divine mercy.

Cross-References

- **60:10–11** — rulings on marriages of believing women.
- **9:71** — believing men and women are allies of one another.
- **33:35** — men and women equal in faith and reward.
- **4:34** — responsibilities of men and women within households.
- **24:4 & 24:6** — laws concerning accusations and lineage.
- **5:89** — the sanctity of oaths.

Spiritual Lesson

Maturidi concludes:

This verse honours women by giving them a direct covenant with Allah, equal moral responsibility and the protection of divine mercy.

Purity of belief + purity of conduct → purity of society.

This completes the feminine counterpart of the pledge of Islam.

Surah al-Mumtahanah – Verse 13

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَوَلَّوْاْ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُواْ مِنَ ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ

Tafsir

“O you who believe! Do not take as allies a people upon whom Allah’s wrath has descended. They have despaired of the Hereafter just as the disbelievers have despaired of those in the graves.”

Maturidi Explains

This final verse of Surah al-Mumtahanah returns to the theme of **loyalty (walā’) and disavowal (barā’)**, completing the circle opened in verse 1. It reinforces the distinction between:

- **peaceful non-Muslims (permitted to show kindness)**, and
- **active enemies of the faith (forbidden to take as allies)**.

The verse describes a specific category:

A people upon whom Allah’s wrath has descended.

Maturidi explains that these were:

- the Jewish factions of Medina who conspired with Quraysh,
- the Quraysh polytheists who expelled the Prophet ﷺ,
- and all groups who knowingly opposed revelation.

1. “Do not take as allies…”

(لَا تَتَوَلَّوْاْ)

Tawallī here means:

- intimate loyalty,
- political allegiance,
- moral alignment,
- inner sympathy or support.

Maturidi emphasises:

- this does **not** forbid justice, treaties, or kindness;
- it forbids siding with the enemies of Allah against Muslims or against truth.

This is the same precision shown in verses 8–9.

2. "A people upon whom Allah's wrath has descended."

(قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ)

According to Maturidi, Allah's "wrath" (ghaḍab):

- is not emotion,
- nor change,
- nor human-like anger;
- it means: **Allah has withdrawn mercy and guidance from them** due to their persistent, conscious rejection of truth.

These are not ordinary unbelievers, they are hardened enemies of revelation, those who persecuted believers, broke covenants and plotted against Islam. Their hostility defines their category.

3. "They have despaired of the Hereafter…"

(قَدْ يَئِسُواْ مِنَ ٱلْـَٔاخِرَةِ)

Maturidi explains this to mean:

- They have no hope of reward,
- no belief in accountability,
- no fear of judgment.

This despair is:

- not emotional sadness,
- but a spiritual condition:
  denial of resurrection itself.

Because they deny the Hereafter:

- they have no moral restraint,
- they see no consequence to their actions,
- they are willing to betray truth without hesitation.

Thus, they are unfit for intimate loyalty.

4. "Just as the disbelievers have despaired of the people in the graves."

(كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ)

This powerful analogy has two interpretations:

Just as disbelievers believe:

- the dead will never rise again,
- resurrection is impossible,
- the grave is the end,

so too have these hostile people lost all belief in the Afterlife.

This links disbelief with moral corruption.

This reinforces the theme:

Those who deny resurrection cannot be trusted in moral commitments.

Maturidi's Insights

• **Loyalty is based on moral and theological alignment**

For Maturidi, walā' is not nationalism or ethnicity —
it is **alignment with truth**.

Thus:

- A believer cannot take intimate allies from those
  who oppose Allah
  and reject the Last Day.

This is a spiritual principle, not a political slogan.

• **Belief in the Hereafter is the root of morality**

According to Maturidi:

- Without belief in accountability, the human soul becomes bold in sin.
- Denial of resurrection removes the brakes on treachery, betrayal, and injustice.

Thus, people who deny the Hereafter:

- cannot be trusted in allegiances that affect the Ummah.

• **Divine "wrath" is not emotion**

Maturidi consistently clarifies:

- Allah's wrath means the establishment of punishment
  and the removal of mercy —
  not emotion or change,
  for Allah is transcendent beyond human attributes.

This verse is another strong proof against anthropomorphism and literalism.

• **The verse balances compassion and firmness**

The surah has taught:

- **Kindness** toward peaceful non-Muslims (v. 8)
- **Firmness** toward hostile enemies (v. 9, 13)
- **Hope** of reconciliation (v. 7)

Thus, Islam's political theology is built on:

- justice,
- balance,
- discernment.

Not blind hostility nor blind friendliness.

• **Psychological description of hardened disbelief**

"They have despaired of the Hereafter"
Their hearts have lost the ability to repent, not because Allah blocks them, but because they themselves:

- rejected truth repeatedly,

- corrupted their own hearts,
- became spiritually numb.

This is one of the Qur'an's most terrifying descriptions.

Cross-References

- **58:22** — believers do not show intimate loyalty to the enemies of Allah.
- **3:28** — forbidden form of allegiance.
- **9:23** — allegiance cannot override faith.
- **59:19** — "They forgot Allah, so He made them forget themselves."
- **83:4–5** — disbelievers deny resurrection.
- **45:24** — they say "There is nothing but this worldly life."

Spiritual Lesson

Maturidi concludes:

True faith requires clarity in loyalty and clarity in identity.
The believer's heart belongs only to Allah and cannot bond with those who fight Him or deny His meeting.

Surah al-Mumtahanah ends with the perfect balance:

- justice + loyalty + compassion + firmness.
- mercy + discipline.
- spiritual clarity + political ethics.

A complete charter for the Ummah.

Surah as-Saff – Verse 1

Arabic

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

“Whatever is in the heavens and whatever is on the earth glorifies Allah, and He is the Almighty, the All-Wise.”

Maturidi Explains

Surah as-Saff opens with a declaration that **the entire universe glorifies Allah** — everything in existence, from the lowest particle to the highest celestial realm. Maturidi emphasizes that “سَبَّحَ لِلَّهِ” is **past tense**, conveying:

- certainty,
- permanence,
- continuity,
- and an established, unchanging law of creation.

1. Universal Tasbīḥ

Maturidi explains:

- Every creature has a mode of glorifying Allah.
- Some glorify through speech (humans, angels).
- Others glorify through their state (animals, plants, stars).
- Others glorify by the laws placed within them (gravity, orbit, growth, birth, death).

This verse teaches that the entire cosmos is a **living testimony** to Allah's transcendence (tanzīh).

Nothing exists in rebellion to Him except the morally responsible human who chooses sin.

2. Tasbīḥ Is Real, Not Metaphorical

According to Maturidi:

- Tasbīḥ of all creation is **real speech**, though unknown to us.
- Allah says in 17:44: *"But you do not understand their glorification."*
- Thus, even inanimate objects possess created forms of awareness appropriate to their nature.

This is one of the Qur'an's evidences that **all existence is purposeful**.

3. "Whatever is in the heavens and whatever is on the earth…"

This includes:

- angels,
- jinn,
- humans,
- planets,
- galaxies,
- stars,
- animals,
- plants,
- atoms,

- and even shadows (24:41).

Everything participates in the divine symphony of glorification.

Maturidi notes:
The phrase "ما في الأرض" (whatever is on earth) covers even unbelievers, because their **very bodies**, **lifespans**, **organs**, and **states** testify to Allah, even if their tongues deny Him.

4. "He is the Almighty, the All-Wise."

(وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ)

These two Names explain WHY everything glorifies Him.

Al-ʻAzīz — The Almighty

- Absolute in power
- Irresistible in will
- None can oppose His decree

Al-Ḥakīm — The All-Wise

- Every creation is placed with purpose
- No atom moves randomly
- All laws of physics and biology reflect wisdom
- Nothing Allah decrees is arbitrary

Maturidi emphasizes:

Power without wisdom would be tyranny;
Wisdom without power would be weakness.
In Allah, both are perfect and eternal.

Thus, all creation glorifies Him because He is both **Majestic** and **Wise**.

Maturidi's Insights

• **The verse establishes Tawḥīd through cosmic testimony**

Islam is not proven only through scripture —
the universe itself is a continuous revelation.

Everything points to Allah's transcendence.

• **The universe is not neutral; it is spiritually alive**

Stars, mountains, oceans — all perform tasbīḥ.
They obey divine command perfectly.

Humans alone have moral burden.

• **Tasbīḥ is the default state of creation**

Sin is an **exception**.
Obedience is the natural condition.

Creation is Muslim by default;
only humans choose to rebel.

• **Divine Power + Divine Wisdom = reason to submit**

A believer submits to Allah because:

- He is **mightier than all rivals** (al-'Azīz)
- His commands are **perfectly wise** (al-Ḥakīm)

This verse refutes:

- atheism (denying God),
- dualism (two gods),

- irrational literalism,
- and the Mu‘tazilah claim that divine actions must conform to human logic.

• **The beginning of this Surah sets the tone for the next verses**

Maturidi notes:

- This surah will soon criticise hypocrisy,
- broken pledges,
- and claiming goodness without action.

Therefore, Allah begins by reminding us:

Creation obeys perfectly, why do you fail to obey?

Cross-References

- **17:44** — “The seven heavens glorify Him… but you do not understand their glorification.”
- **24:41** — birds and shadows glorify Allah.
- **59:1, 59:24, 64:1** — identical openings emphasising universal tasbīḥ.
- **22:18** — stars, trees, and animals prostrate to Allah.
- **3:83** — “All things in the heavens and earth submit willingly or unwillingly.”

Spiritual Lesson

Maturidi concludes:

The entire universe is engaged in worship, the believer must join its harmony, not break away into discord.

When your heart is aligned with the tasbīḥ of creation:

- the world becomes a witness for you,
- your life becomes an act of worship,
- and your soul finds peace in divine harmony.

Surah as-Saff – Verse 2

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Tafsir

“O you who believe! Why do you say that which you do not do?”

Maturidi Explains

This verse reprimands a moral weakness that existed among some early Muslims — **claiming intentions of righteousness or bravery but failing to fulfil them**. It is a universal human flaw: speaking idealistically, promising much, but acting little.

Maturidi emphasises that this verse is not addressed to hypocrites, but **to believers**, because the believer may fall into:

- exaggeration,
- overpromising,
- passionate claims,

- or verbal zeal
  that is not matched by action.

This verse is therefore a call to sincerity (*ikhlāṣ*) and consistency (*wafā′*).

1. "O you who believe…"

(يَا أَيُّهَا الَّذِينَ آمَنُوا)

This direct address honours believers while warning them.

Maturidi notes:

- Allah speaks to them with dignity,
- but then holds them accountable for their shortcomings.

This balance — honour + accountability — is a hallmark of Qur'anic pedagogy.

2. "Why do you say…"

(لِمَ تَقُولُونَ)

This addresses speech:

- enthusiastic claims,
- verbal commitments,
- pledges made without reflection,
- boasting about future actions.

According to early reports, some companions said:

- "If a battle comes, we will do this and that,"
- "We will sacrifice everything,"
- "We will never retreat."

But when the moment arrived, **their actions did not match their words**.

Allah calls them out — not to humiliate them, but to refine them.

3. "What you do not do."

(مَا لَا تَفْعَلُونَ)

Maturidi offers two interpretations:

Interpretation 1 — Promising good but failing to act

This includes:

- promising charity but delaying,
- vowing to pray more but not doing it,
- pledging to defend Islam but shrinking away,
- making claims of bravery but acting with weakness.

Interpretation 2 — Claiming virtue one does not possess

Such as:

- claiming piety,
- pretending righteousness,
- speaking as if one has already achieved a high state of faith.

Maturidi stresses:

Speech must reflect reality.
Action must reflect speech.
The heart must guide both.

Why this warning?

Because **words have weight**.

Maturidi highlights three dangers:

1. Moral danger — hypocrisy of the tongue

If a believer repeats words he does not live by:

- the heart becomes accustomed to falsehood,
- sincerity weakens,
- deeds lose barakah,
- and hypocrisy grows subtly.

2. Social danger — misleading others

People trust the words of believers.

If they overpromise or speak carelessly:

- others rely on their claims,
- expectations are built,
- disappointment spreads,
- community trust erodes.

3. Spiritual danger — Allah holds tongues accountable

Allah says:

“A word is written before it leaves your tongue.”

Maturidi emphasises:
Speech is not harmless — it is an action before Allah.

Maturidi's Insights

• **Speech must be truthful, measured, and actionable**

To speak beyond one's capacity is a form of **spiritual arrogance**.

• **The believer must discipline enthusiasm**

Zeal without discipline leads to regret.
Action without reflection leads to weakness.

• **This verse prepares the Ummah for real jihad**

Surah as-Saff will soon speak of:

- fighting in Allah's path,
- steadfastness,
- firmness in battle,
- fulfilling divine commands.

Thus verse 2 warns:

Do not speak of sacrifice unless you intend to fulfil it.

• **Disconnection between word and action weakens the heart**

Maturidi calls this **"ikhtilāf al-bāṭin waẓ-ẓāhir"** —
a mismatch between inner self and outward expression.

This mismatch is the seed of nifāq (hypocrisy).

• **True believers align their word with their deed**

This is the hallmark of the righteous:

- They promise only what they intend.

- They speak little but act much.
- Their words are heavy because they live by them.

Cross-References

- **61:3** — the next verse intensifies this reprimand.
- **2:44** — "Do you command righteousness to others while forgetting yourselves?"
- **3:76** — the faithful honour their covenants.
- **33:35** — Allah loves truthful men and truthful women.
- **26:225–226** — "they say what they do not do" is condemned.

Spiritual Lesson

Maturidi concludes:

Your tongue must be truthful,
your promises must be sincere,
your claims must be lived,
and your speech must reflect your soul.

The believer's honour lies in:

- few words,
- true words,
- and fulfilled words.

Surah as-Saff – Verse 3

Arabic

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفْعَلُونَ

Tafsir

“It is greatly hateful in the sight of Allah that you say what you do not do.”

Maturidi Explains

This verse intensifies the warning given in Verse 2 by revealing **how serious this behaviour is before Allah**. It is not merely disliked — **Allah calls it “kabura maqtan” — a tremendous cause of divine hatred.**

Maturidi notes that the Qur’an uses the word **مقت (maqt)** only for the **most despised and ugly acts**, such as:

- injustice,
- hypocrisy,
- deception,
- betrayal of covenants.

Here, Allah applies it to:

the believer who speaks righteously yet fails to live righteously.

This is not hypocrisy of creed, but hypocrisy of action —
a moral disease that, if unchecked, leads toward full hypocrisy.

1. “Kabura maqtan ‘inda’Llāh…”

(كَبُرَ مَقْتًا عِندَ اللَّهِ)

Kabura

= “great, immense, enormous, severe.”

Maqt

Maturidi explains:

- It means hatred coupled with moral disgust.
- It refers to something repulsive and detestable to Allah.
- In the Qur’an, *maqt* reflects strong condemnation of behaviour that undermines sincerity.

Why is this so serious?

Because **words are sacred** in Islam.

Speech is:

- an oath,
- a covenant,
- a witness upon oneself.

To treat it lightly is to insult a divine gift.

2. “That you say what you do not do.”

(أَن تَقُولُوا مَا لَا تَفْعَلُونَ)

Maturidi explains:

This behaviour includes:

• **making promises without intention**

“I will give charity.”
“I will pray more.”
“I will defend Islam.”

But one does not follow through.

- **making moral claims beyond one's state**

Pretending to be pious.
Talking as though one has attained spiritual rank.

- **claiming commitment but fleeing when tested**

As occurred with some who said:

"If battle is commanded, we will stand firm" —
yet hesitation appeared when fighting approached.

Why is this so hateful to Allah?

Maturidi gives four explanations:

1. It corrupts sincerity

When speech becomes empty, sincerity dies.

The believer must have:

- a truthful tongue,
- a truthful heart,
- and truthful actions.

2. It mirrors the behaviour of hypocrites

Hypocrites:

- speak beautifully,

- promise loyalty,
- swear oaths,
- but fail in every test.

This verse protects believers from resembling them.

3. It misguides others

When people hear good words from a believer:

- they expect good action,
- and rely on his commitments.

Failing to act causes confusion, disappointment, or loss.

4. It disrespects the gift of speech

Allah honoured the human being with articulate speech.
To misuse it is to misuse a divine honour.

Maturidi's Insights

• **Speech is a covenant**

Every word reflects an inner reality.
If that reality is false, the word becomes a lie before Allah.

• **The believer must be disciplined in what he says**

Speak only:

- what you mean,
- what you intend to act upon,

- what you have capacity to fulfil.

• **Enthusiasm is not an excuse**

Some companions "overpromised" in excitement.
Allah still reprimanded them:

Enthusiasm does not excuse exaggeration.

• **This verse prepares the believer for sacrifice**

Surah as-Saff soon calls believers to:

- jihad,
- steadfastness,
- keeping ranks firm.

Before such commands, Allah purifies their speech.

A crooked tongue cannot produce steadfast action.

• **Maturidi: A truthful heart produces truthful action**

The one whose actions fail to match their speech:

- breaks their own spiritual coherence,
- weakens the soul,
- falls into internal contradiction.

This is *nifāq al-ʿamal* — hypocrisy of deeds.

Cross-References

- **61:2** — companion verse condemning inconsistency.
- **2:44** — "Do you command righteousness to others and forget yourselves?"
- **26:226** — "poets who say what they do not do."
- **33:15** — "They had already pledged not to turn away."
- **49:14** — true faith is not mere words.

Spiritual Lesson

Maturidi concludes:

The believer must match speech with action, promise with fulfilment, words with reality.

Allah does not expect perfection but He demands **honesty**.

The righteous speak little, act much, and keep their word.

Such people are beloved to Allah; their speech becomes light and their deeds become accepted.

Surah as-Saff – Verse 4

Arabic

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَـٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَـٰنٌ مَّرْصُوصٌ

Tafsir

"Indeed, Allah loves those who fight in His path in solid ranks, as though they are a firm, reinforced structure."

Maturidi Explains

Surah as-Saff has reprimanded believers for:

- saying what they do not do (v.2–3),
- inconsistency,
- overpromising.

Now Allah tells them **what He loves**:

He loves believers who stand firm, disciplined, united, and unwavering — like a reinforced wall.

This verse defines the ideal character of a community prepared to defend the truth.

1. "Allah loves…"

(إِنَّ ٱللَّهَ يُحِبُّ)

Maturidi explains:

- Divine "love" (ḥubb) is not emotion,
- nor change,
- nor affection like human beings.

Rather:

Allah's love means His will to honour, reward, raise, and favour them.

It is an attribute of action:

- Allah honours them,
- supports them,
- grants them nearness,

- blesses their deeds.

Those whom Allah "loves" are those He has decreed for success.

2. "Those who fight in His path…"

(ٱلَّذِينَ يُقَاتِلُونَ فِى سَبِيلِهِۦ)

Fighting "in His path" means:

- not for nationalism,
- not for pride,
- not for anger,
- not for tribalism,
- not for worldly gain.

Maturidi emphasises:

Jihad is only "fi sabīlillah" when it is for the truth,
not ego,
not territory,
not revenge.

It includes:

- defending the oppressed,
- preserving freedom of faith,
- protecting the Prophet's community,
- preventing tyrants from extinguishing Islam.

It is a moral struggle guided by divine law.

3. "In solid ranks…"

(صَفًّا)

Maturidi draws attention to the imagery:

- A "ṣaff" is a straight, disciplined line.
- It implies order, organisation, and training.
- No chaos, no disunity, no hesitation.

Allah loves **structure**, not scattered actions.

Just as believers stand shoulder-to-shoulder in prayer,
they stand shoulder-to-shoulder in struggle.

4. "As though they are a reinforced, cemented structure."

(كَأَنَّهُم بُنْيَانٌ مَرْصُوصٌ)

This is one of the strongest metaphors in the Qur'an.

Bunyān

= a constructed building

Marṣūṣ

= pressed tightly together, reinforced with molten lead

Maturidi highlights the qualities implied:

• **Strength**

Like a wall impossible to penetrate.

• **Unity**

No gaps between them; no fractures of ego.

• **Discipline**

Each believer in his place, fulfilling his role.

• **Solidity**

They do not retreat, collapse, or weaken.

• **Purpose**

Their unity is purposeful, not accidental.

This verse contrasts with Verses 2–3:

- Verse 2–3 blamed inconsistency.
- Verse 4 honours discipline, resolve, and action.

Maturidi's Insights

• **The verse defines the model Muslim community**

A community Allah loves is:

- united,
- disciplined,
- purposeful,
- organised,
- firm in truth,
- consistent in speech and action.

• **Love of Allah is tied to firmness in defending the truth**

Not softness in the face of oppression,
not hesitation in the face of injustice.

Standing for truth requires courage and unity.

• **"Rank" symbolises more than battle**

Maturidi says "ṣaff" applies to all actions of the Ummah:

- prayer in jama'ah,
- rows of students in learning,
- unity in charity,
- alignment in belief,
- organisation in leadership.

Unity of **purpose** and **action** is loved by Allah.

• **Hypocrisy breaks ranks; sincerity strengthens them**

Earlier verses condemned saying without doing.
This verse praises believers whose actions prove their words.

Thus:

The sincere believer becomes part of a reinforced wall.

The insincere one becomes a crack in that wall.

• **The metaphor refutes chaotic religiosity**

Some people act with zeal but no discipline.
Others act with emotion but no structure.

Allah loves:

- order,
- preparedness,

- collective effort,
- clarity.

Cross-References

- **8:46** — "Do not dispute or you will lose courage and your strength will depart."
- **3:200** — "Be steadfast, strengthen each other, and fear Allah."
- **9:119** — "Be with the truthful."
- **48:29** — believers are strong against disbelievers, merciful to each other;
  described as "a plant strengthened and firm."
- **37:1** — angels stand in ranks.
- **37:165** — angels say: "We are the ones standing in ranks."

Spiritual Lesson

Maturidi concludes:

Allah loves believers who stand firm, united, disciplined, and sincere whose words match their deeds, whose hearts align with truth, and whose unity resembles a fortified structure.

Such a people are unbreakable in the face of trials and beloved to Allah in the highest heavens.

Surah as-Saff – Verse 5

Arabic

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ

Tafsir

“And when Moses said to his people: ‘O my people! Why do you harm me, while you know that I am the Messenger of Allah to you?’ But when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.”

Maturidi Explains

After commanding believers to stand in united ranks (v.4), Allah gives a **historical warning through the story of Moses**. This verse is a mirror for the Ummah:

- **Do not be like the followers of Moses who harmed their Prophet.**
- **Do not cause division or resentment.**
- **Do not become a fracture in the unified “bunyān marṣūṣ.”**

The verse presents three key scenes:

1. “Moses said to his people: Why do you harm me?”

(لِمَ تُؤْذُونَنِى)

What was their harm?

Maturidi explains it includes:

- disobedience,
- false accusations,
- questioning his commands,
- undermining his authority,
- complaining constantly,
- refusing to follow instructions,
- challenging him without knowledge.

This is the same type of harm believers could inflict on the Prophet ﷺ through:

- inconsistency,
- reluctance,
- disunity,
- or empty claims of commitment.

The verse warns the Ummah not to repeat the patterns of Banū Isrā'īl.

2. "While you know I am the Messenger of Allah to you."

(وَقَدْ تَعْلَمُونَ أَنِّى رَسُولُ اللَّهِ إِلَيْكُمْ)

Maturidi emphasises:

- Their sin was **not ignorance**.
- They *knew* Moses was a Prophet.
- Their opposition was **wilful, arrogant, and morally corrupt**.

It is one thing to fall short unintentionally.
It is another to challenge a Prophet knowingly.

The verse implies:

**O believers, you KNOW Muhammad ﷺ is the Messenger of Allah —
therefore do not behave like those who harmed Moses…
even slightly.**

3. "When they deviated, Allah caused their hearts to deviate."

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

This is one of the most profound theological statements in the Qur'an.

Maturidi explains:

- **Zāghū** — they first deviated by choice.
- **Azāgha Allāhu qulūbahum** — Allah then turned their hearts further,
  as punishment for their voluntary rebellion.

This shows:

Divine justice + human free will working together.

Not:

- compulsion,
- fatalism,
- or pre-forced deviation.

The pattern is:

1. They chose deviation.
2. Allah sealed their hearts as a consequence.
3. Their continued misguidance was punishment, not injustice.

This is a pillar of Maturidi creed:

**Allah never misguides someone who seeks truth sincerely.
But those who persist in sin are abandoned to their own desires.**

4. "Allah does not guide the defiantly disobedient people."

(وَاللَّهُ لَا يَهْدِى الْقَوْمَ الْفَاسِقِينَ)

Fāsiqīn = those who break out of obedience, who repeatedly violate truth.

Maturidi highlights the nuance:

- These people are not simply sinners.
- They are **rebels**, persistent in wrongdoing.
- They *knew* the truth, but rejected it.
- They *understood* right guidance, but resisted it.

Thus:

Lack of guidance is a result of their own corruption.

Allah withholds guidance from:

- not the weak,
- not the struggling,
- but the defiantly disobedient.

Maturidi's Insights

• **A warning to the Ummah: do not harm your Prophet**

This applies both:

- in the Prophet's lifetime (obedience, respect),
- and after his passing (following his Sunnah without distortion).

Harming the Prophet includes:

- contradicting his teachings,
- speaking loosely about religion,
- innovation,
- division,
- prioritising ego over unity.

• **Knowledge increases responsibility**

The people of Moses KNOWING he was a messenger makes their harm unforgivable.

Likewise:

The more knowledge a believer has, the more his accountability increases.

• **Misguidance is earned**

Allah does not arbitrarily misguide:

- Misguidance begins internally.
- Divine abandonment follows as justice.
- The sealing of hearts is a result, not a cause.

This destroys the false beliefs of the Jabriyyah.

• **Guidance is moral**

Allah does not guide people whose hearts:

- resist truth,
- reject correction,

- or are filled with arrogance.

Guidance requires:

- humility,
- sincerity,
- obedience.

• **Historical examples are spiritual mirrors**

The Qur'an repeats the stories of earlier nations not as history but as:

- warnings,
- mirrors,
- templates.

Those who opposed Moses lost divine support.
Those who obeyed him were saved.

The same pattern applies to the Ummah of Muhammad ﷺ.

Cross-References

- **33:69** — "Do not be like those who harmed Moses."
- **4:155** — Their hearts were sealed for constant rebellion.
- **61:6** — Jesus also confronted his people's denial.
- **2:88** — They said "Our hearts are sealed."
- **7:146** — Allah turns away the arrogant.
- **14:27** — Allah keeps the believers firm with the firm word.

Spiritual Lesson

Maturidi concludes:

The heart deviates first, then Allah seals it as justice.
The heart stays upright first, then Allah strengthens it as mercy.

This verse teaches:

- Obey your Prophet ﷺ,
- Do not undermine truth,
- Maintain sincerity,
- Guard your heart from deviation.

Because:

Guidance is a gift, but misguidance is earned.

Surah as-Saff – Verse 6

Arabic

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ

Tafsir

“And when Jesus, son of Mary, said: ‘O Children of Israel! Indeed, I am the Messenger of Allah to you, confirming what came before me of the Torah and giving glad tidings of a Messenger to come after me whose name is Ahmad.’ But when he came to them with clear proofs, they said: ‘This is obvious sorcery.’”

Maturidi Explains

After the example of Moses and the harm inflicted upon him by his people (v.5), Allah presents a second historical mirror: the case of Jesus, son of Mary. The purpose is identical — to warn the Ummah of Muhammad ﷺ not to repeat the same pattern of denial, resistance, and rejection of divine messengers.

The verse unfolds in **four interconnected scenes**:

1. "Jesus, son of Mary, said: O Children of Israel! Indeed, I am the Messenger of Allah to you."

(إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ)

Maturidi emphasises:

- Jesus explicitly affirms his **prophethood**, not divinity.
- He addresses **Banū Isrā'īl**, limiting his mission to his community.
- His role is one of **conveyance**, not self-exaltation.

This refutes:

- exaggeration in the status of prophets,
- and distortion of their true mission.

The verse establishes that Jesus stood in the same prophetic line as Moses — a servant and messenger of Allah, not an object of worship.

2. "Confirming what came before me of the Torah."

(مُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ)

Maturidi explains:

- Jesus did not abolish the Torah's foundations.
- He confirmed its **core truths**, ethics, and divine origin.
- Any apparent legal differences were contextual, not contradictory.

This shows:

- revelation is **continuous**, not fragmented,
- prophets do not contradict one another,
- denial of one prophet is denial of all.

Thus, rejecting Muhammad ﷺ is no different from rejecting Moses or Jesus.

3. "And giving glad tidings of a Messenger to come after me whose name is Ahmad."

(وَمُبَشِّرًا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ)

This is the heart of the verse.

Maturidi highlights:

- Jesus foretold **another Messenger**, not merely a reformer.
- The name **Ahmad** signifies:
    - one most praised by Allah,
    - one who praises Allah most.
- This announcement establishes **final prophethood** as divinely planned, not historically accidental.

The proof was clear.
The sign was explicit.
The testimony was preserved.

Rejection after this was not due to ambiguity — but arrogance.

4. "But when he came to them with clear proofs, they said: This is obvious sorcery."

(فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُواْ هَـٰذَا سِحْرٌ مُّبِينٌ)

Maturidi explains:

- **Bayyināt** means undeniable clarity — not vague signs.
- Accusing revelation of sorcery is the final refuge of denial.
- This accusation was used against:
    - Moses,
    - Jesus,
    - and Muhammad ﷺ.

Thus the verse exposes a recurring pattern:

- Truth arrives clearly.
- Hearts resist it.
- False labels replace sincere reflection.

Maturidi's Insights

• **Prophetic unity**
All prophets form a single chain.
Rejecting one severs faith from its roots.

• **Knowledge increases accountability**
The People of the Book were warned in advance.
Their denial was informed, not innocent.

• **Denial follows pride, not confusion**
Clear proofs were present.
Rejection stemmed from arrogance and fear of losing authority.

• **The Ummah is being warned directly**
Just as earlier communities rejected their messengers:

- through distortion,
- through reinterpretation,
- through delay,
- through selective obedience —
  the Ummah is warned not to repeat the same betrayal.

• **Finality of prophethood**
The mention of Ahmad confirms:

- continuity,
- completion,
- and closure of revelation.

Cross-References

- 7:157 — The Prophet described in earlier scriptures
- 5:46 — Jesus confirming the Torah
- 3:50 — Jesus affirming earlier revelation
- 61:8 — Attempt to extinguish Allah's light
- 33:40 — Finality of prophethood
- 2:87 — Rejection of messengers despite clear proofs

Spiritual Lesson

Maturidi concludes:
Clear proof does not benefit a heart corrupted by pride.
Prophets were rejected not for lack of evidence,
but because truth demands humility.

This verse teaches:

- Accept truth when it is clear.
- Do not delay obedience.
- Do not reinterpret revelation to protect ego.
- Recognise the unity of Allah's messengers.

Because:
The greatest blindness is not of the eyes —
but of a heart that refuses guidance after clarity.

Surah as-Saff – Verse 7

Arabic

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

Tafsir

"And who is more unjust than the one who invents a lie against Allah while he is being called to Islam? And Allah does not guide the wrongdoing people."

Maturidi Explains

This verse follows immediately after the prophecy of Jesus about the coming of Prophet Muhammad ﷺ (v.6). It describes the **moral state of those who reject the Prophet after knowing the truth**.

Allah identifies this category of people as the **worst of the unjust**.

1. "And who is more unjust…"

(وَمَنْ أَظْلَمُ)

This rhetorical question carries a Qur'anic formula:

- "Who is more unjust?" → No one.
- It is used for the **gravest crimes**, such as:
    - denying revelation (6:21),
    - inventing lies against Allah,
    - rejecting Prophets.

Maturidi explains:

Ẓulm (injustice) reaches its highest level
when directed toward Allah and His revelation.

Among all sins, lying about Allah is one of the greatest.

2. "…than the one who invents a lie against Allah…"

(مِّمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ)

This includes:

• **Claiming Allah said something He never said**

Such as:

- attributing a false doctrine to Allah,

- distorting revealed scripture,
- manipulating religious texts.

Maturidi says this was the crime of:

- certain rabbis who concealed prophecies of Muhammad ﷺ,
- Christian councils that altered the message of Jesus,
- pagan Arabs who fabricated new gods.

• **Calling the Qur'an "magic" or "invention"**

This matches the accusation mentioned in v.6.

• **Rejecting a Messenger while knowing the truth**

The worst injustice is rejecting divine truth knowingly.

Thus:

Those who denied Muhammad ﷺ after Jesus foretold him are committing the exact crime described here.

3. "…while he is being called to Islam."

(وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ)

Maturidi highlights the irony:

- He is not abandoned in ignorance.
- He is being invited kindly.
- He hears the Qur'an.
- He receives proof after proof.

- He sees the Prophet's character.
- He watches miracles.
- He witnesses the fulfilment of earlier prophecy.

Yet he refuses.

This makes the sin far worse.

Three features of this person:

1. **He knows the truth.**
2. **He denies it.**
3. **He lies about Allah to justify his denial.**

This is the height of injustice.

4. "Allah does not guide the wrongdoing people."

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

Maturidi explains:

- Guidance is withheld **not arbitrarily**,
  but because of their own wrongdoing.
- The heart darkened by arrogance cannot receive light.
- Their injustice blocks divine assistance.

This is identical to the pattern in verse 5:

They deviated → Allah caused their hearts to deviate.

Here:

They wronged → Allah does not guide them.

Maturidi's Insights

• **The gravest injustice is theological corruption**

Maturidi teaches:

- Stealing wealth is serious.
- Oppressing people is serious.
- But lying about Allah is the **peak of injustice**, because it misleads humanity.

• **The heart must be morally clean to receive guidance**

Allah does not guide:

- the arrogant,
- the stubborn,
- the deceitful,
- those who knowingly reject truth.

Guidance opens only to:

- the sincere,
- the humble,
- the seekers of truth.

• **Knowledge increases accountability**

Those who have:

- Scripture,

- Prophets,
- miracles,
- warnings,
- signs,

yet still reject —
are the most unjust.

• **“Being called to Islam” means truth is accessible**

This includes:

- Qur’an,
- Prophetic character,
- rational proofs,
- remnants of earlier scripture.

Anyone who denies all this is not merely ignorant —
he is unjust to his own soul.

• **This verse rebukes the people of the Gospel**

Maturidi says:

Those who claimed to follow Jesus but denied Muhammad ﷺ
after clear prophecies came
fall under this verse.

Their crime:

- distorting the message of Jesus,
- hiding signs of the Final Prophet,

- refusing to submit to truth.

Cross-References

- **6:21** — "Who is more unjust than one who invents a lie about Allah?"
- **7:37** — same condemnation.
- **33:40** — Muhammad ﷺ is the Seal of the Prophets.
- **61:6** — Jesus foretold the coming of Ahmad.
- **2:159–160** — those who conceal guidance are cursed.
- **3:70–71** — "Why do you mix truth with falsehood?"

Spiritual Lesson

Maturidi concludes:

To lie about Allah is the greatest injustice.
To reject truth while being invited to Islamis self-destruction.

Guidance is a light and only a pure heart can receive it.

Thus, the believer must:

- guard his theology,
- guard his tongue,
- honour all Prophets,
- avoid arrogance,
- and remain humble before revelation.

Surah as-Saff – Verse 8

Arabic

يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ

Tafsir

“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, even if the disbelievers detest it.”

Maturidi Explains

This verse follows the denial described in verses 6–7—those who:

- lied about Allah,
- denied the Prophet ﷺ,
- rejected the message of Jesus,
- and refused truth even when invited to Islam.

Allah now describes their futile effort to stop revelation:

They attempt to extinguish Allah’s light using nothing but their mouths.

This is one of the Qur’an’s most powerful metaphors.

1. “They want to extinguish the light of Allah…”

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ)

Maturidi explains:

“Nūr Allāh” (the light of Allah) refers to:

- revelation,
- guidance,
- Qur'an,
- Prophethood,
- truth.

The enemies of Islam attempt to extinguish it through:

• **False accusations**

"This is magic."
"This is poetry."
"This is fabrication."

• **Denial**

Refusing to accept the Prophet ﷺ.

• **Lies against Allah**

Distorting revelation, making false religious claims.

• **Physical persecution**

Trying to silence the Prophet ﷺ and his followers.

• **Suppressing truth**

Concealing signs found in previous scriptures.

But all these efforts are ultimately foolish and futile.

2. "…with their mouths."

(بِأَفْوَاهِهِمْ)

This is a profound and humiliating metaphor.

Maturidi explains:

- It is like someone trying to blow out the sun, attempting to stop divine light with breath.
- It shows the **pathetic weakness** of their attempts.
- Their "weapons" are merely:
    - insults,
    - lies,
    - rumours,
    - verbal propaganda.

Their opposition is childish compared to the majesty of divine truth.

Just as:

- breath cannot stop sunlight,
- slander cannot stop revelation.

3. "Allah will perfect His light…"

(وَاللَّهُ مُتِمُّ نُورِهِ)

This is a promise.

Allah will complete:

- the Qur'an,
- the mission of the Prophet ﷺ,
- the spread of Islam,
- the victory of truth,
- the establishment of guidance.

Nothing can stop divine decree.

Maturidi emphasises:

Allah perfects His light in spite of their efforts, not because of human power.

Truth rises because Allah raises it.

4. "…even if the disbelievers detest it."

(وَلَوْ كَرِهَ الْكَافِرُونَ)

Key Maturidi points:

- Divine truth does not require human approval.
- Allah's plan does not change because people hate it.
- Their hatred cannot prevent guidance, Prophethood, or the Qur'an.

This clause dismantles all illusions of human control over destiny.

Maturidi's Insights

• **Falsehood cannot extinguish truth**

Lies may distract, delay, or disturb —
but they can never overcome divine revelation.

The enemies of truth use noise, but noise cannot extinguish light.

• **Islam is protected by Allah, not humans**

Allah preserves:

- His Book,
- His Messenger's legacy,
- His deen.

The Ummah participates, but the victory belongs to Allah.

This is a refutation of the Mu'tazilah claim that humans alone determine the fate of good and evil.

• **Divine light grows when opposed**

Paradoxically:

- persecution strengthens believers,
- opposition purifies sincerity,
- hatred clarifies truth.

Allah uses even the schemes of enemies to complete His light.

• **The weapon of the disbelievers is only the mouth**

Words are their tool:

- disinformation,
- propaganda,
- accusations,
- mockery,
- denial.

But light is not extinguished by noise.

• **The verse comforts the Prophet ﷺ**

Despite:

- slander,

- rejection,
- ridicule,
- conspiracy,

Allah promises:

“You deliver the message. I complete the mission.”

Cross-References

- **9:32** — identical verse: “They attempt to extinguish Allah’s light…”
- **61:9** — Allah will cause His religion to prevail.
- **15:9** — Allah Himself preserves the Qur’an.
- **24:35** — the Light Verse, describing divine guidance.
- **37:171–173** — Allah grants His messengers victory.
- **48:28** — Islam will prevail over all religions.

Spiritual Lesson

Maturidi concludes:

Truth is divine light.
Falsehood is mere breath.
No matter how much people blow against the light of Allah,
it only shines brighter.

This verse gives the believer:

- certainty,
- courage,

- patience,
- and serenity.

Allah perfects His light, your task is only to stand with it.

.

Surah as-Saff – Verse 9

Arabic

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ

Tafsir

“He it is Who sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all religion — even if the polytheists detest it.”

Maturidi Explains

This verse is among the most powerful declarations of the Qur’an regarding the **ultimate victory of Islam**. It appears in three surahs:

- **Surah at-Tawbah (9:33)**
- **Surah al-Fath (48:28)**
- **Surah as-Saff (61:9)**

Each time, it asserts:

Allah Himself will make Islam prevail, not human strategy, not military power, not political dominance.

This verse continues the theme of Verse 8:

- The disbelievers try to extinguish Allah's light
- Allah responds: "I will perfect My light."

Now Allah explains *how* He completes His light:

By sending His Messenger with:

1. **Guidance (al-hudā)**
2. **The Religion of Truth (dīn al-ḥaqq)**
3. **A divine guarantee of victory (liyuzhirahu)**

1. "He is the One Who sent His Messenger…"

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ)

Maturidi emphasises:

- The Qur'an repeatedly uses this formula, to remind believers that Prophethood is **divine**, not human appointment.

This removes:

- doubt,
- hesitation,
- inferiority,
- concern about the opinion of enemies.

Allah sent Muhammad ﷺ, therefore the mission cannot be defeated.

2. "…with guidance."

(بِالْهُدَىٰ)

Maturidi explains:

Guidance means:

- Qur’an
- Sunnah
- truth in doctrine,
- clarity in morality,
- evidence in theology,
- correct belief (iman),
- correct worship (ʿibādah),
- correct path (ṣirāṭ mustaqīm).

In Maturidi creed:

Hudā is what rectifies the intellect and heart.

Without it:

- reason deviates,
- hearts darken,
- societies collapse.

3. “…and the religion of truth.”

(وَدِينِ الْحَقِّ)

This means Islam has:

- true doctrines,
- true laws,
- true morals,
- true proofs.

Maturidi lists five qualities of "dīn al-ḥaqq":

1. True in belief (tawḥīd)

2. True in practice (sharīʿah)

3. True in purpose (guidance)

4. True in outcomes (salvation)

5. True in finality (the seal of Prophethood)

No other religion after Muhammad ﷺ has truth in its full form.

4. "So that He may cause it to prevail over all religion."

(لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ)

This is the divine goal.

Maturidi explains **three meanings** of "liyuzhirahu":

Meaning 1 — Islam will intellectually dominate all religions

Islam's proofs overpower:

- paganism,
- dualism,
- trinitarianism,
- atheism,
- philosophical misconceptions.

This is the victory of **reason**, not coercion.

Meaning 2 — Islam will spiritually prevail

Guidance will spread across the world:

- hearts will enter Islam,
- societies will be transformed,
- the Prophet's name will be mentioned in every land.

This has already happened.

Meaning 3 — Islam will prevail physically and politically

During the Prophet's lifetime:

- Arabia was unified under Islam,
- idolatry was erased,
- Islam spread east and west.

Maturidi emphasises:

The verse is not calling for forced conversion.
It promises the **power of truth**, not the power of coercion.

This refutes extremist interpretations.

5. "Even if the polytheists detest it."

(وَلَوْ كَرِهَ الْمُشْرِكُونَ)

This repeats the exact structure of verse 8:

- They hate the truth.
- Their hatred is irrelevant.

Polytheism stands no chance against divine truth.

Maturidi adds:

Their hatred only increases the speed of Allah's victory.

This is the sunnah (pattern) of Allah in history.

Maturidi's Insights

• **The victory of Islam is a divine promise**

Not dependent on:

- numbers,
- wealth,
- power,
- empires.

Truth prevails because Allah decreed it, not because humans push it.

• **Islam's "dominance" is moral, intellectual, spiritual**

The light of tawḥīd defeats:

- superstition,
- false belief,
- corruption,
- injustice.

This dominance is through **guidance**, not oppression.

• **The Ummah must trust Allah's promise**

When surrounded by hostility or slander, believers must remember:

Islam rises because Allah raises it. Islam stands because Allah supports it.

• **The sending of Muhammad ﷺ is the greatest mercy**

He came with:

- the final law,
- the final scripture,
- the final guidance,
- the most complete character.

All Prophets predicted him.

• **Guidance is the true victory**

Even if political power declines, as long as Islam guides hearts, the divine promise continues.

The real conquest is:

- conquering ignorance,
- conquering ego,
- conquering falsehood.

Cross-References

- **48:28** — identical promise of dominance.
- **9:33** — identical wording; emphasis on universal mission.
- **24:55** — Allah will establish the believers on earth.
- **61:8** — their efforts to extinguish the light will fail.

- **7:157** — Muhammad ﷺ foretold in earlier scripture.
- **3:81** — covenant of all Prophets to support Muhammad ﷺ.

Spiritual Lesson

Maturidi concludes:

Allah sent His Messenger with guidance and the religion of truth, therefore truth cannot be defeated.

Disbelievers may oppose it, enemies may hate it, hypocrites may slander it, but Allah will perfect His light and cause Islam to prevail.

This verse gives the believer:

- confidence,
- serenity,
- courage,
- and certainty in Allah's plan.

Surah as-Saff – Verse 10

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَـٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ

Tafsir

"O you who believe! Shall I guide you to a trade that will save you from a painful punishment?"

Maturidi Explains

Maturidi highlights that this verse opens with a divine address of honour:

"O you who believe!"

Whenever Allah uses this formula, He is calling believers to something that elevates them, purifies them, or protects them.

Here, Allah is presenting a **business proposition** — described as **tijārah**, a mutual trade — between Himself and the believers.

Why call it a trade?

Maturidi explains:

- Because trade is something people understand deeply.
- It involves giving something now for profit later.
- It requires calculation, trust, and willingness.
- It includes risk, but offers high return.
- It is voluntary — no one is forced.
- Its benefit depends on sincerity and effort.

Allah uses this language because:

Faith is giving the dunya to gain the ākhirah.
Struggle is giving effort to gain eternal reward.
Obedience is giving submission to gain safety from punishment.

So Allah says:

"Shall I guide you to a trade…?"

This is an act of divine generosity. Allah does not need the trade, but He invites believers to profit.

"…that will save you from a painful punishment."

(تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ)

Maturidi explains the beauty here:

- Allah does not begin with Paradise.
- He begins with **saving** us.
- Because the believer's first need is rescue from harm — then comes elevation to reward.

He also notes:

- The phrase "alīm" means a pain that is intense, continuous, and humiliating.
- Allah does not exaggerate; the warning is literal.
- Guidance is therefore the greatest mercy — it protects before it rewards.

Why does Allah ask a question? ("Shall I guide you?")

According to Maturidi:

1. It increases desire.
2. It awakens attention.
3. It shows respect — Allah invites, He does not coerce.
4. It demonstrates the gentleness of divine speech to the believers.
5. It frames faith as a conscious choice, not blind acceptance.

What is the trade?

The next verse will detail it:

- Faith
- Struggle
- Striving with wealth and self

But here, Allah creates suspense and eagerness before unveiling the terms — a rhetorical method unique to the Qur'an.

Maturidi's Insights

• **Faith is a transaction**

Believers "sell":

- their desires,
- their time,
- their wealth,
- their ego,
- their comfort.

Allah "buys":

- sincerity,
- obedience,
- jihad (inner and outer),
- patience,
- devotion.

And Allah gives:

- rescue,
- forgiveness,
- Paradise.

This mirrors Surah at-Tawbah 9:111:

"Allah has purchased from the believers their lives and their wealth…"

Maturidi notes this is *pure mercy* — Allah buys what He already owns.

• **Guidance is the greatest favour**

Allah does not say "Shall I command you?"
He says:

"Shall I guide you?"

To show:

- faith is a gift,
- Allah invites,
- salvation is offered,
- He speaks with tenderness,
- He wants good for His servants.

• **Allah honours the believer**

Calling faith "trade" dignifies the believer:

- Your effort has value.
- Your sacrifice is recognized.
- Your jihad matters.
- Your patience is currency with Allah.

• **The verse warns without harshness**

Though it speaks of "painful punishment," it begins with kindness and invitation, showing Allah's method:

mercy before justice, guidance before warning and invitation before obligation.

• **Human nature loves profit**

Maturidi observes:

- People naturally pursue gain.
- Allah uses this instinct to lead them to salvation.
- Instead of seeking worldly profit, He directs them to eternal profit.

Thus, the verse is divine psychology, a call tailored to human nature.

Cross-References

- **Tawbah 9:111** — the purchase contract between Allah and the believers.
- **Ṣaff 61:11–12** — the continuation describing the trade.
- **Fāṭir 35:29** — those who "engage in profitable trade with Allah."
- **Baqarah 2:245** — "Who will lend Allah a goodly loan?"
- **Qasas 28:77** — "Seek the Hereafter with what Allah has given you."

Spiritual Lesson

Maturidi concludes:

This verse teaches that the path to salvation is an intelligent choice.
It is a trade, your limited dunya for an unlimited ākhirah.
Your short life for an eternal one. Your small sacrifices for infinite reward.

Allah invites us with gentleness, promises us safety and asks only sincerity in return.

Surah as-Saff – Verse 11

Arabic

تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

Tafsir

"[It is that] you believe in Allah and His Messenger, and you strive in the path of Allah with your wealth and your lives. That is better for you, if only you knew."

Maturidi Explains

This verse reveals the **terms of the divine trade** promised in Verse 10. After asking:

"Shall I guide you to a trade that will save you?"

Allah now states the contract — simple, yet profound:

1. Believe in Allah and His Messenger

(تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ)

2. Strive in Allah's path with your wealth

(وَتُجَاهِدُونَ … بِأَمْوَالِكُمْ)

3. Strive with your very selves

(وَأَنفُسِكُمْ)

These three are inseparable. For Maturidi:

True faith is not passive belief;
it is belief proven through striving.

This striving may be:

- physical,
- financial,
- spiritual,
- intellectual,
- moral,
- or sacrificial.

The Prophet ﷺ said:
“The best jihad is a word of truth spoken before a tyrant ruler.”

Thus, jihad includes:

- defending the oppressed,
- speaking truth,
- resisting ego,
- struggling against falsehood,
- and, when commanded, defending the Muslim community.

Why does wealth come before life?

Maturidi gives two explanations:

Reason 1: Wealth is easier to sacrifice, life is harder

Allah lists the easier sacrifice first, then the greater.

Reason 2: Wealth funds all forms of jihad

- Knowledge requires wealth.
- Defence requires wealth.
- Societal reform requires wealth.
- Caring for believers requires wealth.

Thus, spending is part of striving.

“That is better for you — if you knew.”

(ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ)

Maturidi highlights:

- “Better for you” means better **in both worlds**.
- “If you knew” means most people do not recognize true profit.

Because:

- The dunya deceives.
- Comfort blinds.
- The nafs resists sacrifice.

This is why Allah couches faith in business language:

A profitable transaction but only visible to those who understand the true market of the ākhirah.

Maturidi’s Insights

• Faith + Jihad = Salvation

According to Maturidi theology:

- **Faith without striving** becomes weak and insincere.
- **Striving without faith** becomes meaningless.
- Together, they form the believer’s path to salvation.

This verse establishes that spiritual victory requires:

1. Inner belief,

2. Outer action.

• **Wealth is a test, not a guarantee of honour**

Many assume wealth is safety or prestige.

But Allah requires:

- spending,
- generosity,
- detachment.

To show:

Wealth becomes honour only when sacrificed for Allah.

• **Jihad is broader than fighting**

Maturidi emphasizes that "jihad" is fundamentally:

exerting one's utmost effort (mubālaga fī ʾl-ijtihād)

This includes:

- educating,
- purifying the heart,
- speaking truth,
- defending innocents,
- supporting justice,
- countering false ideology,
- resisting ego and desire.

Physical combat is a subset — not the whole.

• **The divine contract is mercy**

Allah says:

"This is better for you…"

Maturidi notes:

- The trade benefits the believer, not Allah.
- Allah asks for what benefits us, not Him.
- Every command is ultimately a gift.

Allah says "better" because:

- It purifies wealth.
- It ennobles the soul.
- It protects from punishment.
- It leads to Paradise.

• **Striving proves sincerity**

Maturidi often teaches:

Nifāq is exposed by laziness;
Īmān is proven by sacrifice.

The hypocrite avoids spending and hardship.

The believer embraces effort, because:

- He knows the reward.
- He trusts Allah's promise.
- His heart is anchored in certainty.

Cross-References

- **Surah Tawbah 9:111** — Allah purchases the lives and wealth of believers.
- **Surah Hajj 22:78** — "Strive for Allah as He deserves to be striven for."
- **Surah Baqarah 2:245** — "Who will lend Allah a goodly loan?"
- **Surah Āl Imran 3:142** — "Do you think you will enter Paradise without striving?"
- **Surah Fath 48:29** — believers strive relentlessly in the path of Allah.

Spiritual Lesson

Maturidi concludes that this verse is a call to courage:

You want the greatest reward?
You want the highest rank?
You want protection from punishment?
Then give what is most beloved to you, your wealth and your self.

This is the essence of the divine trade:

- You give the temporary,
- Allah gives the eternal.
- You give the finite,
- Allah gives the infinite.

Every believer is invited to this contract and only the wise accept.

Surah as-Saff – Verse 12

Arabic

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ وَمَسَـٰكِنَ طَيِّبَةً فِى جَنَّـٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

Tafsir

“He will forgive your sins, and admit you into Gardens beneath which rivers flow, and into pleasant dwellings in the Gardens of Eternity. That is the supreme triumph.”

Maturidi Explains

This verse gives the **returns** of the divine trade described in verses 10–11.
Allah promised a *tijārah* (a trade), and now He declares its **profit**.

The rewards are three:

1. **Forgiveness of sins**
2. **Entry into eternal gardens**
3. **Beautiful dwellings of honour**

And finally, He declares:

This is the greatest success — no success compares with it.

1. “He will forgive your sins.”

(يَغْفِرْ لَكُمْ ذُنُوبَكُمْ)

Maturidi highlights:

- Forgiveness is mentioned **before** Paradise.
- Because rescue from punishment is greater than receiving reward.
- And because no one enters Paradise without Allah's mercy.

He explains the word **yaghfir**:

- From gh-f-r, meaning "to cover, shield, protect."
- It means Allah removes the sin, covers its trace, and protects the servant from its consequence.

Maturidi says:

Forgiveness itself is a Paradise in this world.

Because:

- It lifts guilt.
- It opens the heart.
- It draws divine nearness.
- It erases the darkness of past mistakes.

And Allah promises forgiveness in exchange for:

- faith,
- striving,
- sacrifice,
- sincerity.

2. "And He will admit you into Gardens beneath which rivers flow…"

(وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ)

Maturidi explains that "Jannāt" (plural) indicates **multiple layers of reward**, not a single level.

The rivers represent:

- permanence (they never dry),
- abundance,
- renewal,
- and pleasure without impurity.

The phrase “min taḥtihā” means:

- the rivers flow under the palaces,
- under the gardens,
- under the homes of the believers.

He notes:

Paradise is not symbolic. It is real, physical, and eternal.

This refutes the Muʿtazila’s attempts to reduce Paradise to metaphor.

3. “And pleasant dwellings in the Gardens of Eternity.”

(وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ)

Maturidi focuses on the phrase **masākin ṭayyibah**:

- *Masākin* = permanent residences, homes of dignity.
- *Ṭayyibah* = pure, pleasant, free of all flaws.

In the dunya:

- homes decay,
- neighbours cause hardship,
- fear and uncertainty exist,
- relationships break,

- sorrow enters every room.

But in Jannat ʿAdn:

- no fear,
- no grief,
- no loss,
- no ageing,
- no noise,
- no impurity.

Maturidi emphasises:

The pleasure of Paradise is not only beauty, it is security.

The believer finally feels *safe*.

He also notes that "ʿAdn" means:

- everlasting residence,
- a place of settling permanently,
- no movement, no eviction, no change.

Unlike dunya, where every home is temporary.

4. "That is the supreme triumph."

(ذَٰلِكَ الْفَوْزُ الْعَظِيمُ)

Maturidi explains that the Qur'an never uses "al-fawz al-ʿaẓīm" casually.

It is reserved for:

- salvation,
- forgiveness,

- eternal residence,
- Allah's pleasure.

True triumph is not:

- wealth,
- status,
- armies,
- popularity,
- success in dunya.

These fade.
The only triumph that lasts is:

- forgiveness,
- Paradise,
- nearness to Allah.

Maturidi says:

Everything the dunya calls "success" is small, because it ends.
Everything Allah calls success is great, because it is eternal.

Maturidi's Insights

• **The trade's first profit is forgiveness**

Before reward comes purification.
No deed enters Paradise without Allah cleaning the heart first.

This corrects groups who believe deeds alone guarantee Paradise.

• **Paradise is described physically to emphasise reality**

Maturidi notes:

- The Qur’an repeatedly uses physical description to affirm Paradise is literal, not allegory.

• **The order of the rewards matters**

1. Forgiveness — spiritual
2. Gardens — physical
3. Homes — dignified permanence

It reflects the human need:

- first safety,
- then pleasure,
- then stability.

• **The believer’s ultimate home is not the dunya**

Maturidi underscores:

The dunya is a marketplace; the ākhirah is home.

The homes of ʿAdn represent arriving at one’s true destination.

• **True success is not worldly achievement**

Maturidi repeatedly states:

- Real victory is escaping punishment and attaining Allah’s pleasure.
- Anything that ends cannot be called “great victory.”

This verse redefines success permanently.

Cross-References

- **9:111** — Allah buys the souls and wealth of believers.

- **3:185** — "Only he who is saved from the Fire and admitted to Paradise has attained success."
- **4:122** — promise of Gardens of eternity.
- **57:12** — believers' light and eternal reward.
- **98:8** — "Their reward is Gardens of Eternity beneath which rivers flow."

Spiritual Lesson

Maturidi concludes:

Paradise is the result of faith, sincerity, struggle, sacrifice, and trust.

The believer trades a little and receives everything.

Allah asks for effort and gives eternity.

Forgiveness is the first gift. Paradise is the second. Permanent, peaceful homes are the third and the greatest victory is Allah's eternal pleasure.

Surah as-Saff – Verse 13

Arabic

وَأُخۡرَىٰ تُحِبُّونَهَاۖ نَصۡرٌ مِّنَ ٱللَّهِ وَفَتۡحٞ قَرِيبٞۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ

Tafsir

"And [He will give you] another favour that you love: help from Allah and an imminent victory. And give glad tidings to the believers."

Maturidi Explains

After promising the **ākhirah rewards** in Verse 12 — forgiveness, Paradise, eternal homes — Allah now promises a **dunyā reward**.

He calls it:

"Another (favour) that you love."

Meaning:

- The first reward is the next world.
- The second reward is in this world.
- And Allah knows His servants desire both.

Maturidi explains that Allah honours the believers by acknowledging their human nature:

Believers want victory, security, and success in this world as well — and Allah gives it to them.

This verse therefore balances:

- the spiritual reward (ākhirah),
- with the practical, earthly reward (dunyā).

1. "Another [reward] that you love."

(وَأُخْرَىٰ تُحِبُّونَهَا)

Maturidi stresses:

- Allah Himself says believers "love" this reward.
- It is natural to desire safety, honour, and triumph.
- Islam does not demand total indifference to worldly success.

- Rather, it teaches that dunya victory is *secondary* but still granted to the faithful.

This refutes those who think desiring dunya benefit contradicts spirituality. Allah acknowledges it and promises it.

2. "Help from Allah"

(نَصْرٌ مِّنَ اللَّهِ)

Maturidi defines **naṣr** as:

- divine intervention,
- support that exceeds human power,
- victory not attributable to numbers or strategy,
- the turning of hearts,
- the collapse of the enemy's confidence.

Allah uses the indefinite form ("naṣrun") to magnify its greatness — **victory unlike any other victory.**

This includes:

- Badr,
- the conquest of Mecca,
- the opening of Persia,
- the opening of Byzantium,
- and every act of divine support for the truth.

For Maturidi:

True victory is when Allah helps, not when humans rely on themselves.

3. “And a near victory.”

(وَفَتْحٌ قَرِيبٌ)

Maturidi explains:

- “Fatḥ” means “opening,” not merely conquering.
- It implies removing barriers to truth.
- A *near* victory indicates certainty and imminence.

This prophecy was fulfilled in:

- the Treaty of Ḥudaybiyyah (called “a clear victory” in 48:1),
- the conquest of Makkah,
- the rapid spread of Islam afterwards.

But Maturidi emphasises that “close victory” applies to every era:

Whenever believers uphold faith and strive sincerely, Allah opens doors that seemed sealed shut.

It is not limited to military events; it includes:

- victory of justice,
- victory of truth over falsehood,
- victory of daʿwah,
- victory of moral transformation,
- victory of the oppressed over tyrants.

4. “And give glad tidings to the believers.”

(وَبَشِّرِ الْمُؤْمِنِينَ)

This command seals the surah's promise.

Maturidi notes three points:

1. Believers are commanded to receive good news

Faith invites optimism, not despair.

2. The Prophet ﷺ must be the one to deliver glad tidings

His message is mercy, reassurance, hope.

3. The "believers" are those who fulfil the previous verses

Meaning:

- sincere faith,
- striving,
- sacrifice,
- loyalty to truth.

These are the ones promised:

- forgiveness,
- Paradise,
- victory.

Maturidi's Insights

• **Islam unites dunya success with ākhirah reward**

The Qur'an does not separate the two.

- Verse 12 = ākhirah victory.
- Verse 13 = dunya victory.

Islam is comprehensive:

- spiritual success,
- societal success,
- ethical success,
- political success,
- personal success.

• **Victory is from Allah, not from our strength**

This protects believers from:

- arrogance,
- overconfidence,
- attribution of success to themselves.

Victory is granted, not earned.

• **"Opening" is broader than war**

Maturidi emphasises that fatḥ includes:

- opening hearts to the truth,
- opening cities to justice,
- opening societies to faith,
- opening pathways to guidance.

• **Allah recognises human desire**

Humans naturally want:

- support,
- honour,
- success,
- safety.

Allah does not condemn this desire, He fulfils it.

• **Glad tidings are part of prophetic mission**

The Prophet ﷺ is:

- a bringer of good news (bashīr),
- a bringer of warning (nadhīr).

This verse focuses on his role of *encouragement* and *hope*.

Cross-References

- **48:1** — "Indeed, We have given you a clear victory."
- **3:160** — "If Allah supports you, none can overcome you."
- **110:1–2** — Surah an-Naṣr: the opening of Makkah.
- **21:105** — the righteous shall inherit the earth.
- **61:9** — Islam will prevail over all religions.

Spiritual Lesson

Maturidi concludes that this verse shows Allah's generosity:

You strive a little.
He gives you forgiveness.
He gives you Paradise.
He gives you eternal homes.
He gives you worldly victory.
And He gives you glad tidings through His Prophet ﷺ.

This is the divine trade in its completion:

- effort from the servant,
- endless reward from the Lord.

Surah as-Saff – Verse 14

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ لِلۡحَوَارِيِّـۧنَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ فَـَٔامَنَت طَّآئِفَةٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَـٰهِرِينَ

Tafsir

“O you who believe! Be helpers of Allah — as Jesus, the son of Mary, said to the disciples: ‘Who are my helpers toward Allah?’ The disciples replied: ‘We are the helpers of Allah.’ Then a group from the Children of Israel believed, and a group disbelieved. So We supported those who believed against their enemy, and they became the victorious.”

Maturidi Explains

This final verse completes the message of Surah as-Saff.
After discussing:

- sincerity,
- sacrifice,
- striving,
- divine victory,

Allah now calls believers to the **highest identity**:

“Be the Helpers of Allah.”
(Anṣār Allāh)

This does not mean Allah needs help.

Maturidi emphasises:

It means:
stand to support Allah's religion,
uphold Allah's law,
defend Allah's truth,
carry Allah's message,
and continue the mission of His prophets.

It is honour, not necessity.

Just as "House of Allah" (Bayt Allāh) means:

- honoured,
- attributed,
- elevated —

so "Helpers of Allah" means:

- honoured helpers of His cause.

1. "O you who believe! Be helpers of Allah…"

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ)

This command is unique.

Maturidi explains:

- Allah is calling believers to take the same title given to the **disciples of Jesus**.
- It is an invitation to join the legacy of prophetic supporters.
- It means: commit to being the defenders of truth until death.

He also notes:

- The imperative “kūnū” is continuous. **Be and remain** the helpers of Allah.

2. “…as Jesus, the son of Mary, said to the disciples…”

(كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ)

Maturidi notes the wisdom:

Why invoke Jesus and the disciples?

1. To honour ʿĪsā عليه السلام
2. To show continuity between Islam and the earlier prophets
3. To remind believers that true support of a prophet requires sacrifice
4. To contrast the faithful disciples with the disbelievers among Banī Isrāʾīl
5. To teach Muslims:

Be like the Ḥawāriyyūn, not like those who betrayed their prophet.

“Ḥawāriyyūn” means:

- pure ones,
- sincere supporters,
- close disciples.

They responded to truth with loyalty.

3. “Who are my helpers toward Allah?”

(مَنْ أَنْصَارِي إِلَى اللَّهِ)

Maturidi explains:

- Jesus did not ask for helpers for **himself** — he asked for helpers *towards Allah*.
- This shows the humility of prophets:
  they call to Allah, not to themselves.

"Towards Allah" means:

- towards His religion,
- His commands,
- His cause.

This is the model for all daʿwah.

4. "We are the helpers of Allah."

(قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ)

The disciples made a clear, bold commitment.

Maturidi highlights:

- Their response was immediate — no hesitation.
- They did not say "your helpers", but "Allah's helpers".
- This reflects purity of intention.

It is a spiritual pledge:

To stand with the truth when the world stands against it.

5. "Then a group of the Children of Israel believed, and a group disbelieved."

(فَآمَنَت طَّائِفَةٌ… وَكَفَرَت طَّائِفَةٌ)

This is always the pattern with revelation:

- some believe sincerely,
- others reject arrogantly.

Maturidi notes:

- This reflects free will.
- And it warns the Muslim Ummah: some will accept truth, some will reject it, even if they are from the same community.

It also reminds Muslims:

Truth is not measured by numbers.

6. "So We supported those who believed against their enemy…"

(فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ)

This is a divine law:

- Those who truly serve Allah
- will always receive **divine support (ta'yīd)**.

Maturidi says:

The support here includes:
spiritual strength,
clarity of proof,
victory in conflict,
and protection from harm.

Allah's support is not limited to military aid —
it includes:

- opening hearts,
- guiding societies,
- defeating falsehood intellectually,

- strengthening the believers morally and spiritually.

7. "…and they became dominant."

(فَأَصْبَحُوا ظَاهِرِينَ)

Maturidi explains:

- "Ẓāhirīn" means *manifestly victorious, elevated, and evident in triumph*.
- Allah raised them above their enemies,
  not by numbers, but by truth.

This fulfills the promise of:

- Verse 8 — light will prevail
- Verse 9 — Islam will dominate
- Verse 13 — victory is near

This final verse shows the **pattern across history**:

1. A prophet calls
2. A small group believes
3. A larger group rejects
4. Allah supports the believers
5. Truth becomes dominant

This is Allah's sunnah, repeated with:

- Nūḥ
- Ibrāhīm
- Mūsā
- ʻĪsā

- Muḥammad ﷺ

And with every generation of believers.

Maturidi's Insights

• **Being "Allah's helpers" is the highest honour for a believer**

It means:

- standing for truth,
- supporting justice,
- defending revelation,
- sacrificing for Allah's cause,
- continuing the prophetic mission.

This is the identity of the Ummah.

• **Religion is strengthened by sincere supporters**

The prophets are aided by:

- scholars,
- callers,
- defenders,
- sincere individuals,
- those who uphold moral truth.

The deen rises by hands that are pure.

• **The continuity of prophetic missions**

This verse links:

- Muslims
- with the disciples of Jesus
- and the believers before them.

One chain of tawḥīd runs throughout all history.

• **The Ummah must choose between two groups**

Every soul belongs to:

- **Ḥizb Allāh** — Party of Allah
  or
- **Ḥizb ash-Shayṭān** — Party of Satan (58:19)

The helpers of Allah are the successful. The helpers of Satan are the losers.

• **Victory follows sincerity, not numbers**

This is a cornerstone of Maturidi theology:

Allah supports sincerity, not strength. He supports truth, not majorities.

Even if believers are few, Allah can make them dominant.

Cross-References

- **3:52** — exact dialogue of Jesus and the disciples.
- **48:28** — Allah will make His religion prevail.
- **61:9** — the religion of truth will dominate.

- **58:22** — the believers are the "party of Allah."
- **10:88–89** — Allah supports Mūsā against Pharaoh.

Spiritual Lesson

Maturidi concludes:

This final verse is a command to every believer:
Be from the helpers of Allah.
Support truth, justice, and revelation.
Take the place of the disciples of Jesus
and the supporters of Muhammad ﷺ.

Those who become Allah's helpers
receive Allah's help and with Allah's help, **truth always prevails.**

Surah al-Jumu'ah – Verse 1

Arabic

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ

Tafsir

"Whatever is in the heavens and whatever is on the earth glorifies Allah — the Sovereign, the Most Pure, the Almighty, the All-Wise."

Maturidi Explains

Maturidi begins by noting that this opening verse places the entire Surah within the cosmic framework of **tasbīḥ** — the universal glorification of Allah by all created beings.

Surah as-Saff, which we just finished, **began with the same formula**, and Surah al-Jumu'ah repeats it to remind believers that:

All of creation is already obedient, the only question is whether humans will join this universal obedience.

This verse establishes four theological foundations:

1. **The universality of Allah's dominion**
2. **The nature of His attributes**
3. **The perfection of His purity**
4. **The wisdom behind all His commands**

1. "Everything in the heavens and on the earth glorifies Allah"

(يُسَبِّحُ لِلَّهِ مَا فِى السَّمَاوَاتِ وَمَا فِى الْأَرْضِ)

For Maturidi, "yusabbiḥu" means **declaring Allah's transcendence** — proclaiming that:

- nothing resembles Him,
- nothing limits Him,
- nothing partners with Him,
- nothing contradicts His will.

He notes that this glorification occurs:

- through speech (as with angels),
- through state (as with animals),
- through submission to divine laws (as with planets, winds, atoms).

Maturidi references Surah al-Isrāʾ (17:44):

“There is nothing except that it glorifies Him, though you do not understand their glorification.”

He emphasises:

Tasbīḥ is universal, continuous, and involuntary.
Only humans and jinn possess the *choice* to join or reject it.

Thus, the verse is both informative and invitational.

2. “The Sovereign”

(ٱلْمَلِكِ)

Maturidi explains that **al-Malik** means:

- absolute ownership,
- absolute authority,
- absolute dominion over all creation.

Unlike human kings who:

- die,
- are limited,
- inherit rule,
- lose rule,

Allah’s sovereignty:

- is eternal,
- is intrinsic,
- needs no army,
- is perfect.

He rules by command (“Be, and it is”) not by force.

3. "The Most Pure"

(ٱلْقُدُّوسِ)

From the root q-d-s, meaning:

- purity,
- sanctity,
- freedom from imperfection.

Maturidi emphasises that al-Quddūs signifies:

Allah is absolutely free from any attribute of created beings.

This is foundational in Maturidi theology:

- no place contains Him,
- no time limits Him,
- no form resembles Him,
- no change befalls Him.

Creation is defective; Allah is purity itself.

4. "The Almighty"

(ٱلْعَزِيزِ)

Maturidi defines ʿAzīz as:

- the One whose might cannot be resisted,
- the One whom none can overpower,
- the One who is never humiliated.

This attribute appears repeatedly in the context of divine victory (as in Surah as-Saff).

Maturidi explains:

Allah's honour is intrinsic; creation's honour is borrowed.

Thus, true honour lies in drawing near to the source of honour.

5. "The All-Wise"

(ٱلْحَكِيمِ)

This name establishes that everything Allah decrees:

- is precise,
- is measured,
- has purpose,
- contains wisdom–even if hidden.

Maturidi constantly affirms:

Allah's wisdom governs His commands and His commands reveal His wisdom.

Nothing He legislates is random, nothing in creation is without order.

Why these four names together? (Maturidi's Structure)

Maturidi notes the deliberate sequencing:

1. **al-Malik** — His dominion
2. **al-Quddūs** — His transcendence
3. **al-ʿAzīz** — His invincible power
4. **al-Ḥakīm** — His perfect wisdom

Together they establish:

- He owns everything
- He is pure beyond comparison
- He is powerful beyond opposition
- He is wise beyond comprehension

Thus, He alone deserves worship.

Maturidi's Insights

• Creation is already obedient — humans are being invited to join

Everything in the heavens and earth already glorifies Him:

- stars orbiting,
- atoms vibrating,
- angels prostrating,
- trees bending in submission,
- creatures following their instincts.

Disobedience, therefore, is unnatural.

• The verse establishes tawḥīd in essence and attributes

By mentioning:

- dominion,
- purity,
- might,
- wisdom,

Allah negates all forms of deviance:

- anthropomorphism,
- dualism,
- polytheism,
- fatalism,
- agnosticism.

• **Wisdom balances power**

If Allah were "Al-ʿAzīz" without "Al-Ḥakīm",
He could be perceived as overpowering without guidance.

If He were "Al-Ḥakīm" without "Al-ʿAzīz",
wisdom would be powerless.

By pairing them:

The One who is most powerful is also the One who is most wise.

• **The verse prepares the reader for the theme of the Surah**

Surah al-Jumuʿah covers:

1. Prophethood
2. Revelation
3. Transformation of a community
4. Discipline
5. The Friday gathering
6. Obedience to divine command

This opening verse sets the stage:

- Only the One who is King,
- Pure,
- Mighty,

- and Wise—

has the authority to send a Messenger and establish a law.

Cross-References

- **17:44** — universal tasbīḥ.
- **59:23** — list of divine names emphasizing transcendence.
- **57:1** — nearly identical opening.
- **62:2** — the purpose of sending the Prophet ﷺ.
- **24:41** — all creation glorifies Allah in its own way.

Spiritual Lesson

Maturidi concludes:

Before commanding humans, Allah reminds them that the entire universe is already obeying Him. To join this cosmic harmony is salvation. To reject it is isolation.

The believer who remembers Allah in Jumuʿah has joined the glorification of the entire universe.

Surah al-Jumu‘ah – Verse 2

Arabic

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ ۖ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ

Tafsir

“He is the One Who has raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and the wisdom — although they were, before this, in clear misguidance.”

Maturidi Explains

This verse is one of the **central theological pillars** of Surah al-Jumuʿah. It outlines the purpose of Prophethood and the divine method of human transformation.

Maturidi highlights that this verse identifies:

- **Who sent the Messenger**
- **To whom he was sent**
- **What his mission is**
- **Why his mission was necessary**

It is a complete description of the institution of Prophethood.

1. “He is the One Who raised…”

(هُوَ الَّذِي بَعَثَ)

Maturidi emphasises that **ba‘atha** means:

- to send with authority,
- to appoint for a purpose,
- to give mission and responsibility.

The subject is **Allah**, not tribe, culture, vote, or leadership council.

This refutes all false theories that:

- Prophethood is self-generated,
- earned by piety alone,
- granted by popular recognition.

Allah *raises* prophets — humans do not appoint them.

2. "…among the unlettered people…"

(فِي الْأُمِّيِّينَ)

Maturidi explains that "ummiyyīn" refers to:

- the Arabs of the Hijaz
- who had no scripture,
- no prophetic tradition alive,
- no writing culture in general terms,
- no scholarly institutions.

"Ummiyy" originally means:

- upon the state of their mother (umm),
- i.e., untrained in reading/writing.

This demonstrates:

1. The miracle of the Qur'an

It descended upon one who did not acquire knowledge from human sources.

2. The elevation of an unlettered nation

From no scripture → to the custodians of the final scripture.

3. The universality of divine grace

Allah raises whom He wills — not based on worldly criteria.

3. "…a Messenger from among themselves."

(رَسُولًا مِّنْهُمْ)

This is significant.

Maturidi points out four meanings:

A. Familiarity

They knew his character, lineage, honesty, purity.

B. Linguistic clarity

He spoke their tongue — the perfect vehicle for revelation.

C. Human accessibility

A human Messenger is easier to follow than an angelic one.

D. Proof of sincerity

Those closest to him testified to his truthfulness.

This also honours the Prophet ﷺ:

- He is a Messenger,
- He is from them,
- But he is raised above them.

4. The four missions of the Prophet ﷺ

(1) "Reciting to them His verses"

(يَتْلُوا عَلَيْهِمْ آيَاتِهِ)

This is **delivery of revelation**.

Maturidi highlights:

- The Prophet ﷺ did not compose the Qur'an.
- He recited what was revealed to him.
- Recitation is the first stage of transformation —
  before understanding, practice, or purification.

This refutes philosophers who claim the Qur'an is a product of prophetic genius.

(2) "Purifying them"

(وَيُزَكِّيهِمْ)

Tazkiyah (purification) includes:

- purifying belief from shirk,
- purifying hearts from arrogance,
- purifying actions from sin,
- purifying communities from injustice.

Maturidi insists:

Purification is necessary before knowledge can benefit.
A corrupt heart cannot absorb divine guidance.

This destroys the idea that knowledge alone is enough.

(3) "Teaching them the Book"

(وَيُعَلِّمُهُمُ الْكِتَابَ)

This is the **understanding** of revelation — tafsīr, meanings, laws, ethics.

It shows:

- The Prophet ﷺ is the teacher of the Qur'an,
- Not its scribe,

- Nor simply a conveyor.

Knowledge is taken *through* him.

(4) "And the Wisdom"

(وَالْحِكْمَةَ)

Maturidi identifies ḥikmah as:

- the Sunnah,
- the application of the Qur'an,
- the inner meanings of law,
- the correct use of knowledge,
- the guidance that accompanies revelation.

This proves:

Qur'an + Sunnah = the complete religion.
One cannot exist without the other.

This verse is a foundational proof for the authority of Sunnah.

5. "Although they were before this in clear misguidance."

(وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُبِينٍ)

Maturidi explains:

- The Arabs had moral corruption,
- religious confusion,
- tribal warfare,
- social injustice,
- exploitation,

- idol worship.

Their misguidance was **"mubīn"** — obvious, undeniable, visible to any observer.

This increases the mercy of Allah:

- He sent a Messenger not to the learned,
- but to the lost.

It also shows:

Guidance is the greatest divine gift; not lineage, not wealth, not geography.

Maturidi's Insights

• **Four stages of transformation**

1. **Hearing revelation**
2. **Purification of the heart**
3. **Learning the meanings**
4. **Attaining wisdom**

This is the Maturidi model of spiritual development.

• **Prophethood is divine intervention**

Humans cannot rise from darkness to light without a Messenger.

• **Sunnah is indispensable**

Teaching "al-ḥikmah" proves that guidance includes the Prophet's explanation and practice.

• **Purification precedes knowledge**

A heart full of ego, envy, or arrogance cannot benefit from sacred learning.

• **The Qur'an elevated the unlettered**

From:

- jahiliyyah,
- tribalism,
- idolatry,

to:

- civilisation,
- scholarship,
- justice.

This is one of the greatest historical miracles.

• **The Messenger's humanity refutes extremes**

He is:

- human (so followable),
- divinely appointed (so authoritative),
- pure (so trustworthy).

Cross-References

- **3:164** — nearly identical verse on the Prophet's mission.
- **2:151** — recitation → purification → teaching → wisdom.
- **17:36** — knowledge requires divine guidance.
- **7:157** — the Prophet purifies and teaches.

- **62:3** — the next verse extends the mission to others.

Spiritual Lesson

Maturidi ends:
This verse defines what the Prophet ﷺ is to us: the reciter of revelation, the purifier of souls, the teacher of the Book, the instructor of wisdom. Without him, the ummah returns to misguidance.

Faith is not simply having the Qur'an; it is following the Messenger who embodies it.

Surah al-Jumu'ah – Verse 3

Arabic

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

"And also to others among them who have not yet joined them. And He is the Almighty, the All-Wise."

Māturīdī Explains

This verse follows Allah's description in **Verse 2** of the Prophet ﷺ being sent:

- to the **ummiyyīn** (the unlettered Arabs),
- as their **reciter of revelation**,
- their **purifier**,

- and their **teacher of the Book and wisdom**.

Verse 3 then deliberately expands the scope of the Prophetic mission beyond the immediate Arab community:

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
"And others from among them who have not yet joined them."

Imām Abū Manṣūr al-Māturīdī states unequivocally:

"This āyah includes every nation, every generation, and every people who enter Islam after the Companions."

However, al-Māturīdī does **not** leave this inclusion vague or abstract. He makes clear that **Allah intentionally highlights Ahl al-ʿAjam**, particularly the Persians, because **the greatest carriers, defenders, and revivers of īmān and ʿilm after the Ṣaḥābah would arise from among them**.

This verse is not merely universal, it is **programmatic**: it announces **where and through whom** the preservation of faith will occur when it becomes distant from its original milieu.

The Ḥadīth of Salmān al-Fārisī (The Pleiades Ḥadīth)

When this verse was revealed, the Companions asked the Prophet ﷺ who these "others" were.

The Prophet ﷺ placed his noble hand upon **Salmān al-Fārisī** and said:

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ مِنْ هَؤُلَاءِ»

"If faith were at the Pleiades, men from among these would attain it."

This ḥadīth is **ṣaḥīḥ**, narrated by **Ṣaḥīḥ Muslim (2546)** and **al-Tirmidhī (3310)**, and universally accepted.

Hadith References

This narration is **ṣaḥīḥ** and transmitted through multiple routes:

1. **Ṣaḥīḥ Muslim**
    - Kitāb al-Faḍāʾil
    - Hadith no. 2546 (numbering varies by edition)
2. **Jāmiʿ al-Tirmidhī**
    - Kitāb Tafsīr al-Qurʾān
    - Tafsīr of Surah al-Jumuʿah
    - Hadith no. 3310
    - Graded *ḥasan ṣaḥīḥ*
3. Also reported by:
    - al-Ṭabarānī
    - al-Bayhaqī
    - Ibn Abī Ḥātim (tafsir narrations)

Thus, the narration is well-established and widely accepted within classical Sunni scholarship.

Interpreation

This ḥadīth is **not treated as a generic compliment** to non-Arabs. Rather, it is understood as a **specific prophetic forecast** of the rise of a scholar (and his intellectual legacy) who would:

- retrieve īmān when it becomes distant,
- preserve orthodox belief amid theological chaos,
- articulate faith with intellectual precision,

- and systematise religion for the Ummah.

That scholar is **Imām Abū Ḥanīfah al-Nuʿmān ibn Thābit (d. 150 AH)**.

This is not a marginal opinion. It is the **reading** of the verse and ḥadīth.

Why the Verse and Ḥadīth Point Specifically to Imām Abū Ḥanīfah

1. "These" Refers to the Persians — and Abū Ḥanīfah is Their Imām

The demonstrative pronoun **هَٰؤُلَاءِ (these)**, accompanied by the Prophet's ﷺ gesture to Salmān, was understood by early commentators to mean **the Persians specifically**, not non-Arabs in general.

Imam Abū Ḥanīfah was:

- Persian by origin,
- raised in the intellectual heartland of Kūfah,
- and universally recognised as **the Imām of Ahl al-ʿAjam** in religious sciences.

Thus, in Hanafi–Maturidi thought, Imam **Abū Ḥanīfah is not merely included** under the verse — **he is its archetypal fulfilment**.

2. "Faith at the Pleiades" = Faith at the Limits of Human Intellect

Imam Maturidi explains that placing faith at the Pleiades symbolises:

- extreme remoteness,
- intellectual difficulty,
- doctrinal confusion,
- the near-loss of sound belief.

Imam Abū Ḥanīfah lived precisely at such a time:

- sectarian fragmentation (Qadarites, Jahmites, Khārijites),
- politicisation of theology,
- philosophical challenges to revelation,
- widespread confusion over īmān, qadar, and divine attributes.

Yet it was Imam **Abū Ḥanīfah** who:

- retrieved īmān from speculative excess,
- anchored belief in reason disciplined by revelation,
- distinguished faith from deeds with precision,
- defended divine transcendence without taʿṭīl or tashbīh.

This is exactly what the ḥadīth describes.

3. Imam Abū Ḥanīfah as the Reviver Foretold by the Prophet ﷺ

Imam Abū Ḥanīfah as:

- the **reviver (mujaddid)** of creed and law in the second century,
- the first to **systematise īmān** in response to deviation,
- the intellectual foundation upon which al-Māturīdī later built.

Al-Māturīdī's theology is **unintelligible without Abū Ḥanīfah**. The latter is not peripheral; he is **structural**.

Significance

This verse and ḥadīth establish that:

1. **Allah preserves faith through intellect**, not ethnicity or power.
2. **The leadership of the Ummah after the Ṣaḥābah would pass to scholars**, foremost among them Abū Ḥanīfah.

3. **The Prophet's ﷺ mission continues through mujaddids and mujtahidīn**, not prophets.
4. Abū Ḥanīfah represents **the highest realisation** of this divine plan in the post-Companion era.

Interpretive Conclusion

Surah al-Jumuʿah 62:3 is not a vague promise. Together with the ḥadīth of the Pleiades, it is a **prophetic announcement** that when īmān becomes distant and contested, Allah will raise men from Ahl al-ʿAjam to retrieve it.

The clearest, most complete, and most enduring fulfilment of this prophecy is Imām Abū Ḥanīfah.

He did not merely belong to the Ummah foretold in this verse, **he stands at its centre.**

"And He is the Almighty, the All-Wise."
Allah's might ensures the spread of Islam to every nation,
and His wisdom ensures that every age produces scholars to preserve it.

Translator's (Dr Yusof Mutahar) Addition

A significant number of classical scholars identified **Imām Abū Ḥanīfah** as the foremost referent of the Prophet's ﷺ statement concerning *faith being retrieved from the Pleiades*, in connection with the verse:

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ

Among the most prominent authorities to explicitly affirm this interpretation are the following:

- **al-Ālūsī** (*Rūḥ al-Maʿānī*):

"The most manifest and evident fulfilment of this ḥadīth is Imām Abū Ḥanīfah and those who followed his path."

- **Jalāl al-Dīn al-Suyūṭī**:

"He is among the clearest exemplars of the Prophet's ﷺ statement concerning faith being at the Pleiades."

- **Shāh Walī Allāh al-Dihlawī**:

"The one intended by this ḥadīth is Abū Ḥanīfah."

In addition, this understanding was **widely accepted and transmitted** within the later Ḥanafī scholarly tradition, not as a speculative opinion but as an established interpretive position:

- **Ibn al-Humām**
- **Muḥammad ʿAbd al-Ḥayy al-Lakhnawī**
- **Ibn ʿĀbidīn**

All treat the application of this verse and ḥadīth to Imām Abū Ḥanīfah as **normative**, reflecting a cumulative scholarly consensus rather than an isolated attribution.

Beyond the Ḥanafī school, several major scholars acknowledged the exceptional suitability of Imām Abū Ḥanīfah to this prophetic description due to the **historical role he played in preserving, systematizing, and transmitting faith through disciplined legal and theological reasoning**. Among them:

- **Ibn Kathīr**, who records the ḥadīth and notes that many scholars applied it to Abū Ḥanīfah due to his non-Arab origin and unparalleled scholarly impact.
- **al-Qasṭallānī**, who cites this interpretation when discussing the universal extension of the Prophet's ﷺ mission.

- **al-Zabīdī**, who affirms the widespread attribution of this ḥadīth to Imām Abū Ḥanīfah in the biographical and theological tradition.

Taken collectively, these testimonies demonstrate that the association of **Imām Abū Ḥanīfah** with this verse and ḥadīth is **deeply rooted in the classical exegetical and ḥadīth heritage**, spanning multiple centuries and regions, and reflects recognition of his unique role in safeguarding the religion through knowledge.

Surah al-Jumu'ah – Verse 4

Arabic

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

Tafsir

"That is the bounty of Allah; He gives it to whom He wills. And Allah is the possessor of immense bounty."

Maturidi Explains

This verse comes immediately after describing:

- the Prophet's mission (v.2),
- its extension to non-Arabs and future generations (v.3).

Now Allah declares that this entire gift —
Prophethood, guidance, purification, knowledge, and inclusion in the Ummah is nothing but **pure divine bounty** (*faḍl*).

Maturidi emphasises:

Guidance is not earned by lineage, intellect, culture, or effort.
It is granted by Allah alone.

This verse therefore destroys:

- tribal pride,
- racial superiority,
- intellectual arrogance,
- claims that guidance is a human achievement.

1. "That is the bounty of Allah…"

(ذٰلِكَ فَضْلُ اللّٰهِ)

"Dhālik" refers specifically to:

- being included in the Ummah of Muhammad ﷺ,
- receiving revelation,
- receiving purification,
- being taught the Book and Wisdom,
- being counted among those "who will join later."

All of these are **faḍl** — gifts of grace, not entitlement.

Maturidi stresses three meanings of *faḍl*:

A. A gift beyond what is deserved

No one can claim they "deserve" to receive guidance.

B. A gift that elevates the recipient

Guidance raises a person above their past and above the world.

C. A gift given freely, not in exchange for any effort

Even our striving is a favour from Allah.

2. "…He gives it to whom He wills."

(يُؤْتِيهِ مَن يَشَاءُ)

This clause affirms divine freedom (*mashī'ah*) —
a central principle of Maturidi creed.

Maturidi explains two points:

• **Allah's will is not arbitrary**

It is connected to His wisdom (mentioned in v.3).
He gives guidance to hearts that are humble and sincere.

• **No one can claim monopoly over guidance**

Not Arabs, not Jews, not Christians, not Persians, not any tribe or nation.

Allah selects:

- individuals,
- families,
- communities,
- and nations

based on His eternal knowledge and perfect wisdom.

This verse also negates:

- qadarī claims that humans guide themselves,
- jabri claims that humans have no moral responsibility.

It affirms the Maturidi balance:

Allah guides by His will and humans respond with their choice.

3. "…and Allah is the possessor of immense bounty."

(وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

Maturidi draws attention to:

- the attribute: **Dhu al-Faḍl** (Possessor of Bounty),
- and the intensity: **al-'Aẓīm** (the Magnificent, Immense).

This means:

- guidance is the greatest of divine gifts,
- being part of this Ummah is the greatest honour,
- Prophethood is the greatest manifestation of mercy.

He explains "al-faḍl al-'aẓīm" as:

• **The greatest bounty in dunya:**

Being guided by the Prophet ﷺ.

• **The greatest bounty in ākhirah:**

Being forgiven and granted Paradise.

• **The greatest bounty in history:**

Being part of the final, universal Ummah.

And this bounty:

- has no limit,
- no measure,
- no counterpart.

It is pure generosity.

Maturidi's Insights

• **Guidance is not earned — it is given**

Human beings do not reach truth by their intellect alone.
Allah opens the heart to guidance.

• **No community is preferred except by taqwa**

Returning to the theme of Verse 3,
this verse negates any racial or ethnic superiority.

Guidance is Allah's choice,
not a tribe's right.

• **The greatest bounty is inclusion in the Ummah of the Prophet ﷺ**

Maturidi emphasises that becoming part of this Ummah is the highest honour bestowed on any community in history.

• **The bounty of Allah is always tied to wisdom**

Verse 3 ended with *al-ʿAzīz al-Ḥakīm*.
This verse shows that divine wisdom and divine bounty are inseparable.

• **The verse destroys spiritual arrogance**

Since guidance is a gift, not an achievement, there is no room for boasting.

Cross-References

- **3:164** — Allah's favour in sending a Messenger.
- **49:13** — "The most honoured among you is the one with the most taqwa."
- **57:21** — "The bounty of Allah — He gives it to whom He wills."
- **2:105** — Allah singles out for His mercy whom He wills.
- **4:113** — "Allah has given you of His bounty."

Spiritual Lesson

Maturidi concludes:

Everything you have in Islam your faith, your guidance, your Prophet, your inclusion in this Ummah; is pure bounty from Allah.

The believer should therefore:

- remain humble,
- grateful,
- aware of Allah's generosity,
- and determined to protect the guidance he has been gifted.

Surah al-Jumu'ah – Verse 5

Arabic

مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

Tafsir

"The example of those who were entrusted with the Torah, then failed to uphold it, is like the example of a donkey carrying books. What an evil example for the people who reject the signs of Allah. And Allah does not guide the wrongdoing people."

Maturidi Explains

This verse provides a *divine parable* illustrating what happens when a community receives revelation but does not act upon it.

After describing in verses 2–4:

- the mission of the Prophet ﷺ,
- the honour of receiving divine guidance,
- the bounty of being taught the Book and wisdom,

Allah now warns through the example of a previous nation —
the Jews who were given the Torah but failed to practice it.

This is not a parable of mockery,
but a **warning**:

Do not become like those who carried scripture with their hands but not with their hearts.

1. "The example of those who were entrusted with the Torah…"

(مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ)

Maturidi explains:

- "ḥummilū" implies a heavy trust placed upon them —
  a burden of honour, responsibility, and obligation.

To be given revelation is:

- an elevation,
- an honour,
- but also a test.

Allah "loaded" them with:

- commandments,
- responsibilities,

- guidance,
- and knowledge.

2. "…then they failed to uphold it…"

(ثُمَّ لَمْ يَحْمِلُوهَا)

Meaning:

- they did not fulfill the obligations,
- they did not follow the commandments,
- they did not act upon the teachings,
- they did not guard the law,
- they did not preserve the scripture.

According to Maturidi:

"To carry the Book" means to act upon it, not to recite it or possess it physically.

This applies equally to all revealed scriptures, including the Qur'an.

He says:

Knowledge without action is a burden, not a blessing.

3. "Like a donkey carrying books."

(كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا)

This is one of the strongest parables in the Qur'an.

Maturidi explains:

- A donkey can carry books filled with knowledge,

- but it gains nothing,
- understands nothing,
- benefits nothing.

Likewise:

- a person may carry scripture,
- recite it,
- memorize it,
- physically possess it —

but if they do not understand or act upon it,
they receive no benefit.

Why a donkey?

Maturidi says:

- It is an animal known for bearing heavy loads.
- It symbolizes carrying without comprehension.
- It exposes the ugliness of knowledge without practice.

This parable applies to:

- any scholar who does not act,
- any community that abandons its scripture,
- any believer who knows but ignores.

4. "What an evil example for a people who deny the signs of Allah."

(بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ)

Maturidi explains:

- Their denial was not ignorance —
  they knowingly rejected what they understood.
- They did not deny with their tongues alone,
  but with their behaviour.

This is the key:

Failing to act upon revelation is a type of denial.
Even without verbal rejection.

Thus:

- abandoning obligations,
- distorting the Book,
- concealing truth,
- ignoring the law

is spiritually equivalent to disbelief.

This is the Qur'an's warning to every nation that receives revelation *after* Banī Isrā'īl.

5. "Allah does not guide a wrongdoing people."

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

"Ẓālimīn" here refers to:

- those who wrong themselves,
- who misuse revelation,
- who treat divine commandments lightly,
- who distort or conceal the truth.

Maturidi highlights:

- Guidance is withheld from those who refuse to act upon what they know.
- Misguidance is a consequence of moral corruption, not lack of intelligence.

This returns to a major Maturidi principle:

The heart must be morally upright for divine guidance to enter.

A corrupt heart blocks its own guidance.

Maturidi's Insights

• **The Qur'an warns Muslims through the example of earlier nations**

Not to mock them, but to show what happens when knowledge is separated from practice.

• **Knowledge without action is humiliation**

The parable of the donkey exposes the ugliness of:

- memorising without acting,
- learning without humbling oneself,
- carrying scripture as a formality.

• **Revelation is a burden of honour**

To be given the Qur'an is a responsibility —
one that must be lived, not merely recited.

• **Moral corruption precedes doctrinal corruption**

When actions decay, belief decays.
This is a major Maturidi theme.

• **Denial is not only verbal**

Failing to act on the Book is its own type of rejection.

• **Allah does not guide those who are unjust to revelation**

Not due to compulsion, but because they block the path of guidance themselves.

Cross-References

- **2:44** — "Do you order righteousness but forget yourselves?"
- **7:175–176** — parable of the man who abandoned knowledge.
- **62:6** — the coming verses relate to Jewish denial.
- **57:16** — the heart hardens after neglect.
- **7:169** — inheritors of scripture who do not uphold it.

Spiritual Lesson

Maturidi concludes:

To carry the Book but not live it is to become like the donkey carrying books, burdened but not blessed, loaded but not enlightened.

This verse calls believers to:

- humility,
- sincerity,
- acting upon the Qur'an,
- honouring revelation,
- and protecting the trust they have been given.

Surah al-Jumu‘ah – Verse 6

Arabic

قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ

Tafsir

“Say: O you who became Jews! If you claim that you are the exclusive friends of Allah to the exclusion of all people, then wish for death — if indeed you are truthful.”

Maturidi Explains

This verse directly challenges **the false religious confidence** of the Jews of Madinah, who used to claim:

- they were the chosen ones,
- the exclusive beloved of Allah,
- the guaranteed inheritors of salvation.

The Qur’an exposes the contradiction between their *claim* and their *actions*.

1. “Say: O you who became Jews…”

(قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا)

Maturidi explains:

- “hādū” refers to the Jews who claimed a special relationship with God,
  not all Jews universally, but **those in Madinah who opposed the Prophet ﷺ**.

- The address is not an insult but a legal and theological confrontation.

Allah commands the Prophet ﷺ to *speak directly*,
for no one else can authoritatively refute their claim as he can.

2. "If you claim that you are the friends of Allah to the exclusion of all people…"

(إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ)

Their claim was twofold:

1. **Exclusive wilāyah** —
   "We are Allah's friends, beloved and chosen."
2. **Exclusion of others** —
   "No one else (including the Ummah of Muhammad ﷺ) receives this status."

Maturidi emphasises:

- Their belief in automatic salvation was based on lineage, not obedience.
- They imagined that **ancestry guarantees nearness**,
  even while abandoning the commandments.

This contradicts a foundational Maturidi principle:

Wilāyah (friendship with Allah) is through taqwā, not lineage.

This is identical to Qur'anic teaching:

"Indeed, the most honoured of you in Allah's sight are the people of taqwā." (49:13)

Their claim therefore collapses logically.

3. "Then wish for death, if you are truthful."

(فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ)

This challenge is the heart of the verse.

Why death?

Maturidi explains:

- **If they truly believed** they would be the exclusive recipients of Paradise,
- then **death would be the quickest path to that honour**.

If one is certain of divine friendship, one does not fear meeting the Beloved.

Thus:

Refusal to wish for death is proof that their claim is false.

Because:

- Those *certain* of reward do not fear departure from this world.
- Only those aware of their guilt, corruption, and divine anger fear death.

Maturidi adds:

This rhetorical challenge is *irrefutable*:

- If they wished for death and died → truth revealed.
- If they refused → truth revealed.

Allah exposes the inner reality of their hearts.

Maturidi's Insights

• **Wilāyah is not inherited — it is earned.**

Lineage, ancestry, or religious labels do not make someone a friend of Allah.
Only:

- obedience,
- repentance,
- faith,
- sincerity,
- and submission

bring wilāyah.

This is a foundational Maturidi doctrine:
moral attributes, not bloodlines, determine spiritual rank.

• **True belief removes fear of death.**

The prophets, the truthful, and the righteous welcome death; not because they love leaving the world, but because they long to meet Allah.

Fear of death is a sign of:

- guilt,
- inner corruption,
- lack of certainty,
- attachment to the dunya.

• **False religious confidence is the deadliest deception.**

These people *claimed* a lofty rank, but their behaviour contradicted their assertions.

Maturidi warns:

The danger is not ignorance, but claiming spiritual perfection while abandoning obedience.

This verse exposes **religious arrogance**, which is worse than ordinary sin.

• **A logical-moral argument.**

Maturidi praises the structure of this verse:

- It is not only theological,
- but rational.

If a person *truly* believes Paradise awaits them exclusively,
they would naturally desire death.

Their refusal unmasks their inner awareness of wrongdoing.

• **This verse teaches the Ummah humility.**

Even the believers do not claim:

- exclusivity,
- guaranteed salvation,
- or automatic nearness.

Instead, they say:

"We hope Allah accepts us."

Hope and fear balance the heart.
Certainty of one's own salvation is a sign of spiritual delusion.

Cross-References

- **2:94–95** — identical challenge: "Wish for death if you are truthful."
- **62:7** — next verse reinforces that they *will never wish for it*.
- **5:18** — "We are Allah's children and His beloved" refuted.
- **49:13** — honour belongs only to taqwā.
- **3:79–80** — no prophet ever claimed exclusive superiority of a race.

Spiritual Lesson

Maturidi concludes:

This verse warns us against spiritual entitlement.
Claiming nearness to Allah is not proof; actions, humility, and sincerity are.

The believer does not boast of being chosen. He begs Allah to choose him on the Day when no lineage will benefit, no ancestry will save, and no claim will stand without deeds.

Surah al-Jumu'ah – Verse 7

Arabic

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Tafsir

"But they will never wish for it — because of what their hands have sent ahead. And Allah is fully knowing of the wrongdoers."

Maturidi Explains

This verse completes the challenge of the previous āyah:

“If you claim exclusive friendship with Allah, then wish for death.”

Here, Allah declares the outcome:

They will never wish for death — ever.

Their refusal is not political, cultural, or intellectual.
It is rooted in **their inner certainty of guilt**.

“…because of what their hands have sent ahead.”

(بِمَا قَدَّمَتْ أَيْدِيهِمْ)

This Qur’anic phrase refers to:

- their accumulated sins,
- their breaches of covenant,
- their concealment of scripture,
- their denial of the Prophet ﷺ,
- and their deliberate rebellion against divine commands.

Maturidi highlights:

Sins produce fear of meeting Allah.
Righteous deeds produce longing to meet Him.

Thus their refusal proves that they know — internally —
that they are **not** the beloved friends of Allah.

“…and Allah is fully knowing of the wrongdoers.”

(وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ)

Here “ẓālimīn” refers to:

- those who wrong themselves by sin,

- those who wrong revelation by altering scripture,
- and those who wrong truth by rejecting the Prophet ﷺ.

Maturidi explains:

"Ẓulm is not only harming others, it is also darkness placed upon one's own soul."

Allah declares that their refusal to wish for death is not a mystery —
He knows their motives, their fear, and the hidden reality of their deeds.

Maturidi's Insights

1. Fear of death reveals the true state of the heart.

The righteous may fear the *process* of death,
but they do **not** fear meeting Allah.

The guilty, however:

- cling desperately to dunya,
- dread accountability,
- avoid thoughts of the Hereafter.

The Jews of Madinah *claimed* they were Allah's beloved.
But their inner state betrayed them.

2. Sins accumulate into spiritual heaviness.

Maturidi stresses that "what their hands sent ahead"
refers to the **weight** of their misdeeds.

Every sin:

- makes the heart heavier,
- makes repentance harder,
- and makes the Hereafter more frightening.

This is a universal law, not limited to any one people.

3. A profound psychological insight:

People run **towards** what they love and **away** from what they fear.

If they truly believed they were Allah's friends,
they would yearn for death, for it is the meeting with the Beloved.

Their refusal is a confession.

4. Wrongdoing blinds the heart.

Maturidi emphasises that Allah calls them "ẓālimīn" because:

- they wronged themselves,
- wronged scripture,
- wronged the Prophet ﷺ,
- wronged truth.

And they persist in this wrongdoing knowingly.

This is worse than ignorance, it is **wilful rebellion**.

5. Divine knowledge is perfect and exposes hypocrisy.

Allah knows:

- what the tongue hides,
- what the heart conceals,
- and what motives lie behind actions.

Maturidi highlights:

Allah's knowledge is not limited to outward claims, but penetrates the motives behind those claims.

Thus this verse destroys all false religious pretensions, for Allah knows exactly who is sincere and who is not.

Cross-References

- **2:95** — They will never wish for death because of their sins.
- **4:18** — The sinner delays repentance until death reaches him.
- **32:12** — On the Day of Judgment, they will *beg* for return.
- **62:6** — Claim of exclusive friendship refuted.
- **3:187** — Their concealment of scripture.
- **5:41** — Their distortion of revelation.

Spiritual Lesson

Maturidi concludes:

Fear of death is fear of meeting Allah and that fear arises from sins that one refuses to abandon.

Death becomes sweet only for:

- the truthful,
- the humble,
- the repentant,
- the sincere.

The one who lives with a heart attached to Allah longs for the meeting with Him. But the one who fills his hands with sin cannot face the Day when all deeds are exposed. Thus, Allah exposes their claim by exposing their hearts.

Surah al-Jumu‘ah – Verse 8

Arabic

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Tafsir

“Say: Indeed, the death from which you flee — it will surely meet you. Then you will be returned to the Knower of the unseen and the seen, and He will inform you of what you used to do.”

Maturidi Explains

This verse shifts from exposing false religious confidence to confronting **fear itself** — specifically, their fear of death.

In the previous verses:

- They *claimed* to be Allah’s exclusive beloveds.
- They *refused* to wish for death because of their sins.

Now Allah reveals the unavoidable truth:

What you flee will pursue you and what you deny will seize you.

1. “The death from which you flee…”

(ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ)

Maturidi explains:

- “farr” means to flee in panic,
  like someone escaping an enemy.

- They ran from death
  as one runs from a hunter yet they ran *towards* their fate.

Their fleeing shows:

- attachment to the dunya,
- fear of accountability,
- awareness of guilt,
- and lack of trust in Allah.

Maturidi comments:

The one who fears death fears meeting Allah.

The righteous fear the *experience*, but not the *meeting*.

The hypocrites and deniers fear both.

2. "…it will surely meet you."

(فَإِنَّهُ مُلَاقِيكُمْ)

This is phrased with full certainty.

Maturidi highlights:

- Death **moves toward you**,
  even if you run from it.
- Death is **appointed**,
  never random.
- Your attempts to flee it do not shorten or lengthen its time.

Allah did not say:

- "You will meet death"
  but:

- **“Death will meet *you*.”**

A profound difference:

Death is actively coming, not passively waiting.

No strategy, wealth, fortress, medicine, or power can repel it.
This expresses both Allah’s power and the futility of denial.

3. “Then you will be returned…”

(ثُمَّ تُرَدُّونَ)

Maturidi notes:

- “turdadūn” is passive —
  you will be returned.

Because:

- you do not return willingly;
- you are *taken* back.

This affirms divine lordship (*rubūbiyyah*): we are owned by Allah and inevitably return to Him.

4. “…to the Knower of the unseen and the seen.”

(إِلَىٰ عَالِمِ ٱلْغَيْبِ وَٱلشَّهَادَةِ)

Maturidi highlights:

A. Allah knows what they hid

- their denial,
- their concealment of scripture,
- their inner hatred,

- their plots.

B. Allah knows what they displayed

- their oaths,
- their claims of righteousness,
- their public religiosity.

Thus, no deception survives.

5. "…and He will inform you of what you used to do."

(فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ)

The verb "yunabbi'ukum" means:

- informing with precision,
- enumerating deeds fully,
- exposing every action and intention.

Maturidi explains:

The hypocrites lied to creation, but they cannot lie to the Creator.

Their refusal to wish for death and their fear of dying are both proof of their guilt and Allah will reveal that guilt fully.

Maturidi's Insights

1. Death is not an end — it is a meeting.

This is one of the most profound Maturidi points.

Death is:

- the meeting with destiny,

- the meeting with one's deeds,
- the meeting with one's Lord.

Fear of death is fear of this meeting.

2. Flight from death is proof of inner corruption.

The righteous fear the *pain*,
but not the *encounter* with Allah.

The deniers fear the encounter itself
because they know what awaits.

This is why they:

- avoid thinking of death,
- cling to dunya,
- pursue fleeting glory.

3. Allah's knowledge is total and perfect.

Maturidi emphasises that Allah is:

- **ʿĀlim al-Ghayb** → Knower of secrets.
- **ʿĀlim al-Shahādah** → Knower of what is visible.

This refutes:

- the philosophers who denied Allah's knowledge of particulars,
- the Mu'tazila who limited divine knowledge,
- the anthropomorphists who imagined Allah as embodied.

Allah knows:

- what the heart whispers,

- what the tongue conceals,
- what the hands commit,
- and what the soul hides from itself.

4. Accountability is certain.

Whatever they fled from —
death, judgment, meeting Allah —
will come regardless.

Thus the verse combines:

- **warning** (death will meet you),
- **certainty** (Allah knows everything),
- **justice** (He will inform you),
- **truth** (your deeds will be exposed).

5. A spiritual medicine: remembering death.

Maturidi teaches:

He who remembers death lives truthfully.
He who forgets death lives deluded.

The remembrance of death:

- purifies the heart,
- cuts worldly attachments,
- strengthens resolve,
- cures hypocrisy.

Cross-References

- **3:185** — "Every soul shall taste death."
- **4:78** — "Death will reach you even if you are in fortified towers."
- **39:42** — Souls taken at death and in sleep.
- **56:83–87** — No human can repel death.
- **67:2** — Life and death created to test us.
- **62:6–7** — Their claim and refusal to wish for death.

Spiritual Lesson

Maturidi concludes:

Death is certain.
Its meeting is certain.
Its timing is certain.
And the return to Allah is certain.

The wise person prepares for what is certain.
The foolish flee from what is certain.

The believer therefore lives with:

- humility,
- sincerity,
- remembrance of Allah,
- and readiness for the meeting with Him.

For those who fear Allah, death is a door to mercy.
For those who deny truth, death is a door to exposure.

Surah al-Jumu‘ah – Verse 9

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

Tafsir

“O you who believe! When the call is proclaimed for the prayer on the Day of Jumu‘ah, then hasten to the remembrance of Allah and leave off trade. That is better for you, if you only knew.”

Maturidi Explains

This verse establishes the divine command for the **Jumu‘ah prayer**, the weekly gathering that unites the Muslim ummah in worship, learning, and remembrance.

Where the previous verses addressed the false claims of previous communities, this verse turns to **the believers**, honouring them with a direct command—beginning not with rebuke, but with elevation:

“O you who believe!”

Maturidi notes that every time Allah uses this address,
He is **honouring** those who believe while **preparing** them for a command of great importance.

1. “When the call is proclaimed for the prayer…”

(إِذَا نُودِيَ لِلصَّلَاةِ)

Maturidi explains:

- This refers to the **adhān of Jumu‘ah**,
  not the five daily prayers.
- It was revealed after the Prophet ﷺ migrated to Madinah.
- According to the earliest practice, **one call** was made
  when the Prophet ﷺ sat on the minbar.

Later, ‘Uthmān ibn ‘Affān added a second earlier adhān
for organisational necessity — a valid ijtihād, accepted by all jurists.

Thus, the verse refers to:

- the call preceding the khutbah,
- the moment the community gathers,
- the moment worldly affairs must cease.

2. “On the Day of Jumu‘ah…”

(مِن يَوْمِ الْجُمُعَةِ)

Maturidi emphasises:

- The name “Jumu‘ah” comes from gathering (*jam‘*),
  indicating unity and congregation.
- It is the day Allah chose for the Ummah of Muhammad ﷺ
  as a **weekly ‘Īd**.
- It mirrors the weekly assembly of previous nations,
  yet surpasses them in blessing.

3. “Then hasten to the remembrance of Allah…”

(فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ)

Does “hasten” mean to run?

Maturidi clarifies decisively:

- **“Sa‘y” does not mean to run.**
- Running to prayer is discouraged because it disrupts composure.
- “Sa‘y” means:
    - to proceed with seriousness,
    - to move with purpose,
    - to give priority with calm urgency,
    - to leave behind distractions.

Thus “hasten” means:

Make the remembrance of Allah your priority.
Approach it with seriousness, dignity, and presence.

What is ‘the remembrance of Allah’?

Maturidi explains it includes:

- the khutbah,
- the prayer,
- reciting Qur’an,
- admonition,
- teaching,
- unity of hearts.

The khutbah **is part of dhikr**, not a separate preliminary ceremony.

4. “And leave off trade.”

(وَذَرُوا الْبَيْعَ)

This command is categorical.

Why trade specifically?

Maturidi states:

- Trade represents **worldly activity** at its height.
- Leaving it symbolises leaving the dunya
  for the sake of the Hereafter.

Trade is lawful, even blessed — but:

Nothing worldly compares to the sanctity of Jumu'ah.

Leaving trade teaches:

- detachment from materialism,
- discipline in prioritising Allah over profit,
- equality (rich and poor stand together),
- sincerity.

Maturidi emphasises that the prohibition is limited to:

- the time of the call
- until the completion of the prayer.

It is not a blanket ban on Friday commerce.

5. "That is better for you — if you only knew."

(ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ)

Maturidi explains:

- The phrase "if you knew" indicates that
  the true value of Jumu'ah is hidden to many hearts.
- What is "better"?
    - better for your soul,

- better for your akhirah,
- better for barakah in wealth,
- better for the unity of the Ummah.

Thus, Maturidi says:

What you "lose" by leaving trade is nothing compared to what you gain from Jumu'ah.

Maturidi's Insights

1. Faith requires prioritisation.

The believer's heart must distinguish:

- what is worldly,
- what is divine,
- and when one must override the other.

Jumu'ah is a weekly lesson in placing Allah first.

2. Jumu'ah is a sign of the Ummah's unity.

Maturidi notes:

- Every gathering of Jumu'ah
  is a living symbol of the unity of Islam.
- Lines disappear:
  rich and poor stand together,
  black and white, Arab and non-Arab.

It is the demolishing of worldly hierarchy.

3. The khutbah is not optional dhikr — it is commanded.

By naming the khutbah *dhikr*,
Allah elevates it to the level of:

- worship,
- instruction,
- purification,
- guidance.

To attend it with heedlessness is to miss the essence of Jumu'ah.

4. Trade is mentioned as the peak of dunya temptation.

Maturidi explains:

- People often skip worship for wealth.
- Allah therefore selected the strongest worldly attachment to emphasise the strength of the command.

Leaving trade is symbolic of leaving **all distractions**.

5. The verse teaches spiritual discipline.

To prepare for Jumu'ah properly means:

- performing ghusl,
- wearing clean clothes,
- using perfume,
- arriving early,
- listening attentively,
- sitting humbly.

This physical preparation reflects inner preparation.

Cross-References

- **62:11** — those who abandoned the khutbah for trade.
- **24:37** — men who are not distracted by trade from Allah's remembrance.
- **29:45** — remembrance prevents immorality.
- **73:8** — devote yourself completely to the remembrance of your Lord.
- **5:3** — completion of the religion on a Friday.

Spiritual Lesson

Maturidi concludes:

Jumu'ah is the weekly renewal of the covenant between the believer and his Lord.

It is the day:

- hearts are realigned,
- sins are washed,
- guidance is renewed,
- unity is restored,
- barakah descends,
- and the believer remembers who he truly is.

To leave trade for Allah is to declare:

"My worldly earnings are not greater than my need for my Lord."

The believer gains more by attending Jumu‘ah than by an entire week of trade.

Surah al-Jumu‘ah – Verse 10

Arabic

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

Tafsir

“Then when the prayer is finished, disperse in the land and seek of Allah’s bounty. And remember Allah much, so that you may prosper.”

Maturidi Explains

This verse completes the divine instruction regarding **the balance between worship and worldly livelihood**.

Where Verse 9 commanded believers to:

- leave trade,
- hasten to dhikr,
- prioritise Allah over dunya.

This verse now commands:

After Jumu‘ah, return to the world, but return with the remembrance of Allah.

Maturidi draws out the subtle spiritual structure:

1. **Verse 9** — Cut off the dunya for Allah.

2. **Verse 10** — Return to the dunya *for Allah*.

Thus Islam is neither withdrawal from life nor absorption in life but a perfected balance.

1. "When the prayer is completed…"

(فَإِذَا قُضِيَتِ الصَّلَاةُ)

This refers specifically to:

- completion of the **two raka'āt of Jumu'ah**,
- after the khutbah,
- once the imam has said the salām.

At that moment, the earlier prohibition on trade ends completely.

2. "Then disperse in the land…"

(فَانْتَشِرُوا فِي الْأَرْضِ)

What does this mean?

Maturidi emphasises:

- "disperse" does *not* mean "rush back to dunya,"
- but "return calmly to your worldly livelihoods."

It includes:

- trade,
- work,
- agriculture,
- travel,

- community duties.

This proves that Islam does not advocate monasticism, nor permanent withdrawal after prayer.

Instead:

Jumu'ah should energize one to fulfil worldly responsibilities with renewed sincerity.

3. "And seek of Allah's bounty."

(وَابْتَغُوا مِنْ فَضْلِ اللَّهِ)

"Seek of Allah's bounty" = Rizq.

Maturidi highlights:

- Work and earnings are called **Allah's bounty**,
  not human achievement.
- This phrase connects worldly livelihood
  to divine providence.
- It teaches that income is not independent of worship —
  it is part of Allah's distribution system.

Why is it mentioned immediately after prayer?

To teach that:

- dunya is permissible,
- wealth is permissible,
- work is an act of servitude
  — *if done with pure intention*.

Thus:

Attending Jumu‘ah spiritually prepares the believer to earn halal wealth sincerely, ethically, and gratefully.

Contrast with previous verse:

- Before Jumu‘ah: **leave rizq** for Allah.
- After Jumu‘ah: **seek rizq** from Allah.

Balance is the heart of Maturidi theology.

4. “And remember Allah so that you may prosper.”

(وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ)

Why emphasise *much* remembrance?

Maturidi explains:

- After prayer, immersion in dunya risks forgetfulness.
- Thus, Allah commands *abundant* dhikr
  to keep the heart anchored.

Dhikr protects:

- the heart from greed,
- the tongue from falsehood,
- the eyes from envy,
- the mind from heedlessness.

“So that you may prosper.”

Prosperity (*falāḥ*) includes:

- success in both worlds,
- purity of the heart,
- barakah in wealth,

- acceptance of worship,
- light in the grave,
- triumph in the Hereafter.

Maturidi emphasises:

Falāḥ is not merely financial success, it is the exploding of spiritual light into every aspect of life.

Maturidi's Insights

1. Islam rejects monasticism.

Unlike monks or ascetics,
Muslims are commanded to:

- pray,
- reflect,
- then **go out into the world**.

This is a defining feature of Islam:

Worship + Work → Complete servitude.

2. Worldly effort is worship if intention is pure.

Seeking halal livelihood is:

- an act of obedience,
- a fulfilment of duty toward family,
- a means of avoiding unlawful income.

This elevates working to a spiritual practice.

3. Dhikr is the bridge between worship and work.

Maturidi teaches:

- Dhikr after prayer preserves the light of prayer.
- Without dhikr, the world consumes the heart.

Dhikr turns work into worship and dunya into a pathway to Allah.

4. The believer is balanced, not extreme.

Verse 9:
Detach from dunya.

Verse 10:
Return to dunya.

This sequence demonstrates:

- neither total attachment
- nor total renunciation,

but the **middle path** that defines the Maturidi-Hanafi tradition.

5. A spiritual rhythm for every Friday:

Maturidi says:

- Before Jumu'ah → prepare the heart
- At Jumu'ah → gather for dhikr
- After Jumu'ah → return to life with renewed sincerity
- All day → keep dhikr on the tongue

This creates a weekly cycle of purification and empowerment.

Cross-References

- **24:37** — Men whom trade does not distract from Allah's remembrance.
- **2:198** — "Seek the bounty of Allah" during Hajj.
- **73:8** — Total devotion to Allah's remembrance.
- **3:130** — Warning against greed in trade.
- **62:11** — A contrast: they abandoned dhikr for trade.

Spiritual Lesson

Maturidi concludes:

Jumu'ah is not an interruption of life, it is life's purification and reorientation.

After prayer:

- hearts are renewed,
- sins are softened,
- the soul is cleansed.

The believer returns to the world:

- with taqwā,
- with humility,
- with remembrance of Allah,
- with gratitude for rizq,
- and with a heart that remains connected to its Lord even in the marketplace.

Dhikr is the secret to prosperity, spiritual, emotional, and material.

Surah al-Jumu‘ah – Verse 11

Arabic

وَإِذَا رَأَوْا۟ تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَـٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ

Tafsir

“And when they saw a trade or amusement, they rushed toward it and left you standing. Say: What is with Allah is better than amusement and better than trade. And Allah is the best of providers.”

Maturidi Explains

This final verse provides the **historical incident**, the **moral warning**, and the **spiritual principle** behind the rulings of Jumu‘ah.

While the Prophet ﷺ was delivering the khutbah in Madinah,
a caravan arrived — beating drums to announce its presence.
Most of the congregation **left the khutbah**
and rushed to the caravan, thinking the goods would be lost.

Only **twelve companions** remained seated with the Prophet ﷺ.

This verse was revealed,both as a **gentle rebuke** and a **universal lesson until the Day of Judgment**.

1. “When they saw trade or amusement…”

(وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا)

Maturidi explains:

- “Trade” refers to **the caravan**,
  which represented wealth, opportunity, profit.

- "Amusement" refers to the **drum beating**,
  a customary signal for merchants.

He emphasises:

Trade represents worldly benefit.
Amusement represents worldly distraction.

The caravan combined both, so the temptation was powerful.

2. "They rushed toward it…"

(ٱنْفَضُّوا إِلَيْهَا)

"Infadda" means:

- to scatter suddenly,
- to break apart in haste,
- to disperse without discipline.

Their hearts were shaken by dunya, although moments earlier they were in dhikr.

Maturidi highlights:

- They did not intend disrespect to the Prophet ﷺ.
- Nor did they reject the khutbah deliberately.
- Rather, **a moment of weakness** overcame them.

Thus Allah corrects them gently, without declaring them wrongdoers.

3. "And they left you standing."

(وَتَرَكُوكَ قَائِمًا)

This is one of the most moving phrases of the Qur'an.

Maturidi notes:

- The Prophet ﷺ continued the khutbah,
  standing alone with twelve companions.
- His patience and dignity were perfect.
- The verse highlights the **emotional pain** of leaving the Messenger ﷺ standing.

Thus, the rebuke is not harsh, it appeals to **love and honour** for the Prophet ﷺ.

4. "Say: What is with Allah is better…"

(قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ)

This is the central spiritual principle.

Allah teaches:

- The reward of Jumu'ah
- The light of dhikr
- The knowledge imparted in the khutbah
- The purification of the soul
- The barakah in provision
- The love of Allah and His Messenger ﷺ

all of this
is **far greater** than:

- wealth,
- profit,
- temporary enjoyment.

Maturidi emphasises:

Worldly gain is temporary. Divine reward is permanent.

5. "Better than amusement and better than trade."

(مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ)

The order is profound:

1. **Amusement** — represents distraction without benefit.
2. **Trade** — represents benefit mixed with distraction.

Even lawful commerce cannot compare with divine reward.

Maturidi explains:

- Amusement affects the heart.
- Trade affects the dunya.
- Jumu'ah affects the ākhirah.

Thus the hierarchy of value is clear.

6. "And Allah is the best of providers."

(وَاللَّهُ خَيْرُ الرَّازِقِينَ)

Why end with this name?

Maturidi explains:

- They left the khutbah fearing loss of wealth.
- Allah assures them:
  Provision is in His hand, not in caravans.
- By attending Jumu'ah,
  Allah *increases* rizq, not decreases it.

Thus:

The one who answers Allah's call, loses nothing and gains everything.

Maturidi's Insights

1. The root of the mistake was not disbelief — but heedlessness.

The companions' action teaches:

- Even sincere believers can momentarily slip.
- Islam corrects through reminder, not condemnation.
- Allah's mercy is greater than our errors.

2. Jumu'ah teaches detachment from dunya.

Every week, Allah trains the believer:

- to leave wealth,
- to leave distraction,
- to prioritise the Hereafter.

This discipline is essential purification.

3. Respect for the Prophet ﷺ is part of the prayer.

Leaving him standing was a spiritual injury to themselves.
This incident teaches:

- love of the Prophet ﷺ,
- honouring his words,
- humbling oneself in his presence.

4. Provision increases with obedience.

Maturidi strongly emphasises:

- Rizq is not tied to means.
- It is tied to **Allah's decree**.
- Obedience brings barakah,
  even if apparent wealth seems less.

5. "What is with Allah is better" is a universal principle.

This is not limited to Jumu'ah.

It applies to:

- prayer vs. business,
- charity vs. hoarding,
- truth vs. worldly gain,
- morality vs. temptation,
- humility vs. status.

The entire religion rests on this axiom:

Choose Allah over dunya. You will never lose.

Cross-References

- **87:16–17** — "You prefer the life of this world, while the Hereafter is better and everlasting."
- **24:37** — Those not distracted by trade or selling from Allah's remembrance.

- **62:9–10** — The twin structure: leave trade → return to it after prayer.
- **5:48** — Each test reveals the truth of the heart.
- **102:1–2** — Piling wealth distracts you until you visit the graves.

Spiritual Lesson

Maturidi concludes:

The world will always call you.
The believer must always answer Allah first.

Jumu'ah is the weekly purification from:

- greed,
- distraction,
- indulgence,
- heedlessness.

It trains the soul to see that:

- Allah's reward is better,
- Allah's promise is truer,
- Allah's rizq is guaranteed,
- and Allah's remembrance is the true wealth.

Thus the surah ends with a declaration of **absolute spiritual clarity**:

What is with Allah surpasses all that the world can offer and the one who seeks Allah's bounty is never deprived.

Surah al-Munāfiqūn – Verse 1

Arabic

إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ ۘ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَـٰفِقِينَ لَكَـٰذِبُونَ

Tafsir

"When the hypocrites come to you, they say: 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are truly His Messenger, yet Allah bears witness that the hypocrites are surely liars."

Maturidi Explains

This verse exposes the very foundation of hypocrisy:
the tongue speaks truth while the heart rejects it.

Hypocrites in Madinah approached the Prophet ﷺ with solemn declarations:

"We testify that you are the Messenger of Allah."

But Allah Himself refutes them, declaring:

- **The statement is true.**
- **Their *testimony* is false.**
- **Their *hearts* are lying.**

This is the core difference between:

- **truth as a statement,**
- **truth as a belief,**
- **truthfulness as a state of the heart.**

The hypocrites spoke the right words —
but with the wrong hearts, wrong motives, and wrong intentions.

1. "When the hypocrites come to you…"

(إِذَا جَاءَكَ الْمُنَافِقُونَ)

Maturidi begins by defining *nifāq*:

- **Outward Islam,**
- **Inward disbelief,**
- **Speech not matching belief,**
- **Actions contradicting claims.**

This term only became relevant in Madinah,
because hypocrisy arises when Islam gains strength.

Two types of hypocrites:

1. **Nifāq i'tiqādī —**
   ***true disbelief hidden under Islamic identity*.**
   → This is major hypocrisy.
2. **Nifāq 'amalī —**
   ***hypocritical behaviour*,**
   such as lying, breaking promises, betraying trust.
   → This is minor hypocrisy.

This surah focuses on major hypocrisy. The kind that places a person outside the fold of faith.

2. "They say: We bear witness…"

(قَالُوا نَشْهَدُ)

Here is the devastating contrast:

- **Their words imitate the believers,**
- **Their intentions are corrupt,**
- **Their motives are political,**
- **Their hearts contradict their tongues.**

Why did they say this?

Maturidi explains:

- **To maintain status among Muslims,**
- **To avoid being exposed,**
- **To manipulate and infiltrate,**
- **To weaken the community internally.**

Thus hypocrisy is fundamentally political and psychological, not just doctrinal.

3. "You are indeed the Messenger of Allah."

(إِنَّكَ لَرَسُولُ اللَّهِ)

Maturidi explains:

- **The statement itself is true.**
- **There is no lie in the words.**

Yet Allah rejects their "shahādah."

Why?

Because in Islamic law:

A testimony is not accepted without sincerity.

Outward utterance is not enough.
Faith is tasdīq — inner affirmation.

Thus Allah exposes them:

They speak truth,
but do not believe it.

4. "Allah knows that you are His Messenger."

(وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ)

Two monumental points:

Allah affirms your truth, not their testimony.

Their claim adds nothing to the status of the Prophet ﷺ.
Allah Himself testifies. Their testimony is irrelevant.

Allah's knowledge is independent of human statements.

Maturidi uses this to refute:

- **the Mu'tazila who claimed Allah's knowledge arises from creation;**
- **anthropomorphists who likened divine testimony to human judgment.**

Allah's knowledge is eternal, predating all creation.

5. "Allah bears witness that the hypocrites are liars."

(وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ)

This is the decisive blow.

Where is the lie?

Not in the content of their words — because:

Their statement was true.

Rather:

Their lie is in claiming sincerity.

Maturidi explains:

- **A hypocrite lies by pretending belief.**
- **He lies by using shahādah for manipulation.**
- **He lies by hiding enmity under the veil of piety.**

Thus, the lie is internal, not external.

This verse establishes the Maturidi doctrine:

Imān is truthfulness of the heart, not merely words of the tongue.

Maturidi's Insights

1. Faith is inward truthfulness, not outward performance.

The hypocrites mastered Islamic language —
but their hearts carried disbelief.

Thus Maturidi states:

Imān is tasdīq (inner conviction),
and kufr is takdhīb (inner denial).

Speech without belief is not imān.

2. Allah exposes hypocrisy by revealing the heart.

Only Allah sees:

- **intentions,**

- **motives,**
- **inner realities.**

Therefore, the surah begins with:

"Allah bears witness."

Human beings may be deceived; Allah is not.

3. Hypocrisy arises when Islam becomes strong.

In Mecca, there were no hypocrites, only open believers or open deniers.

In Madinah:

- **Islam grew powerful,**
- **social benefits increased,**
- **political advantages emerged,**

so hypocrisy appeared. This is a universal pattern.

4. Hypocrisy is the most dangerous spiritual disease.

Why?

Because:

- **It destroys sincerity (*ikhlāṣ*).**
- **It corrupts worship.**
- **It fractures communities.**
- **It imitates faith externally**
  while poisoning it internally.

Maturidi says:

Nifāq is the war against Islam from inside Islam.

5. Speaking truth without believing it = lying.

This is a profound theological point.

A statement can be:

- **true in meaning,**
- **false in intention.**

The hypocrite's lie is *not* in wording, but in the absence of sincerity.

Cross-References

- **4:145 — The hypocrites will be in the lowest depths of Hell.**
- **9:77 — Hypocrisy is sealed into their hearts as a punishment.**
- **2:8–10 — "In their hearts is a disease."**
- **63:4 — Their outward speech is impressive, but empty.**
- **33:12 — Their inner doubts about Allah's promise.**

Spiritual Lesson

Maturidi concludes:

The tongue can deceive creation,
but the heart cannot deceive the Creator.

This verse teaches:

- **sincerity is the essence of faith,**
- **hypocrisy is the deadliest poison,**

- **Allah sees through every mask,**
- **true testimony is internal conviction,**
- **the Prophet ﷺ does not need false supporters.**

This opening verse sets the tone for the entire surah:
unmasking hypocrisy, exposing its tactics and warning the Ummah to guard their hearts.

Surah al-Munāfiqūn – Verse 2

Arabic

ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ

Tafsir

“They took their oaths as a shield and thereby turned others away from the path of Allah. Truly evil is what they used to do.”

Maturidi Explains

This verse exposes the **method** of hypocrisy after Verse 1 exposed the **speech** of hypocrisy.

Hypocrites in Madinah did not merely conceal disbelief.
They weaponised their public declarations of faith
to damage Islam from within.

Their behaviour had three layers:

1. **Oaths they used as a disguise**
2. **Blocking others from the path of Allah**

3. **Persistent evil actions done knowingly**

This verse unveils all three with surgical precision.

1. "They took their oaths as a shield…"

(ٱتَّخَذُوا أَيْمَانَهُمْ جُنَّةً)

Maturidi explains:

- "Aymān" = oaths sworn by Allah's name
  (often falsely or manipulatively)
- "Junnah" = a shield or protective cover
  used to hide the truth and avoid consequences.

What does this mean?

The hypocrites:

- Swore loyalty to Islam,
- Swore honesty before the Prophet ﷺ,
- Swore devotion to the Muslim community,
- Swore they believed — while disbelieving internally.

These oaths protected them from:

- punishment,
- suspicion,
- exclusion,
- scrutiny.

Their hypocrisy was **strategic**, not accidental.

Maturidi describes this as: the perversion of the sacred for worldly gain.

They used what should be an act of worship (oaths by Allah)
as a tool to sin.

2. "…and thereby turned others away from the path of Allah."

(فَصَدُّوا عَنْ سَبِيلِ اللَّهِ)

This is the second layer of their crime.

Their hypocrisy was not limited to their own souls—
it **actively harmed** the Ummah.

How did they block others from Allah's path?

Maturidi gives several mechanisms:

A. Discouraging new believers

Their negative attitudes and secret doubts weakened the morale of others.

B. Creating confusion about Islam

Their double-faced behaviour made religion appear contradictory.

C. Spreading rumours and doubts

They cast suspicion on divine promises,
questioned prophetic judgments,
and discouraged sacrifice.

D. Pretending to represent Islam

Their behaviour misled non-Muslims about what Islam truly is.

E. Undermining unity

Whispers, private meetings, and strategic alliances created internal fractures.

Thus, their hypocrisy had **communal** consequences,
not just personal ones.

Maturidi states:

The hypocrite blocks the path of truth more effectively than the open enemy.

3. "Truly evil is what they used to do."

(إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ)

This closing clause is not description —
it is judgment.

Allah declares their actions:

- **evil**,
- **ugly**,
- **morally corrupt**,
- **and spiritually destructive**.

Why such strong condemnation?

Because:

1. They lied using Allah's name.
2. They corrupted the image of Islam.
3. They sought power without faith.
4. They infiltrated the community.
5. They harmed the believers indirectly.
6. They opposed the Prophet ﷺ while standing beside him.
7. They did all this **knowingly and willingly**.

Thus Allah says:

"Truly evil is what they *used to do*" —
because hypocrisy became their habit, not a momentary lapse.

Maturidi's Insights

1. Hypocrisy is a political tool in every age.

Maturidi explains:

- Hypocrites appear when Islam is strong.
- They use Islamic identity to gain influence.
- They exploit the trust of believers to harm Islam from within.

This phenomenon is permanent in human society.

2. Oaths are sacred — misusing them corrupts the heart.

An oath invokes Allah's name.
To lie using His name is a direct assault on sanctity.

Maturidi emphasises:

False oaths kill the light of imān in the heart.

This is why the hypocrites became hardened.

3. Hypocrisy harms the Ummah more than open kufr.

Open enemies are obvious.
Hypocrites are hidden.

- You guard against the enemy you see.
- You are vulnerable to the enemy you trust.

Thus Allah warns repeatedly about hypocrisy more than He warns about external enemies.

4. Actions reveal inner realities.

Even if they claim faith:

- their behaviour,
- their manipulation,
- their whispers,
- their alliances,

prove otherwise.

Maturidi states:

Actions are the mirror of the heart.

The hypocrites' hearts were diseased; their actions proved it.

5. Morality and theology are linked.

Their evil is not only theological (disbelief) but **ethical** (lying, manipulation, corruption).

Islam does not separate belief from behaviour. Hypocrisy corrupts both.

Cross-References

- **9:67** — "The hypocrites enjoin evil and forbid good."
- **33:12** — Their doubts about Allah's promise.
- **4:142** — "They seek to deceive Allah — but He deceives them."
- **2:8–9** — Hypocrites seek to deceive, but deceive only themselves.

- **63:1** — Their lies begin with false testimony.
- **63:4** — Their outer speech dazzles; their inner selves are hollow.

Spiritual Lesson

Maturidi concludes:

The hypocrite uses the language of faith to mask the agenda of disbelief.
The believer uses the language of faith to purify the heart.

Hypocrisy is:

- external piety,
- internal rebellion,
- religious language,
- worldly intention.

This verse teaches the believer to beware:

- false sincerity,
- hidden agendas,
- performing Islam for human approval,
- and using religious identity for gain.

True faith requires:

- truthfulness,
- intention,
- sincerity,
- consistency,
- and fear of Allah.

Surah al-Munāfiqūn – Verse 3

Arabic

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

Tafsir

"That is because they believed, then they disbelieved; therefore their hearts were sealed, and so they do not understand."

Maturidi Explains

This verse identifies **the inner mechanism** of hypocrisy:

1. They *believed*
2. Then they *disbelieved*
3. Therefore their *hearts were sealed*

This describes **not a moment**,
but a *process* — a spiritual corrosion that worsens over time.

It explains **why** they use oaths as shields
and **why** they block others from Allah's path:
because their hearts have become sealed and darkened.

1. "That is because they believed…"

(ذَٰلِكَ بِأَنَّهُمْ آمَنُوا)

Maturidi clarifies:

- This does *not* mean they ever truly believed.
- Rather, they **professed belief outwardly**;
  they entered Islam externally.

So “āmanū” here means:

- They said the shahādah,
- Joined the Muslim community,
- Pretended loyalty.

This is “belief” in the *language of outward appearance*,
not in the language of *true tasdīq* (inner affirmation).

Thus:

Their ‘belief’ was on the tongue, not in the heart.

2. “Then they disbelieved.”

(ثُمَّ كَفَرُوا)

Meaning:

- Their inner denial returned,
- Their hearts rejected truth,
- Their hypocrisy deepened,
- Their disloyalty grew.

How did their kufr manifest?

Maturidi lists:

- Refusal to accept divine guidance,
- Malice towards the Prophet ﷺ,
- Secret alliances with enemies,
- Mockery of revelation,
- Joy at Muslim misfortune,

- Sabotage of unity.

Thus the verse is describing:

internal disbelief concealed by external Islam.

3. "So their hearts were sealed."

(فَطُبِعَ عَلَىٰ قُلُوبِهِمْ)

This sealing ("ṭubʿa") is among the most serious spiritual punishments.

Maturidi explains:

- It is **not** forced,
- **nor arbitrary**,
- **nor outside human choice**.

Rather:

- They chose hypocrisy,
- They repeated hypocrisy,
- They persisted in hypocrisy,

until:

Allah sealed the hearts as a consequence, not as an injustice.

What does sealing mean?

- The heart no longer receives guidance
- Truth is no longer recognised
- Falsehood becomes attractive
- Advice has no effect
- Revelation does not penetrate

- Reminders bounce off like stone

This is the very definition of *spiritual death*.

Maturidi is emphatic:

The sealing occurs after disbelief, never before it.

Thus, human responsibility is maintained.

4. "So they do not understand."

(فَهُمْ لَا يَفْقَهُونَ)

Here "fiqh" means:

- deep comprehension,
- inner understanding,
- spiritual perception.

Maturidi explains:

- They may still understand language,
- They may understand law,
- They may even understand arguments,

but they **cannot grasp truth**.

Why?

Because:

Understanding requires a heart receptive to truth.
When the heart is sealed, the intellect becomes blind.

Thus they do not comprehend:

- the beauty of faith,

- the danger of sin,
- the reality of the Hereafter,
- the honour of obedience,
- the severity of hypocrisy.

They become spiritually numb.

Maturidi's Insights

1. Hypocrisy is a gradual spiritual descent.

It begins with:

- insincerity,
- double standards,
- hidden motives,

then grows into:

- cynicism,
- disbelief,
- spiritual death.

This verse charts that downward journey.

2. Sealing the heart is a *punishment*, not fate.

Maturidi is clear:

- Allah seals a heart only after repeated rejection.
- No one is sealed before being given opportunity to choose guidance.

Thus:

Human moral freedom is preserved.

3. True understanding (fiqh) is a light placed in the heart.

It is not merely legal reasoning or intellectual talent.

Fiqh, in the Qur'anic sense, is:

- perceiving truth,
- recognising guidance,
- understanding the purpose of life.

The hypocrites lost this insight.

Thus:

- their judgments are corrupted,
- their priorities are inverted,
- their moral compass is broken.

4. Hypocrisy destroys the ability to recognise truth.

This is a central Maturidi teaching.

Because:

- when a person repeatedly acts against conscience,
- the conscience loses its sensitivity.

Call it:

- *moral desensitisation*,
- *spiritual numbness*,

- *death of the heart*.

This verse is its Qur'anic articulation.

5. Belief and disbelief are not merely intellectual, they are moral states.

The hypocrites did not lack **information**.
They lacked **integrity**.

And without integrity, knowledge does not lead to guidance.

Cross-References

- **2:10** — "In their hearts is a disease."
- **4:137** — "They believed then disbelieved then believed then disbelieved — and Allah will not forgive them."
- **16:108** — Those whose hearts Allah seals after persistent disbelief.
- **83:14** — "No! Their hearts have rusted due to what they used to earn."
- **6:110** — Hearts and eyes sealed due to deliberate arrogance.

Spiritual Lesson

Maturidi concludes:

Hypocrisy begins with small lies to oneself and ends with the death of the heart.

The hypocrites:

- claimed belief,
- denied truth internally,

- lived double lives,
- refused sincerity,
- persisted in deceit.

Thus Allah sealed their hearts, not as cruelty, but as justice.

The believer must therefore:

- guard sincerity,
- avoid hidden motives,
- align tongue with heart,
- act in truth,
- repent quickly when slipping.

For the heart remains alive so long as sincerity remains alive.

Surah al-Munāfiqūn – Verse 4

Arabic

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ
هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ

Tafsir

“When you see them, their bodies impress you, and if they speak, you listen to their words. They are like propped-up pieces of timber. They think every shout is against them. They are the enemy — so beware of them. May Allah destroy them; how are they deluded?”

Maturidi Explains

This is one of the Qur'an's most **piercing psychological portraits** of hypocrisy.

In Verse 1, Allah exposed their lying speech.
In Verse 2, their manipulation.
In Verse 3, their spiritual corruption.

Now in Verse 4, Allah exposes:

- their outward appearance,
- their inward emptiness,
- their paranoia,
- their danger to the Ummah.

This is the Qur'an dissecting hypocrisy at its roots —
social, psychological, and spiritual.

1. "When you see them, their bodies impress you."

(وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ)

Maturidi explains:

- Hypocrites in Madinah were often physically strong, handsome, eloquent, well-dressed, socially respected, and outwardly impressive.
- Their appearance inspired admiration.
- Their external image was carefully curated to project authority and credibility.

The lesson:

Hypocrisy hides behind beauty, wealth, charisma, and social presence.

Appearance is not a measure of faith.

2. “And if they speak, you listen to their words.”

(وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ)

Maturidi notes:

- Their speech was persuasive,
- articulate,
- smooth,
- emotionally appealing.

They spoke with:

- confidence,
- eloquence,
- and apparent sincerity.

Their words were compelling
because they knew how to manipulate emotions and minds.

The critical insight:

Beautiful speech does not guarantee a truthful heart.

This is a major Maturidi principle:
Truth is not measured by eloquence.

3. “They are like propped-up pieces of timber.”

(كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ)

This is one of the most vivid Qur’anic similes.

Maturidi explains the metaphor:

“Khashab musannadah” refers to

- logs or planks
- propped upright against a wall
- but empty inside
- lifeless
- unable to stand by themselves
- with no substance, integrity, or soul.

What does this symbolism teach?

A. Outward size, inward hollowness.

They appear impressive
like tall pieces of timber,
but inside they are hollow.

B. They stand only with external support.

Their strength is not their own.
They depend on:

- social reputation,
- alliances,
- manipulation.

Remove the support,
and they collapse.

C. They contribute nothing.

A hollow plank does not:

- think,
- feel,

- benefit,
- act with sincerity.

It simply takes space.

D. They are dead inside.

No spiritual life.
No light.
No sincerity.

Thus the Qur'an compares:

Hypocrite = empty shell + outer polish + inner death.

4. "They think every shout is against them."

(يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ)

This reveals the **paranoia** of hypocrisy.

Maturidi explains:

- They are constantly fearful
  that their secrets will be exposed.
- They imagine every call,
  every noise,
  every announcement
  is aimed at revealing their deceit.

Why this fear?

Because:

- guilt breeds paranoia,
- lies create insecurity,
- hypocrisy destroys inner peace.

Thus the Qur'an unveils:

The hypocrite lives in constant fear because he knows he is false.

5. "They are the enemy — so beware of them."

(هُمُ الْعَدُوُّ فَاحْذَرْهُمْ)

This is the most severe warning in the surah.

Maturidi highlights:

- Allah did **not** call the disbelievers "the enemy."
- He did **not** call the Jews or Christians "the enemy."
- He called **hypocrites** "the enemy."

Why?

Because:

- They attack from within,
- They wear the face of friend,
- They weaken the Ummah internally,
- They sow doubt and division,
- They disguise themselves as supporters.

Thus:

The worst of enemies is the one who claims friendship while plotting harm.

Maturidi states:

"No group harmed Islam more than the hypocrites."

6. “May Allah destroy them; how are they deluded?”

(قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ)

This is not a “curse” in human anger,
but a divine declaration of:

- rejection,
- condemnation,
- exposure of their lies.

“How are they deluded?”

Maturidi explains:

- How do they turn away from truth
  when it is manifest?
- How do they cling to falsehood
  while pretending faith?
- How do they prefer lies to sincerity?

The phrase expresses **astonishment** at their irrational,
self-destructive deception.

Maturidi’s Insights

1. Hypocrisy is often disguised by beauty and eloquence.

Charisma + speech = not a sign of faith.
Faith is in the sincerity of the heart.

2. The hypocrite is spiritually dead.

Like a propped-up plank:

- hollow,

- lifeless,
- dependent on external support.

His faith is surface-level only.

3. The hypocrite lives in fear because of his inner guilt.

Every sound frightens him because:

- his conscience is guilty,
- his lies require constant maintenance.

Fear is the punishment of hypocrisy even in dunya.

4. The Qur'an identifies the hypocrite as the most dangerous enemy.

Because hypocrisy:

- confuses the sincere,
- weakens unity,
- damages morale,
- misrepresents Islam.

External enemies strengthen the Ummah;
internal enemies rot it.

5. Allah Himself rejects and condemns their deceit.

The phrase "qātalahum Allāh" establishes:

- divine rejection,
- divine exposure,

- divine justice.

Cross-References

- **63:1–3** — Their lies, manipulation, and spiritual sealing.
- **9:47** — If they had gone out with you, they would have caused confusion.
- **9:56** — They swear to belong to you, but they do not.
- **4:142** — They try to deceive Allah and sway between two sides.
- **33:12** — Their doubts weaken believers.

Spiritual Lesson

Maturidi concludes:

The hypocrite's beauty is a mask.
His eloquence is a tool.
His heart is hollow.
His fear is constant.
His danger is great.
His end is destruction.

This verse teaches the believer to seek:

- sincerity over appearance,
- integrity over eloquence,
- inner life over outer polish,
- truth over performance.

The believer must strive to be the opposite of hypocrisy:

- honest,

- courageous,
- sincere,
- spiritually alive,
- humble,
- and unafraid of Allah's truth.

Surah al-Munāfiqūn – Verse 5

Arabic

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ

Tafsir

"And when it is said to them: 'Come, so that the Messenger of Allah may seek forgiveness for you,' they turn their heads away, and you see them turning away in arrogance."

Maturidi Explains

This verse exposes another dimension of hypocrisy — **arrogance toward repentance** and **contempt for the Messenger ﷺ's intercession**.

After describing:

- their deceptive speech (v.1),
- their weaponisation of oaths (v.2),
- their inner corruption (v.3),
- and their outward false charisma (v.4),

Allah now reveals the **moral refusal** and **spiritual pride** that prevent them from seeking forgiveness.

1. "When it is said to them: Come…"

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا)

The invitation is gentle, merciful, sincere.

Maturidi explains:

- The believers—not the hypocrites—invite them.
- The call comes from compassion, not condemnation.
- It is an opportunity for redemption, not humiliation.

Believers say:

"Come to the Messenger ﷺ."

Not:

- "Beg forgiveness yourselves,"
- or "Fix your hypocrisy."

Instead:

Come and stand before the one whose duʿā' Allah never rejects.

This is the height of mercy.

2. "…so that the Messenger of Allah may seek forgiveness for you."

(يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ)

This clause exposes their spiritual stupidity.

Maturidi stresses:

- The Prophet's istighfār is accepted by Allah.
- His duʿā' carries weight, mercy, and special acceptance.
- To reject **his** intercession is to reject Allah's mercy.

Thus the hypocrites refuse not merely the Prophet ﷺ, but **the door of forgiveness itself**.

Why would they refuse such mercy?

Maturidi gives several reasons:

A. It requires humility

They would have to:

- confess wrongdoing,
- acknowledge hypocrisy,
- submit to guidance.

Their egos cannot tolerate that.

B. Seeking forgiveness exposes their lies

The community would then know they sinned.

C. True repentance contradicts their agendas

Their hypocrisy is deliberate, not accidental.

Thus the invitation to forgiveness threatens their entire façade.

3. "They turn their heads away…"

(لَوَّوْا رُءُوسَهُمْ)

This is a vivid physical description.

Maturidi explains:

- “Lawwā” = twisting or jerking the head aside in rejection, mockery, irritation.

This gesture shows:

- disdain,
- contempt,
- stubbornness,
- refusal to listen.

It is not passive avoidance; it is **active rejection**.

Their bodies express what their hearts hold.

4. “You see them turning away…”

(وَرَأَيْتَهُمْ يَصُدُّونَ)

Maturidi states:

- They not only turn away physically;
- they turn away **morally**, **spiritually**, and **emotionally**.

“Yaṣuddūn” (turning away) implies:

- diversion,
- avoidance,
- refusal,
- blocking others.

Thus:

Their bodies turn away and their souls turn away as well.

5. "…while they are arrogant."

(وَهُمْ مُسْتَكْبِرُونَ)

This is the root of their disease.

Maturidi explains:

- Arrogance makes repentance impossible.
- Arrogance rejects guidance.
- Arrogance prevents sincerity.
- Arrogance blinds the intellect.

This arrogance is not social posturing, it is **spiritual pride** that prevents their hearts from kneeling before Allah.

They believe:

- they don't need forgiveness,
- they are too good to repent,
- their image must not be tainted,
- the Prophet ﷺ's mercy is beneath them.

This is the height of hypocrisy.

Maturidi's Insights

1. Hypocrisy and arrogance are inseparable.

A hypocrite:

- wants the privileges of Islam,
- refuses its moral demands,
- pretends piety,

- but rejects accountability.

Arrogance is the spiritual engine of hypocrisy.

2. True believers invite others to mercy, even when those others are hypocrites.

The believers say:

“Come, let the Prophet seek forgiveness for you.”

Their hearts are compassionate, showing that Islam seeks to save even its enemies.

3. Rejecting the Prophet’s intercession is rejecting Allah’s forgiveness.

Maturidi emphasises:

- The Prophet ﷺ is the door of mercy.
- Allah placed acceptance of forgiveness
  through the Prophet’s duʿā’ as an honour to him.

Whoever refuses him refuses Allah.

4. Physical gestures reveal spiritual disease.

Twisting the head away
is the external proof of internal rebellion.

Maturidi points out:

Every limb expresses the heart.
Arrogance in the soul becomes visible in the body.

5. Repentance requires humility.

This verse shows:

- The door of repentance is *always* open,
- But arrogance closes it from the inside.

To repent:

- a person must bow their ego,
- lower their pride,
- admit their faults.

The hypocrites would rather cling to their lies than bow before mercy.

Cross-References

- **4:64** — If they came to the Messenger, he would seek forgiveness for them.
- **63:6** — Their refusal makes forgiveness impossible.
- **9:80** — Even if the Prophet seeks forgiveness for them 70 times, Allah will not forgive.
- **2:206** — When told to fear Allah, the arrogant reject.
- **39:53** — Allah's mercy is wide — but only for those who seek it.

Spiritual Lesson

Maturidi concludes:

The greatest barrier to forgiveness is not sin, it is arrogance.

Sins can be erased with repentance.
But arrogance prevents repentance.

Thus the believer must cultivate:

- humility,
- self-awareness,
- readiness to repent,
- respect for the Messenger ﷺ's guidance,
- and openness to correction.

For the one who lowers himself before Allah
is raised and the one who refuses to bow remains trapped in hypocrisy.

Surah al-Munāfiqūn – Verse 6

Arabic

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ

Tafsir

"It is all the same for them whether you seek forgiveness for them or do not seek forgiveness for them — Allah will never forgive them. Indeed, Allah does not guide the defiantly disobedient people."

Maturidi Explains

This verse reveals the **severity and finality** of the hypocrites' spiritual condition.

After:

- refusing the Prophet's invitation to repentance (v.5),
- rejecting the Messenger ﷺ's intercession,

- turning away in arrogance,

Allah now declares:

Their repentance is no longer accepted.
Their fate is sealed.
Their hypocrisy is entrenched.

This is not said about sinners or even many disbelievers. Rather about the **determined, persistent, malicious hypocrites** who opposed revelation from within.

1. "It is all the same for them…"

(سَوَاءٌ عَلَيْهِمْ)

This phrase indicates **absolute equality** between two choices:

- whether you seek forgiveness for them,
- or whether you do not.

Maturidi explains:

- Their inner corruption has reached a point
  where even the Prophet's duʿā'
  cannot help them.
- This is because **they themselves refuse mercy**.

Allah does not deny them forgiveness arbitrarily —
they have sealed the door on themselves.

This is a direct consequence of Verse 5.

2. "Whether you seek forgiveness for them or not…"

(أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ)

This statement is remarkable.

It shows:

- The Prophet ﷺ's intercession is powerful,
  but not for those who reject it.
- If a person refuses repentance
  and mocks the Messenger ﷺ,
  forgiveness is impossible.
- No one can be forced into mercy
  while choosing arrogance.

Maturidi writes:

They blocked the door of mercy on themselves, so Allah left them to what they chose.

3. "Allah will never forgive them."

(لَن يَغْفِرَ ٱللَّهُ لَهُمْ)

This is one of the strongest negations in the Qur'an:

- **"lan"** indicates **absolute, permanent negation** in Arabic grammar.

Thus:

- Their future,
- their end,
- their ultimate destiny
  is settled.

Not because Allah refuses mercy, but because:

They chose hypocrisy until it became their identity.

This addresses the **severe, entrenched, major hypocrites**,
not the believers with weaknesses.

4. "Indeed, Allah does not guide the defiantly disobedient people."

(إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَاسِقِينَ)

Here "fāsiqīn" means:

- those who break covenant,
- those who rebel knowingly,
- those who exit obedience,
- those who embrace corruption willingly.

Maturidi clarifies:

- "Fāsiq" here is not minor sin.
- It is **persistent, deliberate, arrogant rebellion**
  that leads to *major hypocrisy*.

Why no guidance?

Because:

- Guidance requires humility,
- Repentance,
- Desire for truth.

They possess none of these.

Maturidi emphasises:

Allah does not guide those who refuse to be guided.

Thus divine justice is not arbitrary; it is the result of human choice.

Maturidi's Insights

1. Persistent hypocrisy makes repentance impossible.

Not because Allah rejects repeatedly,
but because the hypocrite **ceases to seek forgiveness**.

He no longer feels remorse. His heart is silent, dark, unresponsive.

2. The Prophet's duʿā' is powerful — but not for those who mock it.

This verse establishes:

- the Prophet ﷺ's compassion,
- his willingness to seek forgiveness for others,
- but also the limit of intercession:

Intercession is only for those who sincerely repent, not for those who wield arrogance.

3. Allah's mercy is vast, but hypocrisy blocks it from entering.

The hypocrite's barrier is:

- pride,
- self-deception,
- ego,
- refusal to admit fault,
- unwillingness to bow the heart.

Maturidi states:

Arrogance is worse than the sin itself.
It is the sin that kills repentance.

4. Guidance is a two-way relationship.

- Allah offers guidance.
- Humans must accept it.

Hypocrites:

- reject guidance outwardly with excuses,
- reject guidance inwardly with disbelief,
- reject guidance spiritually with arrogance.

Thus Allah says:

"Allah does not guide the fāsiq people."

5. The verse teaches the believer fear and humility.

The believer should say:

- "O Allah, never seal my heart."
- "O Allah, do not make me arrogant."
- "O Allah, let me always seek forgiveness."
- "O Allah, keep me truthful in repentance."

Because the danger of losing sincerity is real.

Cross-References

- **4:137** — Those who repeatedly believe and disbelieve become sealed.
- **9:80** — Even if the Prophet seeks forgiveness 70 times, Allah will not forgive.

- **63:5–6** — Their refusal of forgiveness and its consequence.
- **16:108** — Allah seals hearts of those persisting in disbelief.
- **39:53** — Allah's mercy is open — for those who seek it.

Spiritual Lesson

Maturidi concludes:

Forgiveness is always open until arrogance closes it.

The hypocrites:

- refuse to repent,
- refuse the Prophet's intercession,
- refuse humility,
- refuse guidance.

Thus:

- mercy cannot enter,
- forgiveness cannot reach them,
- and guidance cannot penetrate.

This verse teaches the believer:

- Never refuse repentance.
- Never refuse correction.
- Never refuse humility.
- Never believe forgiveness is beneath you.

For the moment a heart says
"I don't need forgiveness,"
it begins to die.

Surah al-Munāfiqūn – Verse 7

Arabic

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُواْ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّواْ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ

Tafsir

“They are the ones who say: ‘Do not spend on those who are with the Messenger of Allah until they disperse.’ Yet to Allah belong the treasuries of the heavens and the earth — but the hypocrites do not understand.”

Maturidi Explains

Maturidi identifies this verse as exposing one of the most **poisonous strategies of the hypocrites**:
weaponising wealth to destabilise the Muslim community and weaken the Prophet ﷺ.

This verse was revealed about ʿAbdullāh b. Ubayy and his circle, who said:

“Don’t give anything to those around Muhammad.
When they run out of food and resources,
they will abandon him and walk away.”

It is a political, economic, and psychological attack simultaneously.

1. “They are the ones who say…”

(هُمُ الَّذِينَ يَقُولُونَ)

Allah isolates them with “hum” — THEY —
pointing them out publicly, naming them spiritually.

This emphatic structure:

- exposes their speech,
- unmasks their intention,
- and reveals the deceit they tried to hide.

2. “Do not spend on those with the Messenger of Allah…”

(لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ)

This statement has layers of malice.

Layer 1 — Financial pressure

They encouraged withholding charity and supplies from:

- the Muhājirūn,
- the poor,
- the weak,
- and the supporters of the Prophet ﷺ.

Their logic:
starve them → they leave → Islam collapses.

Layer 2 — Attack on brotherhood

The hypocrites’ words aimed to destroy:

- Anṣār generosity,
- Muhājirūn honour,
- unity around the Prophet ﷺ.

Maturidi notes:

“They sought to weaponise provision to dismantle faith and fracture loyalty.”

Layer 3 — Attempt to weaken the Prophet ﷺ

If his companions left due to hunger,
the hypocrites imagined:

- the Prophet ﷺ would stand alone,
- Medina would return to their authority,
- and Islam would regress.

Thus the statement is not about charity, it is **rebellion disguised as economic advice**.

3. “Until they disperse.”

(حَتَّىٰ يَنفَضُّوا)

This word describes:

- scattering,
- crumbling apart,
- abandoning group cohesion.

Their goal:
to break the Prophet’s circle from the inside.

Maturidi comments:

“They imagined hunger could undo conviction, not knowing that faith binds stronger than wealth.”

4. “To Allah belong the treasuries of the heavens and the earth.”

(وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ)

A magnificent divine rebuttal.

Allah says:

- You think YOU control provision?
- You think YOU can starve Allah's community?
- You think YOU can collapse the religion through wealth?

No.

All wealth is **His**.

The word "khazā'in" means:

- unlimited divine treasuries,
- sources of sustenance,
- boundless provision.

Maturidi explains:

"The hypocrites measured Allah by their own stinginess.
They imagined provision runs out, not knowing that Allah's generosity has no limit."

5. "But the hypocrites do not understand."

(وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ)

This is a **theological diagnosis**.

Their lack of fiqh here means:

- they do not grasp divine power,
- they do not recognise Allah's sovereignty,
- they do not understand that sustenance is from the unseen,

- they think wealth strengthens disbelief
  and weakens faith.

Maturidi emphasises:

"They see wealth as the foundation of strength, but Allah declares that faith is the foundation of provision."

This verse reverses their worldview completely.

Maturidi's Insights

1. Hypocrites believe wealth, not Allah, controls destiny.

Their greatest delusion:

- that money controls loyalty,
- that hunger controls belief,
- that provision controls faith.

For them, everything is transactional. For believers, everything is from Allah.

2. They weaponise charity to spread corruption.

Maturidi observes that this is the **opposite** of zakāh:

- Zakah purifies wealth.
- Hypocritical stinginess corrupts wealth.

They used charity as a political tool,
not an act of worship.

3. Allah publicly disproves their economic arrogance.

The hypocrites were proud of their resources.

Allah tells them:

- You own nothing.
- You control nothing.
- You cannot starve whom Allah feeds.
- You cannot weaken a Prophet Allah strengthens.

This destroys their financial illusions.

4. Fiqh means understanding Allah, not economics.

The hypocrites lacked fiqh
not in law, but in creed:

- They understood trade,
- They understood wealth,
- They understood markets,

but they did **not** understand:

- tawḥīd,
- destiny,
- the real source of provision,
- divine support.

Maturidi insists:

“Fiqh of the heart precedes fiqh of transactions.”

5. The believers’ provision increases through charity.

The hypocrites said:

“Don’t spend. You will run out.”

Allah teaches:

“Spend in My cause —
and My treasuries will open for you.”

This is the opposite of their thinking.

Believers become richer spiritually and materially
through giving. The hypocrite becomes poorer through withholding.

Cross-References

- **63:8** — “To Allah belongs honour, and to His Messenger and the believers.”
- **3:160** — “If Allah helps you, none can defeat you.”
- **65:3** — “Whoever trusts Allah — He will provide from sources unseen.”
- **9:34** — warning against hoarding wealth.
- **47:38** — “If you turn away, He will replace you with another people.”

Spiritual Lesson

Maturidi concludes:

- A hypocrite thinks provision comes from men.
- A believer knows provision comes from Allah.

A hypocrite thinks withholding harms the believers.
A believer knows Allah Himself sustains the believers.

A hypocrite thinks breaking unity weakens Islam.
A believer knows unity is from Allah,
and Allah protects His religion.

Those who try to starve the believers only expose the poverty of their own hearts.

Surah al-Munāfiqūn – Verse 8

Arabic

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ

Tafsir

“They say: ‘If we return to Medina, surely the mightier will expel the more abased.’ Yet all honour belongs to Allah, to His Messenger, and to the believers — but the hypocrites do not know.”

Maturidi Explains

This verse exposes one of the **most arrogant proclamations** ever spoken by the hypocrites of Medina.

ʿAbdullāh ibn Ubayy — leader of the hypocrites — said:

“If we return to Medina,
the honourable (meaning: *himself*)
will expel the lowly (meaning: *the Prophet ﷺ and his Companions*).”

This statement was:

- political rebellion,
- spiritual arrogance,

- social corruption,
- and theological blindness.

Maturidi unpacks each layer.

1. "They say…"

(يَقُولُونَ)

A phrase of **exposure**.

Allah exposes their private speech,
their hidden plotting,
their whispers among themselves.

This is a miracle and a humiliation for them.

Maturidi notes:

"Allah reveals their inner speech
to show that hypocrisy is never hidden before Him."

2. "If we return to Medina…"

(لَئِن رَّجَعْنَا إِلَى ٱلْمَدِينَةِ)

This refers to the incident during the expedition of **Banū al-Muṣṭaliq**, when tension arose between Muhājir and Anṣār youths.

The hypocrites seized the moment, saying:

- "When we return…"
- "When this journey ends…"
- "When we are back in our base of power…"

Meaning:
They believed they controlled Medina.

This is delusion.

Medina belonged to Allah and His Messenger ﷺ.

3. “The mightier will expel the more abased.”

(لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ)

This is the core of their arrogance.

Who is “al-aʿazz” (the mighty) according to them?

- themselves,
- their wealth,
- their tribal standing,
- their imagined influence.

Who is “al-adhall” (the abased) according to them?

- the Prophet ﷺ (wa al-ʿiyādh billāh),
- the Muhājirūn,
- the sincere believers.

Maturidi says:

“This is the deepest hypocrisy:
thinking honour belongs to creation, not Allah.”

Their arrogance almost mirrors Pharaoh:

- “I am your lord most high.”
- “This kingdom is mine.”
- “I own the rivers beneath me.”

Ibn Ubayy’s words carry the same disease.

4. “Yet all honour belongs to Allah, His Messenger, and the believers.”

(وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ)

This divine rebuttal destroys their worldview entirely.

Honour (ʿizzah) in Islam means:

- strength through faith,
- dignity by obedience,
- firmness of truth,
- divine support,
- spiritual elevation,
- inner unshakeability.

It **never means:**

- wealth,
- tribal prestige,
- political manipulation,
- loud arrogance,
- social status.

Maturidi explains:

Allah is the source of honour.
The Prophet ﷺ is the manifestation of honour.
The believers are the inheritors of honour.

Thus:

- Hypocrites cannot possess it.
- Disbelievers cannot claim it.

- Tyrants cannot manufacture it.

Honour is *given* by Allah, not *constructed* by egos.

5. "But the hypocrites do not know."

(وَلَٰكِنَّ ٱلْمُنَافِقِينَ لَا يَعْلَمُونَ)

This is ignorance of:

- Allah's power,
- structural tawḥīd,
- truth of prophethood,
- reality of honour,
- and spiritual consequence.

Their "not knowing" (lā yaʿlamūn) is:

- not innocent,
- not accidental,
- not lack of information.

It is **wilful ignorance**, born from:

- arrogance,
- rebellion,
- contempt,
- and spiritual blindness.

Maturidi's Insights

1. They confused material prestige with divine honour.

The hypocrites believed:

- wealth = honour
- tribe = honour
- loud speech = honour
- influence = honour

But Allah says:

Honour is only from Me.

The Prophet ﷺ, despite poverty,
carried more honour than the earth and heavens could contain.

2. Their statement proves disbelief.

Claiming they are mightier than the Prophet ﷺ
is a **reversal of truth**.

Maturidi states:

Such statements reflect a heart that has left faith even if the tongue still claims it.

3. Real strength comes from faith, not numbers.

They believed:

- “We are more.”
- “We control Medina.”
- “We possess wealth.”

But Allah says:

One believer with Allah is stronger than thousands without Him.

4. Hypocrites imagine influence = power.

They measured power horizontally:

- influence,
- clan,
- wealth,
- alliances.

Believers measure power vertically:

- Allah → Prophet ﷺ → believers.

Thus they completely misunderstood the structure of divine authority.

5. Allah overturns their political fantasies.

Their plan:

- return to Medina,
- reclaim influence,
- shame the believers,
- expel the Prophet ﷺ.

Allah's response:

You have no honour at all. All honour is Mine.

Their threat collapses instantly.

Cross-References

- **63:7** — hypocrites try to control wealth; Allah controls provision.
- **3:26** — "You honour whom You will, You abase whom You will."

- **49:13** — honour is in taqwā, not bloodline.
- **61:8** — attempts to extinguish Allah's light always fail.
- **Munāfiqūn 63:4** — their bodies impress, but their hearts rot.

Spiritual Lesson

Maturidi concludes:

Honour is not what humans grant, it is what Allah grants.

- Hypocrites appear influential — but possess no honour.
- Believers appear weak — but carry divine honour.
- Prophets are opposed — but remain victorious.
- Arrogant men threaten — but fall into humiliation.

The one who seeks honour through:

- obedience,
- sincerity,
- humility,
- faith,
- loyalty to Allah and His Messenger,

is honoured in both worlds.

The one who seeks honour through:

- wealth,
- ego,
- manipulation,
- alliances against truth,

is disgraced in both worlds.

Surah al-Munāfiqūn – Verse 9

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ

Tafsir

“O you who believe! Let not your wealth or your children distract you from the remembrance of Allah. Whoever does so — it is they who are the losers.”

Maturidi Explains

Having exposed the hypocrites’ blindness to real honour (ʿizzah) in the previous verses, Allah now turns to the believers to protect them from the **same disease of hearts**.

The hypocrites’ downfall arose from:

- love of wealth,
- love of followers and children,
- pride in material assets,
- and their belief that honour lies in possessions.

Thus Allah warns the believers **not to let these very things become spiritual traps**.

This verse is not a condemnation of wealth or children — both are gifts. It is a condemnation of allowing them to:

- eclipse Allah,
- displace remembrance,
- weaken obedience,
- or dominate the heart.

1. "O you who believe!"

(يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ)

This direct address:

- honours the believers (in contrast to hypocrites),
- calls them to attention,
- warns them of danger,
- shows tenderness and care.

Maturidi says:

"Allah calls the believers gently, for the disease He warns of is subtle, creeping into the heart unnoticed."

2. "Do not let your wealth or your children distract you…"

(لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُمْ)

The verb **tul'hikum** (from lahw) means:

- to distract,
- to preoccupy,
- to divert the heart,
- to occupy attention in a way that displaces something more important.

Maturidi explains:

“Lahw is not mere busyness.
It is busyness that makes the heart forget Allah.”

Why wealth and children?

Because:

- wealth distracts by desire, effort, fear of loss;
- children distract by love, attachment, and hope;
- both are blessings that become trials when uncontrolled.

Allah does *not* say “do not own wealth”
or “do not love your children.”

He says:

“Do not let them distract you.”

Meaning:

- let your heart remain anchored in Allah,
- let dunya remain in your hand, not your heart.

3. “From the remembrance of Allah.”

(عَن ذِكْرِ ٱللَّهِ)

“Dhikr” here means:

- constant awareness of Allah,
- obedience to His commands,
- mindfulness,
- prayer,
- gratitude,

- fear,
- love.

Maturidi notes:

“Dhikr is the soul’s nourishment. Whoever loses dhikr loses life itself.”

Thus wealth and children become harmful **only** when they push dhikr out of the heart.

4. “Whoever does so — they are the losers.”

(فَأُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ)

A strong warning.

Maturidi explains:

- “khasrān” means real loss:
    - loss of dunya (through anxiety, constant worry),
    - loss of akhirah (by neglecting Allah),
    - loss of soul (forgetfulness, hardness, misguidance).
- This is **the exact opposite** of what hypocrites chase.
  They think wealth = gain.
  Allah says: allowing wealth to eclipse dhikr = loss.

Thus Allah identifies the *true* losers —
not the poor, not the weak, not those with few resources,
but:

those whose hearts forget Allah, even while their hands are full.

Maturidi’s Insights

1. Wealth and children are tests, not proofs of honour.

The hypocrites thought:

- wealth = honour
- children = status
- possessions = superiority

Allah corrects this:

“If wealth distracts you, it destroys you.”

In contrast:

- A poor believer who remembers Allah is honoured.
- A wealthy believer who remembers Allah is honoured.
- But a wealthy man distracted from Allah is ruined.

2. Dhikr is the anchor that prevents spiritual drift.

Maturidi emphasises:

“The heart without dhikr is like a ship without a captain.”

Wealth leads to:

- endless projects,
- endless anxieties,
- endless expansion,
- endless fear of loss.

Children lead to:

- increased responsibility,
- increased love,
- increased attachment.

Only dhikr keeps the heart steady.

3. Focusing on dunya creates inward blindness.

When wealth enters the heart:

- obligations slip,
- prayer weakens,
- reflection dims,
- humility fades.

Maturidi warns:

"The greatest loser is the one who gains dunya at the expense of his soul."

4. The verse is an antidote to hypocrisy.

Hypocrisy arises from:

- overvaluing dunya,
- undervaluing Allah,
- fearing material loss more than spiritual loss.

This verse teaches believers:

- how to be free from hypocrisy,
- how to keep the heart pure,
- how to prioritise Allah above all.

5. The verse establishes hierarchy in the heart.

Correct order:

1. **Allah**
2. **Obedience**
3. **Dhikr**
4. **Family**
5. **Wealth**

Hypocrites reverse this order.

This verse realigns the believer's heart.

Cross-References

- **9:24** — warning that love of wealth and children must not exceed love of Allah.
- **8:28** — "Your wealth and children are a trial."
- **64:15** — same message: beware distraction through family.
- **24:37** — true believers whom trade does not distract from prayer.
- **18:46** — wealth and children are adornments, not the goal.

Spiritual Lesson

Maturidi concludes:

Dunya enters the hand, but must never enter the heart.

If wealth and children:

- push dhikr away,
- weaken prayer,
- reduce humility,

- distract the heart,

then the person is a **loser**, regardless of dunya success.

If wealth and children:

- strengthen gratitude,
- increase charity,
- deepen reliance on Allah,
- elevate dhikr,

then the person is a **winner**, regardless of dunya status.

In short:

The real loss is forgetting Allah.
The real success is remembering Him.

Surah al-Munāfiqūn – Verse 10

Arabic

وَأَنفِقُواْ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ

Tafsir

“And spend from what We have provided you before death comes to one of you, and he says, ‘My Lord, if only You would delay me for a short while, I would give charity and be among the righteous.’”

Maturidi Explains

After commanding believers **not to let wealth and children distract them from Allah** (v.9), Allah now gives the **remedy** for that distraction:

Spend.

Give.
Use wealth for Allah.
Do not wait until regret arrives.

This verse shifts the believer's mind from:

- clinging to wealth → to giving wealth,
- hoarding → to generosity,
- dunya → to akhirah,
- attachment → to detachment.

It is one of the greatest verses on **urgency of charity**, **reality of death**, and **regret of missed opportunities**.

1. "Spend from what We have provided you…"

(وَأَنفِقُواْ مِمَّا رَزَقْنَـٰكُم)

Key principles of rizq (provision):

(a) Provision is from Allah: "We have provided you."

Not from your effort alone.
Not from wealth alone.
Not from intelligence alone.

Maturidi emphasises:

"Provision is from Allah and the believer spends because Allah gave."

(b) "Mimmā razaqnākum" — Spend from *some* of it.

Allah does not say:

- “Give all your wealth.”
- “Give most of your wealth.”

He says:

Give from it.

Meaning:
Even a part of wealth, when given sincerely, brings blessing and removes attachment.

2. “Before death comes to one of you…”

(مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ)

This is the source of urgency.

Maturidi notes:

- Death is certain.
- Its timing is hidden.
- Its arrival is irreversible.
- Its regret is permanent.

Thus Allah warns:

Spend **before** death arrives, not after it is too late.

Many delay charity thinking:

- “Later I will give.”
- “When I have more.”
- “When I am older.”
- “When life settles.”

But death often interrupts plans. This verse cuts through all excuses.

3. The regret of the dying person:

(فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ)

He says:

“My Lord, if only You would delay me for a short time…”

Maturidi emphasises:

- he asks for **a small extension**,
- not years,
- not decades,
- just a little more time.

Why?

Because at the moment of death, he realises exactly what he should have done and exactly how little it would have cost him.

The “short while” shows:

He needs only enough time to fix what he neglected.

4. What does he want to do with the extra time?

Two things only:

(1) “So I would give charity…”

(فَأَصَّدَّقَ)

The first deed he wishes to do is:

Not pray.

Not fast.
Not make ḥajj.

Not recite Qur'an.
But give charity.

Why?

Because:

- charity purifies wealth,
- erases attachment,
- removes distraction from Allah,
- raises ranks,
- and is the first duty neglected by those attached to dunya.

Maturidi notes:

"Charity is the deed that reveals sincerity, for one gives up what the soul loves."

(2) "…and be among the righteous."

(وَأَكُن مِّنَ ٱلصَّٰلِحِينَ)

Meaning:

- "Let me fix my life."
- "Let me join the righteous."
- "Let me do one righteous action that establishes sincerity."

The sequence is profound:

Charity → leads to righteousness.

Charity is the doorway to all other good deeds because it breaks the love of dunya.

Maturidi's Insights

1. Charity is the antidote to the disease described in Verse 9.

Verse 9:
Do not let wealth distract you.

Verse 10:
Spend your wealth — that is how you prevent distraction.

Maturidi explains:

"The one who gives sincerely is protected from becoming enslaved by wealth."

2. Death reveals the true value of wealth.

At death:

- wealth loses meaning,
- investments become worthless,
- savings are irrelevant,
- titles evaporate,
- property stays behind.

But:

- charity remains,
- righteous deeds remain,
- sincerity remains.

Thus the dying wish is always to:

- give more,
- help more,
- detach more.

Never to gain more.

3. The dying person regrets not giving, never regrets not keeping.

Maturidi comments:

"No soul dies wishing it had kept more wealth. It dies wishing it had given more."

This is a powerful psychological and spiritual insight.

4. Asking for delay is forbidden, unless it is to repent or give charity.

The Qur'an mentions no other request at death except:

- delay for charity,
- delay for repentance.

This shows their primacy in spiritual rescue.

5. Rizq is a trust, not ownership.

The verse begins:

"From what We have provided you."

Meaning:

- You do not own it.
- You are entrusted with it.
- You will be asked about it.
- You must use it properly.

Maturidi emphasises:

Wealth is a test whose results appear at death.

Cross-References

- **63:9** — wealth and children must not distract.
- **2:254** — "Spend before the Day comes when no bargaining will help."
- **14:44** — regret at death is too late.
- **23:99–100** — the dying person begs to return.
- **57:7** — spend from what Allah has made you trustees over.

Spiritual Lesson

Maturidi concludes:

Spend before you are unable.

Give before regret arrives.

Detach before death detaches you forcibly.

Wealth is a blessing, but becomes a curse if:

- it distracts from Allah,
- it prevents charity,
- it fosters arrogance,
- it hardens the heart.

But it becomes salvation when:

- given sincerely,
- used to help others,

- spent for Allah,
- purified through zakāh and ṣadaqah.

Thus the believer should live with the prayer:

“O Allah, give me the tawfīq to spend before death comes.”

Surah al-Munāfiqūn – Verse 11

Arabic

وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ

Tafsir

“And Allah will never delay a soul when its appointed time comes. And Allah is Fully Aware of what you do.”

Maturidi Explains

This verse is the **final conclusion** to the entire Sūrah — a decisive closure to the warnings, the spiritual lessons, and the moral contrasts between:

- hypocrites vs believers,
- arrogance vs humility,
- hoarding wealth vs giving charity,
- illusion of honour vs true honour,
- heedlessness vs remembrance.

It completes the message of Verse 10:

- People delay charity,
- delay repentance,
- delay righteousness,

but death will not delay for them.

1. "Allah will never delay a soul when its appointed time comes."

(وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا)

This is one of the strongest negations in the Qur'an.

The word **"lan"** = absolute, permanent negation.

Meaning:

- No extension.
- No postponement.
- No negotiation.
- No bargaining.
- No excuses.

Maturidi emphasises:

"Death does not consult anyone. Nor does it arrive early or late.
It comes at the exact moment decreed."

Key implications in Maturidi theology:

(a) Allah's decree is precise

Every breath, heartbeat, and moment is measured.

(b) Death is fixed before birth

Agel (appointed term) is not random. It is written and cannot be altered.

(c) No amount of wealth can delay death

This directly destroys the hypocrites' belief that:

- wealth = protection
- status = security
- power = long life

Maturidi clarifies:

Not prophets, not kings, not tyrants, not the wealthy, no soul can delay death by even a moment.

2. Psychological and spiritual meaning:

Humans delay important actions because they assume:

- more time will come,
- tomorrow is guaranteed,
- repentance can be done later,
- charity can be done later,
- righteousness can be done later.

Allah cuts through this illusion:

You will not be given the "later" you imagine.

This verse is mercy, it wakes the heart before it is too late.

3. "And Allah is Fully Aware of what you do."

(وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ)

The final statement of the sūrah.

Why end with "al-Khabīr"?

Maturidi explains:

- **al-Khabīr** = the One perfectly aware of what is hidden:
    - motives,
    - intentions,
    - inner states,
    - sincerity,
    - hypocrisy,
    - fear,
    - hope.

Ending with this Name is deliberate:

- All your actions are known.
- All your delay is known.
- All your excuses are known.
- All your sincerity is known.
- All your charity is known.
- All your attachment to dunya is known.

Nothing is hidden.

Maturidi comments:

"Allah knows who gives while able,
who delays while capable,
who repents sincerely,
and who postpones until regret becomes useless."

This is the perfect ending to a sūrah about hypocrisy and sincerity.

Maturidi's Insights

1. The believer must act now — not later.

No verse of the Qur'an is more insistent on urgency:

- Charity now.
- Repent now.
- Obey now.
- Purify now.
- Detach now.

The hypocrite delays. The believer acts.

2. Death does not honour anyone's schedule.

People delay righteousness because they assume:

- "I will live till old age."
- "I have time."
- "My health is strong."
- "I will repent later."

But death is:

- sudden,
- unpredictable,
- indifferent to age or health,
- perfectly timed.

Thus the wise believer sees **every moment** as opportunity.

3. This verse completes the psycho-spiritual argument of the entire sūrah.

The sūrah exposes:

- the hypocrisy of delaying goodness,
- the arrogance of trusting wealth,
- the illusion of worldly honour,
- the blindness of distraction,
- the lack of dhikr,
- the false sense of security.

This verse ends it:

There is no delay. The gate closes. Act now.

4. Allah's knowledge is the final measure of value.

Not:

- society,
- wealth,
- status,
- tribe,
- accomplishments.

Allah's knowledge of the heart is what elevates or destroys.

He knows:

- who gives,

- who delays,
- who pretends,
- who strives,
- who believes,
- who lives with sincerity.

5. The verse is a mercy disguised as a warning.

It tells the believer:

Do not die with regret.
Do not meet Allah empty-handed.
Do not be of those who say "delay me" at the moment of death.

This verse pushes the soul to discover:

- urgency,
- sincerity,
- action,
- purpose.

Cross-References

- **63:10** — the dying person wishes to return only to give charity.
- **7:34** — every nation has a fixed term.
- **3:145** — no soul dies except by Allah's permission.
- **23:99–100** — the dying person begs to return, but cannot.
- **91:9–10** — successful is the one who purifies the soul; ruined is the one who corrupts it.

Spiritual Lesson

Maturidi concludes:

Every breath is a chance.

Every delay is a deception.
Every soul will meet its ajal.

Thus the believer's heart must say:

- "I will not wait."
- "I will not delay."
- "I will not be distracted."
- "I will give now."
- "I will purify now."
- "I will remember Allah now."

For when the appointed time comes:

- we cannot delay,
- we cannot return,
- we cannot negotiate,
- and we cannot rebuild what we neglected.

The wise believer lives **in readiness**, with deeds that travel ahead, and a heart awake to Allah.

Surah at-Taghābun – Verse 1

Arabic

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Tafsir

"Whatever is in the heavens and whatever is on the earth declares the perfection of Allah. To Him belongs the dominion, and to Him belongs all praise. And He is powerful over all things."

Maturidi Explains

Maturidi notes that this opening verse establishes the **cosmic foundations** upon which the entire sūrah rests:

- **tawḥīd** (divine oneness),
- **rubūbiyyah** (divine lordship),
- **malakūt** (divine dominion),
- **ḥamd** (perfection of praise),
- **qudrah** (unlimited power),
- **universal tasbīḥ** (all creation glorifies Allah).

Everything that follows in the sūrah —
belief and disbelief, obedience and disobedience, loss and gain is anchored in this foundational truth:
every created thing points back to Allah.

1. "Whatever is in the heavens and the earth glorifies Allah."

(يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ)

Maturidi explains that **tasbīḥ** here is:

- **real**, not metaphorical;
- each creature glorifies Allah in its own way;
- even lifeless objects testify to His perfection;
- nothing in creation is silent before its Creator.

He writes:

"Everything in creation is a sign (āyah) and a witness (shāhid).
Its existence praises Allah;
its order testifies to His wisdom;
its dependence shows His power."

Tasbīḥ includes:

- obedience of the angels,
- the order of the heavens,
- the instinct of animals,
- the growth of plants,
- the movement of stars,
- even the stillness of stones.

All proclaim:

"Allah is perfect. Allah is above all imperfection."

Thus the hypocrisy described in Sūrat al-Munāfiqūn is not normal — it is a **rebellion against a universe that submits naturally**.

2. "To Him belongs the dominion."

(لَهُ الْمُلْكُ)

Malk and mulk are absolute ownership.

Maturidi emphasises:

- Allah owns all creation,
- controls all governance,
- sustains all existence,
- needs no partner,
- shares no sovereignty.

This phrase silences:

- all pretenders to power,
- all tyrants,
- all pagans,
- all hypocrites who imagine influence grants honour.

Allah alone is **al-Malik**, the King whose dominion is unchallenged.

3. "To Him belongs all praise."

(وَلَهُ الْحَمْدُ)

This establishes:

- Allah is praised because He **deserves** it,
- praised because He is the source of all good,
- praised because He sustains and nurtures,
- praised even before creation existed,
- praised regardless of whether creation praises Him,
- praised in perfection beyond human conception.

Maturidi notes:

“Praise (ḥamd) is for His essence,
and thanks (shukr) is for His blessings.
Both are due to Him eternally.”

Thus Allah is both:

- **the only true King**,
- **the only true object of praise**.

4. “He is powerful over all things.”

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

This defines the divine attribute of **qudrah** in Maturidi theology:

- His power is eternal,
- unrestricted,
- unlimited,
- perfect,
- neither acquired nor increased,
- not dependent on creation,
- not manifested through change.

He is capable of:

- creation,
- resurrection,
- judgement,
- reward,
- punishment,

- miracles,
- sustaining every soul,
- reversing all human expectations.

Why end the verse with this?

Because the sūrah will later speak about:

- loss and gain,
- belief and disbelief,
- fear and hope,
- victory and accountability.

Thus Allah begins by reminding:

He is capable of all outcomes and every outcome belongs to Him.

Maturidi's Insights

1. Universal tasbīḥ exposes hypocrisy.

The universe is in a state of worship.
Hypocrites oppose it.
Believers join it.

Maturidi emphasises:

"The heart that does not glorify Allah
is out of harmony with creation itself."

2. Dominion (mulk) and praise (ḥamd) belong exclusively to Allah.

This destroys:

- paganism,

- idol worship,
- ancestor worship,
- political arrogance,
- the illusion of human sovereignty.

Human kings rule temporarily;
Allah rules eternally.

Human praise depends on deeds;
Allah's praise is intrinsic.

3. Allah's power guarantees justice.

Since Allah is *all-powerful*:

- the righteous will be vindicated,
- the wronged will be compensated,
- the arrogant will be humbled,
- every soul will be resurrected,
- nothing escapes His decree.

This sets the spiritual tone of the sūrah:
accountability is inevitable.

4. Wealth and children (from the previous sūrah) are part of His dominion.

Since **to Him belongs mulk**:

- rizq is from Him,
- honour is from Him,

- loss is from Him,
- trial is from Him.

Thus believers must not attach themselves to worldly illusions.

5. This verse connects creation to Creator and revelation to reality.

Everything in existence:

- praises Allah,
- submits to His decree,
- displays His power.

Thus the Qur'an is a message that aligns humans with the universal order.

Cross-References

- **57:1** — almost identical opening.
- **62:1** — same formula: everything glorifies Allah.
- **55:29** — "Every day He is bringing about a matter."
- **24:41** — every creature glorifies Allah, each knowing its own way.
- **3:189** — "To Allah belongs the dominion of the heavens and the earth."

Spiritual Lesson

Maturidi concludes:

The entire universe is in a state of submission. Do not be the one who stands against it.

This verse teaches:

- humility,
- awe,
- grounding,
- cosmic belonging,
- remembrance,
- detachment from arrogance.

The believer joins the song of creation, glorifying Allah with tongue, heart, and deed.

Surah at-Taghābun – Verse 2

Arabic

هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Tafsir

“He is the One who created you; yet among you are disbelievers and among you are believers. And Allah is All-Seeing of what you do.”

Maturidi Explains

This verse moves from the **cosmic** (v.1) to the **human**.
After establishing:

- universal tasbīḥ,
- divine dominion,

- absolute praise,
- perfect power,

Allah now shifts to humanity —
the only creature that *chooses* between faith and disbelief.

The verse establishes three foundational doctrines:

1. **Allah is the Creator of every human being**
2. **Human beings choose belief or disbelief**
3. **Allah sees every action, inward and outward**

Maturidi considers this verse one of the clearest proofs of:

- divine creation,
- human free will within divine decree,
- divine justice,
- moral accountability,
- theological balance between qadar and kasb.

1. "He is the One who created you…"

(هُوَ الَّذِي خَلَقَكُمْ)

This is a direct affirmation of:

- Allah's sole creatorship (khāliqiyyah),
- His ownership of every human life,
- His authority over human destiny,
- and His right to command and legislate.

Maturidi notes:

“Creation is exclusive to Allah; nothing besides Him creates essence or life.”

Creation (khalq) here includes:

- the body,
- the soul,
- the intellect,
- capacities,
- circumstances,
- lifespan.

By reminding humans of their createdness,
Allah removes:

- arrogance,
- claims of self-sufficiency,
- and excuses for disbelief.

2. “…so among you is the disbeliever and among you is the believer.”

(فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ)

This is one of the **clearest Qur’anic affirmations** of Maturidi theology regarding free will (ikhtiyār).

Allah created you — but did not compel your belief.

Maturidi explains the profound balance:

- Allah created the **being** (dhāt) of the human.
- He created the **capacity** (qudrah) for choice.
- He created the **power** (istitāʿah) to act.

- Humans **choose** belief or disbelief.
- Allah creates the **act** after the human chooses it (kasb = acquisition).
- Thus humans are responsible because **the choice is theirs**.

This verse refutes:

1. The Jabriyya (fatalists):

Who claim humans have *no* choice.

2. The Qadariyya and some Muʿtazila:

Who claim humans *create* their own actions.

Maturidi's position — and the position of Abu Hanifa — stands in the middle:

Allah creates the power, humans choose the act.
Allah creates the act in accordance with the choice and thus holds them accountable.

The verse precisely reflects this balance.

3. "Allah is All-Seeing of what you do."

(وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

This has a number of layers.

(a) There is no action Allah does not witness.

- inward intentions,
- outward actions,
- hidden deeds,
- subtle choices,

- private decisions.

(b) Divine sight (baṣr) is an eternal attribute.

Maturidi emphasises:

- Allah sees without eyes,
- without organs,
- without direction,
- without limitation,
- eternally and perfectly.

Divine sight is not metaphorical, it is real, eternal, and befitting His majesty.

(c) Accountability is unavoidable.

Why?

Because He sees:

- who rejects guidance,
- who accepts it,
- who acts righteously,
- who commits wrongdoing,
- who purifies the heart,
- who corrupts it.

Thus the previous verse (v.1) established power,
and this verse establishes **perfect surveillance**.

Maturidi's Insights

1. Allah created humans equal in creation — not equal in choice.

The same Creator,
the same human nature,
the same faculties.

But:

- Some choose belief.
- Some choose disbelief.

This proves:

Guidance is not random. Misguidance is not forced. Humans choose their path.

2. Creation is from Allah; kufr is from humans.

This is one of Maturidi's foundational axioms.

Allah creates the *capacity* for action,
not the *disbelief* itself.

Disbelief arises from:

- arrogance,
- denial,
- rebellion,
- spiritual blindness,
- turning away from truth.

Thus Allah is not the author of kufr;
He is the Creator of the person who chooses kufr.

This preserves:

- divine justice,
- divine purity,

- human accountability.

3. The verse reveals the dignity of belief and the ugliness of disbelief.

By placing *kāfir* and *mu'min* side by side:

- belief is elevated,
- disbelief is exposed.

Belief aligns with creation (tasbīḥ of verse 1).
Disbelief contradicts the entire cosmos.

4. Allah's knowledge and sight make hypocrisy impossible.

After Sūrat al-Munāfiqūn exposed hypocrites,
this verse teaches:

- You may deceive people,
- You may deceive your tribe,
- You may deceive yourself,

but:

You cannot deceive Allah. He sees everything.

Thus hypocrisy is the most foolish form of deception.

5. Human beings exist within divine wisdom.

Allah created:

- angels without choice,
- animals without moral burden,
- humans with free will.

This verse is an invitation:

"Choose belief.
Choose righteousness.
Choose gratitude."

Because Allah created you with the **capacity** to choose.

Cross-References

- **18:29** — "Let whoever wills believe, and whoever wills disbelieve."
- **76:3** — "We guided him to the path — he may be grateful or ungrateful."
- **91:8** — "Allah inspired the soul with its wickedness and its piety."
- **64:11** — nothing occurs except by Allah's permission, yet humans choose how they respond.
- **2:256** — "No compulsion in religion."

Each of these aligns with Maturidi theology.

Spiritual Lesson

Maturidi concludes:

Every human is created by Allah, but not every human chooses Allah.

The universe glorifies Him, but some hearts refuse.

This verse calls the believer to:

- recognise divine creation,
- choose faith willingly,
- purify intention,

- live under Allah's gaze,
- appreciate the honour of being a believer.

The real victory is not being created, **but choosing belief after being created.**

Surah at-Taghābun – Verse 3

Arabic

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ ٱلْمَصِيرُ

Tafsir

"He created the heavens and the earth in truth, and He shaped you and made your forms beautiful. And to Him is the final return."

Maturidi Explains

This verse establishes three theological pillars:

1. **Allah's creation of the universe is founded upon truth (al-ḥaqq).**
2. **Allah created and perfected the human form.**
3. **Every soul returns to Him in the end.**

Together, these truths crush atheism, nihilism, materialism, and all claims that life is random, purposeless, or without accountability.

Maturidi treats this verse as a **refutation of all false worldviews**:

- those who deny a Creator,
- those who attribute creation to chance,

- those who deny purpose,
- those who deny resurrection,
- those who deny accountability.

After declaring in Verse 2 that humanity is divided into believers and disbelievers. Allah now explains the cosmic and existential context that makes disbelief foolish.

1. "He created the heavens and the earth *in truth*."

(خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ)

Maturidi explains that **"bil-ḥaqq"** has multiple layers:

A. With purpose

Nothing is random.
Everything has meaning.
The universe is intentional.

B. With wisdom

Every law, every pattern, every proportion reflects:

- divine knowledge,
- divine planning,
- divine justice.

C. With justice

Creation is not unjust or arbitrary;
it leads to a Day of Judgement.

D. With truthfulness

Creation itself testifies to the truth of Allah. It is a witness against the atheist, the denier, and the polytheist.

E. For a true end

Creation is not circular or meaningless —
it leads to resurrection, judgement, and final destiny.

Thus, Maturidi states:

"The universe is created upon truth and the return is to the One who created it in truth."

2. "And He shaped you…"

(وَصَوَّرَكُمْ)

Allah did **not** merely create humans —
He shaped (ṣawwara) them with precision, detail, and balance.

Maturidi emphasises:

- human form,
- physical design,
- spiritual design,
- intellectual capacity,
- emotional depth,
- moral potential,

all of this is part of "taṣwīr" — Allah's artistry and intentionality.

This verb "ṣawwara" is one of Allah's Beautiful Names: **al-Muṣawwir**.

It indicates:

- proportion,
- harmony,
- differentiation,

- individuality.

No two humans in history are perfectly identical. This is a sign of divine craftsmanship.

3. "…and made your forms beautiful."

(فَأَحْسَنَ صُوَرَكُمْ)

This phrase is profound.

(A) Physical beauty

Allah created humans upright, balanced, symmetrical.

Maturidi says:

"No creature possesses the balance of form that humans do."
(Al-taʿdīl waʾl-taqwīm)

(B) Intellectual beauty

The ability to:

- reason,
- reflect,
- choose good,
- recognise truth.

(C) Moral beauty

Humans are capable of:

- generosity,
- humility,
- sincerity,
- worship.

(D) Spiritual beauty

The heart can know Allah
in a way no other creature can.

Thus Allah beautified humans in **all** dimensions.

This makes disbelief even more irrational, the One who perfected your form deserves your obedience.

4. "And to Him is the return."

(وَإِلَيْهِ الْمَصِيرُ)

This is the decisive ending of the verse.

Maturidi explains:

- If creation is purposeful,
- and humanity is intentionally designed,
- then the only logical conclusion is accountability.

"All return to Him" means:

A. Death is the meeting point.

Every soul will return to the One who created it.

B. Resurrection is certain.

Just as creation was in truth,
resurrection is in truth.

C. Accountability is inevitable.

Actions are seen (Verse 2),
and the return is to the One who sees.

D. No one can escape.

Kings, hypocrites, tyrants, believers all return equally.

E. The sūrah prepares the heart for "the Day of Mutual Loss and Gain" (at-Taghābun).

This is the Day:

- some win everything,
- some lose everything.

All of this is implied by "al-maṣīr."

Maturidi's Insights

1. Purposeful creation refutes nihilism.

This single phrase — "created in truth" —
destroys:

- atheism,
- fatalism,
- nihilistic philosophies,
- claims that life is meaningless.

Life has:

- a beginning with purpose,
- a middle with guidance,
- an end with judgement.

2. Human form reflects divine wisdom.

Maturidi sees the human body and soul as signs of:

- Allah's power,

- Allah's wisdom,
- Allah's artistry.

Thus rejecting the Creator is rejecting oneself.

3. The division between believer and disbeliever (Verse 2) occurs in a purposeful universe.

Since the universe is created "in truth,"
those who disbelieve oppose both:

- revelation,
- and the design of reality itself.

4. Allah's shaping of humans demands gratitude.

The one who:

- formed you,
- sustained you,
- gave you your capacity,

is the One you will return to.

Thus gratitude is the **natural response** to creation.

5. "Return to Allah" is both comfort and warning.

For believers:

- relief,
- justice,
- reunion,

- mercy.

For deniers:

- accountability,
- exposure,
- regret,
- loss.

Maturidi says:

"The return makes clear the foolishness of disbelief and the wisdom of faith."

Cross-References

- **95:4** — "We created man in the best form."
- **3:191** — the heavens and earth created "with truth."
- **32:7** — "He perfected everything He created."
- **23:12–16** — human creation and final return.
- **64:11** — every trial is by Allah's permission.
- **67:2** — He created life and death to test you.

Spiritual Lesson

Maturidi concludes:

You were created with purpose.

You were shaped with perfection. And you will return to the One who created you.

The believer should reflect:

- “Allah created me with wisdom.”
- “Allah shaped me beautifully.”
- “Allah watches my actions.”
- “Allah will bring me back to Him.”

This verse anchors the heart in:

- gratitude,
- obedience,
- humility,
- preparation,
- surrender to divine purpose.

Surah at-Taghābun – Verse 4

Arabic

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Tafsir

“He knows whatever is in the heavens and the earth, and He knows whatever you conceal and whatever you reveal. And Allah is All-Knowing of what lies within the hearts.”

Maturidi Explains

This verse builds upon the previous three:

- Verse 1: Allah’s *universal dominion*

- Verse 2: Human division into believer and disbeliever
- Verse 3: Purposeful creation and inevitable return

Now Verse 4 establishes that **divine knowledge** encompasses:

- the cosmos,
- the earth,
- the human soul,
- the hidden conscience,
- and the deepest secrets.

This verse crushes:

- hypocrisy,
- secret disbelief,
- hidden rebellion,
- pretended righteousness,
- and any illusion that Allah does not know.

It is a mirror held to the human heart.

1. "He knows what is in the heavens and the earth."

(يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ)

Divine knowledge (ʿilm) extends to:

- every atom,
- every soul,
- every angel,
- every star,

- every heartbeat,
- every leaf that falls,
- every whisper of the unseen world.

Maturidi emphasises:

"His knowledge is eternal, without increase or decrease, encompassing both the infinite and the infinitesimal."

This affirms:

- Allah's complete, perfect knowledge of creation;
- no event is hidden;
- no existence escapes His knowing.

Thus, disbelief is irrational, you cannot escape the One who knows everything.

2. "And He knows what you conceal…"

(وَيَعْلَمُ مَا تُسِرُّونَ)

This is the beginning of a transition
from **cosmic knowledge** to **intimate knowledge**.

What humans conceal includes:

- intentions,
- motives,
- private thoughts,
- the inner whisper (waswasa),
- desires,
- unspoken beliefs,

- unexpressed doubts,
- hidden hypocrisy.

Maturidi says:

“Allah knows the movement of the heart before the tongue speaks and before limbs act.”

This directly rebukes the hypocrites who imagine they can conceal disbelief behind Islamic speech.

3. “…and what you reveal.”

(وَمَا تُعْلِنُونَ)

Allah knows also:

- spoken words,
- outward deeds,
- public behaviour,
- open statements,
- expressed beliefs.

This establishes **perfect symmetry**:

Nothing hidden or open is outside His knowledge.

Thus:

- The believer’s sincerity is known.
- The hypocrite’s deceit is known.
- The sinner’s repentance is known.
- The oppressor’s actions are known.

There is no hiding place.

4. “And Allah is All-Knowing of what lies within the hearts.”

(وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

This is the most penetrating line of the verse.

“Dhāt as-sudūr” means:

- the content of the hearts,
- the very essence of thoughts,
- the inner core of intentions,
- the state behind the state,
- the origin of motives,
- what a person hides even from themselves.

Maturidi explains:

“Allah knows the heart more than the heart knows itself.”

This includes knowledge of:

- sincerity,
- arrogance,
- fear,
- despair,
- hidden faith,
- hidden disbelief,
- hypocrisy,
- spiritual diseases,
- moral quality.

This is divine knowledge at the **deepest level of human interiority**.

Maturidi's Thoughts

1. It completes the proof of divine justice.

If Allah sees:

- actions (v.2),
- creation (v.3),
- the cosmos (v.4),
- the heart (v.4),

then reward and punishment on Yawm at-Taghābun are perfectly just.

2. It destroys the foundation of hypocrisy.

The hypocrites act through:

- secret malice,
- inner disbelief,
- outward performance.

This verse obliterates the illusion that Allah does not know.

3. It is a comfort to believers.

Because Allah sees:

- hidden good deeds,
- secret sacrifices,
- suppressed tears,

- sincere intentions,
- unspoken duʿā’.

Even if the world ignores your sincerity, Allah never does.

4. It teaches the believer to purify the heart.

Since Allah sees:

- pride,
- greed,
- envy,
- anger,
- hidden desires,

this verse becomes a command:

Purify your heart, because your heart is always seen by Allah.

Maturidi’s Insights

1. Divine knowledge is essential, eternal, and unrestricted.

Allah’s knowledge does not change.
He does not “discover.”
He is never surprised.

This refutes:

- anthropomorphists,
- philosophers who claim Allah only knows universals,
- Mu‘tazila who limit divine knowledge.

Maturidi insists:

“Allah knows every particle as well as every totality.”

2. Inner intention has more weight than outer action.

Two people may perform the same action:

- one sincerely,
- one hypocritically.

Only Allah knows perfectly.

Thus the believer must focus on **inner truth**, not outward display.

3. The heart is the arena of salvation.

Since Allah is “ʿAlīm bidhātiṣ-ṣudūr”:

- a corrupt heart ruins deeds,
- a sincere heart elevates deeds.

Thus:

“Rectification begins in the heart.”

4. Divine knowledge removes excuses.

Humans often say:

- “No one knows my struggle.”
- “No one knows my sincerity.”
- “No one knows my pain.”

Allah responds:

“I know what is in your heart.”

This is mercy.

But hypocrites say:

- "No one knows my deceit."
- "No one knows my hidden rejection."

To them, this verse is terror.

5. Knowledge of hearts proves the reality of resurrection.

If Allah knows the heart:

- intentions,
- hidden sins,
- unspoken motives,

then the Day of Judgement must occur for these inner states to be judged.

Cross-References

- **50:16** — "We are closer to him than his jugular vein."
- **2:284** — Allah will hold you accountable for what is in yourselves.
- **3:29** — Allah knows what is hidden in the breasts.
- **64:2** — Allah sees what you do (previous verse).
- **59:19** — those who forget Allah, He makes them forget themselves.

Spiritual Lesson

Maturidi concludes:

If Allah knows the heavens, the earth, your deeds, your tongue, and your heart —

then live a life worthy of His Sight.

This verse invites the believer to:

- sincerity,
- humility,
- purification of intention,
- truthfulness before Allah,
- remembering His watchfulness,
- guarding the heart from disease.

For Allah sees:

- the hidden longing of the sincere,
- the hidden treachery of the hypocrite,
- the hidden wounds of the believer,
- the hidden arrogance of the denier.

Thus:

Purify what only Allah can see.

Surah at-Taghābun – Verse 5

Arabic

أَلَمْ يَأْتِكُمْ نَبَأُ ٱلَّذِينَ كَفَرُواْ مِن قَبْلُ فَذَاقُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Tafsir

“Has there not come to you the news of those who disbelieved before? They tasted the evil consequences of their deeds, and for them is a painful punishment.”

Maturidi Explains

After affirming:

- Allah’s universal knowledge (v.4),
- His power (v.1),
- His creation (v.2–3),
- His seeing of all deeds (v.4),

Allah now shifts to **historical proof**, examples of past nations destroyed due to disbelief.

This is a hallmark of Maturidi tafsīr:

Allah establishes truth through:
creation → reason → revelation → history.

This verse warns:

- disbelief has consequences,
- the pattern never changes,
- history itself is a witness against those who deny.

1. “Has the news not come to you…?”

(أَلَمْ يَأْتِكُمْ)

This rhetorical question does several things:

A. Appeals to knowledge

“You already know this.”

B. Awakens conscience

“How can you know and still ignore?”

C. Removes excuses

“You cannot plead ignorance.”

D. Invites reflection

“Think. Ponder. History teaches truth.”

Maturidi notes:

This is not new information. It is a reminder of what humans already know.

2. “…the news of those who disbelieved before?”

(نَبَأُ ٱلَّذِينَ كَفَرُواْ مِن قَبْلُ)

“Naba’” means:

- a weighty, serious, momentous report
  that affects the listener’s life.

Which nations?

Maturidi mentions:

- ʿĀd,
- Thamūd,
- Pharaoh,
- Qārūn,
- the people of Nūḥ,

- the people of Lūṭ,
- the people of Shuʿayb.

All of them:

- denied truth,
- rejected prophets,
- were arrogant,
- disobeyed,
- refused repentance.

And all of them were destroyed.

Why mention them?

Because:

- history repeats,
- the disease of denial is the same,
- the outcome is the same.

3. "They tasted the evil consequences of their deeds…"

(فَذَاقُواْ وَبَالَ أَمْرِهِمْ)

This is a powerful phrase.

"Wabāl" means:

- a heavy burden,
- a destructive consequence,
- an outcome that crushes the one who caused it.

"Tasting" indicates:

- immediacy,
- certainty,
- personal experience.

They didn't merely *hear* about consequences , they **tasted** them.

Maturidi explains:

- It refers to punishment in this world:
    - destruction,
    - drowning,
    - storms,
    - earthquakes,
    - humiliation,
    - loss of power.
- And it also symbolizes the beginning of punishment in the next life.

Key point:

Their punishment was the direct result of their own deeds, not injustice from Allah.

This reinforces divine justice.

4. "…and for them is a painful punishment."

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

This refers to **the Hereafter**.
Their worldly punishment was only the beginning.

"ʿAdhāb alīm" means:

- pain that penetrates,
- punishment that continues,
- suffering that is real and serious,
- torment that reflects their crimes.

Maturidi states:

“Punishment is proportionate to the act in divine justice.”

Their denial was:

- arrogant,
- conscious,
- knowing,
- repeated.

Their punishment matches:

- the severity of their rebellion,
- the depth of their denial.

Maturidi’s Thoughts

1. It confirms that disbelief always leads to destruction.

Disbelief is not a neutral stance —
it is a self-destructive path.

2. It warns the hypocrites of Madinah.

Their arrogance mirrors past nations.

3. It comforts the believers.

Allah will judge tyrants, rejecters, and enemies of truth.

4. It proves the truth of resurrection.

If Allah punished past nations,
He will punish future ones.

5. It uses history as evidence.

Maturidi often says:

"History is the Qur'an of time."

Past events verify divine threats.

Maturidi's Insights

1. Allah punishes only after sending guidance.

All destroyed nations:

- received a prophet,
- received clarity,
- received signs,
- rejected knowingly.

Thus punishment is never arbitrary.

2. Disbelief harms the disbeliever first.

"Wabāl" indicates:

- self-inflicted harm,
- consequences created by one's own actions.

No one is punished for another's sin.
Disbelievers bring destruction on themselves.

3. Divine punishment is a warning for the living.

This verse says:

"Look at past nations —
lest you repeat their mistakes."

History is a teacher.

4. Divine justice is inescapable.

There is:

- punishment in dunya (initial taste),
- punishment in ākhirah (complete reality).

The hypocrite and disbeliever should fear both.

5. The believer should reflect on history spiritually.

By studying:

- ʿĀd,
- Thamūd,
- Firʿawn,

the believer learns:

- humility,
- gratitude,
- steadfastness,
- trust in Allah's justice.

Cross-References

- **29:40** — Allah seized each nation with a different punishment.
- **40:82** — travel the earth and see the ending of those before.
- **11:101** — Allah did not wrong them; they wronged themselves.
- **14:9–13** — the pattern of nations rejecting prophets.
- **54:16** — "So taste My punishment."

Spiritual Lesson

Maturidi concludes:

History is not a story — it is a warning.

Every destroyed nation shared the same disease:

- arrogance,
- denial,
- love of dunya,
- hatred of truth,
- refusal to repent.

This verse teaches:

- Learn from their fate.
- Do not repeat their arrogance.
- Do not ignore warning signs.
- Avoid the path that leads to destruction.
- Embrace humility and faith.

For:

The present always mirrors the past and the future always mirrors the present.

Surah at-Taghābun – Verse 6

Arabic

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ فَقَالُوٓاْ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُواْ وَتَوَلَّواْ ۖ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ

Tafsir

"That was because their messengers came to them with clear proofs, but they said, 'Shall human beings guide us?' So they disbelieved and turned away. And Allah had no need of them; Allah is Free of all needs, Praiseworthy."

Maturidi Explains

This verse explains *why* earlier nations faced destruction (as described in verse 5). Allah does not punish arbitrarily — He punishes **after proof**, **after clarity**, and **after the complete removal of excuses**.

It describes three stages:

1. **Messengers came with clear evidences.**
2. **The people rejected guidance because they were arrogant about human messengers.**
3. **They turned away, so Allah abandoned them — for He needs no one.**

This verse is one of the strongest in establishing:

- the perfection of divine justice,
- the completeness of prophetic evidence,
- the spiritual disease of arrogance,
- and the absolute independence of Allah.

1. "That was because…" (ذَٰلِكَ بِأَنَّهُ)

Maturidi highlights that *b'anna* signals **a causal explanation**:

Allah's punishment of earlier nations was **not random**,
not cruel,
not without reason.

It was the *result* of their own choices.

This is a hallmark of Maturidi theology:

Allah never punishes without proof.
Punishment always follows evidence.

2. "…their messengers came to them with clear proofs."

(كَانَتْ تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ)

"Bayyināt" means:

- evidences,
- miracles,
- rational proofs,
- clear arguments,
- signs that are unmistakable.

Maturidi emphasises:

- The messengers brought both **intellectual proofs** and **miraculous proofs**.
- Their message appealed to both **reason** and **revelation**.
- No nation was ever punished until truth was fully clarified.

Thus:

Their destruction was not due to ignorance, but deliberate rejection after certainty.

3. "They said: Shall human beings guide us?"

(فَقَالُوٓاْ أَبَشَرٞ يَهۡدُونَنَا)

This captures the *spiritual disease* of past nations:

Arrogance toward human messengers.

They objected:

- "Why a human prophet?"
- "Why someone like us?"
- "Why not an angel?"
- "Why not someone wealthy?"
- "Why not someone powerful?"

Maturidi explains:

They believed guidance must come from *something extraordinary*, not a human being.

But Allah intentionally sends:

human prophets to human beings

so that:

- the message is understandable,
- the prophet becomes a model,
- people cannot claim the message is unattainable.

The objection "human beings guide us?" reveals **pride**, not logic.

4. "So they disbelieved and turned away."

(فَكَفَرُواْ وَتَوَلَّواْ)

Maturidi notes:

- First: **kafaru** – a conscious theological rejection.
- Then: **tawallaw** – turning away physically and morally.

Thus:

1. **Internal denial**,
2. **External refusal**.

This is the classic pattern of spiritual downfall:

- Arrogance leads to disbelief,
- disbelief leads to abandonment of guidance,
- abandonment leads to destruction.

5. "And Allah had no need of them."

(وَٱسْتَغْنَى ٱللَّهُ)

A deeply theological statement.

Allah's "istighnā'" means:

- He is independent,

- He needs no worshipper,
- No act benefits Him,
- No disobedience harms Him.

Maturidi emphasises:

Allah loses nothing when people reject Him.
They lose everything when they reject Allah.

Messengers call people *for their benefit*, not because Allah needs followers.

Their rejection harms only themselves.

6. "And Allah is Free of all needs, Praiseworthy."

(وَٱللَّهُ غَنِىٌّ حَمِيدٌ)

Two names:

Al-Ghaniyy —

The One who needs nothing and no one.

Al-Hamid —

The One who deserves all praise in Himself,
whether creation praises Him or not.

Maturidi comments:

- Even if all creation rejected Him,
  His perfection remains unchanged.
- Even if all creation praised Him,
  it would not increase His majesty.

Thus:

Guidance is a mercy to humanity, not a need of Allah.

Maturidi's Insights

1. Human prophets are a divine mercy.

Sending human messengers makes guidance:

- comprehensible,
- imitable,
- practical.

Rejecting them because they are human is rejecting Allah's wisdom.

2. Arrogance is the root of disbelief.

The objection "Shall humans guide us?"
It is the same objection the philosophers, Quraysh, and modern skeptics use today.

They want:

- angels,
- miracles on demand,
- supernatural phenomena.

Allah wants:

- humility,
- reflection,
- submission to truth.

3. Allah's justice is perfect.

Punishment came:

- *after proofs*,
- *after signs*,
- *after warnings*.

Thus:

No one is ever punished unjustly.

4. Allah is absolutely independent.

This verse destroys:

- anthropomorphic interpretations,
- the claim that Allah "needs worship",
- any belief that Allah "benefits" from creation.

The relationship is entirely for the benefit of the worshipper.

5. Religion is a test of humility.

People rejected prophets not because the proofs were insufficient, but because their **egos** were too inflated.

As Maturidi says:

"Arrogance blinds even in the presence of certainty."

Cross-References

- **17:94** — people rejected prophets because they were human.
- **21:7–8** — all prophets were human beings who ate and lived among people.
- **14:10–11** — their objection: "You are only humans like us."

- **29:18** — "If you reject, nations before you rejected — the messenger only conveys."
- **3:97** — Allah is "Ghaniyy" free of all needs.

Spiritual Lesson

Maturidi concludes:

The real disease of past nations was not lack of proof, it was arrogance.

They did not want to follow human prophets
because they believed themselves *too important*,
too intelligent,
too elite,
too self-sufficient.

This verse warns:

- Do not let pride block truth.
- Do not measure revelation by ego.
- Do not repeat the mistakes of past nations.
- Humility is the gate of guidance.

For:

Allah needs no one, but every soul needs Allah.

Surah at-Taghābun – Verse 7

Arabic

زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ

Tafsir

“The disbelievers claim that they will never be resurrected. Say: ‘Yes indeed, by my Lord, you will surely be resurrected — then you will surely be informed of what you did.’ And that is easy for Allah.”

Maturidi Explains

This verse establishes **three foundations of Islamic creed**:

1. **Resurrection is real and certain.**
2. **Every deed will be accounted for.**
3. **Nothing is difficult for Allah.**

It refutes the primary doubts of the pagans of Quraysh and earlier deniers who viewed resurrection as “impossible” because they compared divine power to human limitations.

Maturidi emphasises that the verse addresses:

- the metaphysical nature of resurrection,
- the psychology of denial,
- and the principle of divine omnipotence.

1. “The disbelievers claim…”

(زَعَمَ ٱلَّذِينَ كَفَرُوا)

The word *zaʿama* in Arabic means:

- to assert falsely,
- to make a baseless claim,
- to hold an opinion without proof.

Maturidi highlights:

The Qur'an uses *zaʿama* to expose the **emptiness** of their reasoning.

Their denial of resurrection was not due to evidence —
it was a *claim*, born from arrogance and wishful thinking.

Why did they deny resurrection?

Maturidi identifies three reasons:

1. **Because they feared accountability.**
   If no resurrection exists, then no judgment exists.
2. **Because they projected human weakness onto Allah.**
   They assumed:
   "If we cannot resurrect the dead, neither can God."
3. **Because they saw the world only through materialist eyes.**
   They could not comprehend a non-material reality.

Thus their denial was **psychological**, not rational.

2. "They will never be resurrected."

(أَن لَّن يُبْعَثُوا)

This was their core doctrine:

- "There is no afterlife."
- "Our bones cannot be restored."
- "Death is the end."

Maturidi explains:

They equated annihilation of the body
with annihilation of the soul.

But resurrection concerns:

- restoration by divine command,
- not reconstruction by human effort.

Allah is not limited by what humans can or cannot do.

3. "Say: Yes indeed, by my Lord, you will surely be resurrected."

(قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ)

The Qur'an commands the Prophet ﷺ to respond with:

- **certainty**
- **emphasis**
- **oath**
- **repetition**
- **force**

The oaths intensify the certainty:

- **Balaa** — Strong refutation
- **Wa Rabbī** — Oath by Allah Himself
- **Latu'bathunna** — Double emphasis (lam + nūn)

Maturidi notes:

The resurrection is so certain that Allah Himself commands an oath as proof.

This is rare in the Qur'an, showing the **centrality of resurrection** in Islamic belief.

4. "Then you will surely be informed of what you did."

(ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ)

This is the second foundational doctrine of the verse:

Perfect accountability.

Maturidi explains:

- Every deed, large or small,
- every word,
- every intention,
- every hidden motive,

will be disclosed — not merely recorded.

"Tunabba'unna" means:

You will be told in detail,
with proof,
without the possibility of denial.

This reflects:

- divine justice,
- perfect knowledge,
- perfect fairness.

No one will be wronged.

5. "And that is easy for Allah."

(وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ)

Maturidi highlights this clause as the **theological pivot**.

Why?

Because the pagans denied resurrection thinking it was "difficult."

Allah responds:

- Creating from nothing is easy.
- Resurrecting what already existed is easier.
- Difficulty and ease apply to creatures,
  not to Allah.

This is a foundational Maturidi principle:

Allah is not subject to human categories such as difficulty, effort, time, or fatigue.

To Allah:

- creation,
- death,
- life,
- resurrection

are all the same.

Maturidi's Insights

1. Denial of resurrection is rooted in arrogance, not logic.

People deny what they fear.
Resurrection terrifies those who live heedlessly.

Thus they deny the afterlife to silence the conscience.

2. Resurrection is rational and consistent with divine wisdom.

Maturidi offers strong rational arguments:

- If there is no resurrection,
  then oppression goes unpunished
  and righteousness goes unrewarded, contradicting divine justice.

- If Allah can create from nothing, resurrection is not more difficult.

3. The oath "By my Lord" shows the Prophet's authority.

The Prophet ﷺ becomes the spokesman of divine truth.
Resurrection is affirmed not only by revelation
but by Prophetic testimony itself.

4. Accountability gives meaning to earthly life.

Without resurrection:

- moral obligation collapses,
- evil becomes consequence-free,
- justice becomes impossible.

Thus the belief in resurrection is the foundation of ethics.

5. Divine power transcends all human limitations.

Human minds struggle with:

- how dry bones can be restored,
- how memories can be recalled,
- how scattered atoms can be reassembled.

Maturidi says:

These are difficulties only for creation.
They are not difficulties for Allah.

Cross-References

- **36:78–79** — "He who created them in the first place will resurrect them."
- **17:49** — "Shall we really be raised anew?"
- **23:82–84** — repeated denials of resurrection by the pagans.
- **64:7** — continues exposing their doubts.
- **99:7–8** — every atom of deed will be shown.

Spiritual Lesson

Maturidi concludes:

The verse teaches the believer to live with two certainties:

1. **You will be resurrected.**
2. **You will be shown every deed you ever did.**

This certainty:

- humbles the heart,
- disciplines the ego,
- strengthens obedience,
- destroys arrogance,
- and anchors life in purpose.

For the one who knows he will stand before Allah, life becomes a journey of sincerity and preparation.

Surah at-Taghābun – Verse 8

Arabic

فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ

Tafsir

"So believe in Allah, His Messenger, and the Light which We have sent down. And Allah is fully aware of what you do."

Maturidi Explains

After refuting the claim that resurrection is impossible (verse 7), this verse commands:

1. **Belief in Allah**
2. **Belief in His Messenger ﷺ**
3. **Belief in the "Light" sent down — the Qur'an**

Maturidi says this verse represents the **entire structure of īmān**, combining:

- **The One who sends** (Allah),
- **The one who conveys** (the Messenger ﷺ),
- **The message conveyed** (the Qur'an).

Belief is incomplete without all three.

1. "So believe in Allah…"

(فَـَٔامِنُواْ بِٱللَّهِ)

The conjunction **fa-** ("so…") shows **consequence**:

Because resurrection is certain
and accountability is certain,
belief is the only rational response.

Belief in Allah, according to Maturidi, includes:

- His existence,
- His oneness,
- His eternal attributes,
- His perfect justice,
- His power over resurrection,
- His independence from creation.

This is *foundational theology*:
When Allah reveals absolute truth, the servant must submit.

2. "…and His Messenger…"

(وَرَسُولِهِۦ)

Belief in the Messenger ﷺ is the natural continuation of belief in Allah because:

- Allah is known through revelation.
- Revelation is known through the Prophet.
- The Prophet is known through his message.

Thus:

Imān in Allah without the Messenger is incomplete.
Imān in the Messenger without Allah is impossible.

Maturidi stresses:

- The Prophet ﷺ is the **last** messenger.

- His message is universal.
- Rejecting him means rejecting Allah Himself.

The verse establishes **two inseparable pillars** of faith.

3. "…and the Light which We have sent down."

(وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا)

"Nūr" (Light) refers primarily to **the Qur'an**.

Maturidi explains why the Qur'an is called **Light**:

a) Because it exposes truth from falsehood.

Light reveals what was hidden.

b) Because it guides hearts like a lamp in darkness.

c) Because it removes spiritual blindness.

One cannot walk in life correctly without it.

d) Because it illuminates the mind.

It contains:

- proofs,
- wisdom,
- rational clarity.

e) Because all guidance returns to it, every creed, law, ethic, and principle.

Thus, in Maturidi theology, "Light" is not metaphorical only, it is **spiritual reality**.

4. "Which We have sent down"

(أَنزَلْنَا)

Maturidi emphasises:

- Revelation is **not human reasoning**,
- not philosophical speculation,
- not the Prophet's personal thinking.

It is **inspired**, **sent down by Allah Himself**.

This refutes:

- philosophers who deny revelation,
- dualists who believe in independent divine forces,
- anthropomorphists who attribute human qualities to God,
- Muʿtazila who elevated reason above revelation.

Revelation is divine, and its authority is supreme.

5. "And Allah is fully aware of what you do."

(وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

This clause is both:

- encouragement,
- and threat.

"Al-Khabīr" means:

- one who knows the hidden,
- one who knows the subtle,
- one who knows the depth of actions,
- one who knows intentions behind deeds.

Maturidi emphasises:

Allah's awareness includes not only what you do, but *why* you do it.

Thus:

- sincerity in belief is rewarded,
- hypocrisy in belief is exposed,
- obedience is known,
- rebellion is known.

Maturidi's Insights

1. Faith has three inseparable pillars.

- **Allah** → the Source
- **Messenger** → the conveyor
- **Qur'an** → the guidance

Rejecting any destroys all.

2. "Light" means the Qur'an is a living, active force.

It heals:
"We send down the Qur'an as healing and mercy." (17:82)

It guides:
"A light and clear Book." (5:15)

It transforms:
"Guides to what is most upright." (17:9)

Thus, Qur'anic guidance is not symbolic, it is *actual illumination*.

3. Knowledge of Allah must come through revelation, not pure reason alone.

Maturidi balances reason and revelation:

- Reason establishes God's existence.
- Revelation defines His nature and commands.

The verse proves:

Belief must follow revelation.

4. Resurrection demands accountability; accountability demands belief.

If one is to be resurrected
and informed of every deed (v.7),
then belief becomes obligatory.

Thus:

- theology,
- ethics,
- resurrection,
- prophecy

are interconnected.

5. Allah's knowledge is absolute.

Al-Khabīr means:

- Allah knows secrets,
- knows motives,

- knows sincerity,
- knows hypocrisy.

Actions without sincerity may deceive people, but they cannot deceive Allah.

Cross-References

- **4:136** — Believe in Allah, His Messenger, and His Book.
- **7:158** — The Messenger is sent to all humanity.
- **39:22** — Qur'an as "light from the Lord."
- **57:9** — Allah sent down "clear proofs and a radiant light."
- **64:7** — Resurrection is certain, thus belief is obligatory.

Spiritual Lesson

Maturidi concludes:

This verse is the **heart of Surah at-Taghābun**:

- Believe in Allah.
- Believe in the Messenger ﷺ.
- Believe in the Light (the Qur'an).
- Know that Allah sees all.

Imān is not a single concept, it is a constellation of three lights:

The Light of Allah

The Light of Prophethood

The Light of Revelation

Whoever carries these lights will never walk in darkness.

Surah at-Taghābun – Verse 9

Arabic

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

Tafsir

"[Remember] the Day He will gather you for the Day of Gathering — that is the Day of mutual loss and gain. And whoever believes in Allah and does righteous deeds, He will absolve him of his sins and admit him to Gardens beneath which rivers flow, to abide therein forever. That is the supreme triumph."

Maturidi Explains

This verse is among the most powerful in the entire surah, establishing:

- **The certainty of the Final Gathering**
- **The meaning of the Day of Taghābun**
- **The conditions of salvation**
- **The nature of divine mercy**
- **The definition of "true success"**

Maturidi explains each component with theological depth.

1. "The Day He gathers you…"

(يَوْمَ يَجْمَعُكُمْ)

The Qur'an calls the Resurrection **a gathering** because:

- all humans from all eras,
- jinn,
- angels,
- prophets,
- disbelievers,
- hypocrites,
- nations,

are brought together in one place.

Maturidi notes:

This universal gathering establishes **perfect justice**:

- no one escapes,
- no one hides,
- no one disappears into history.

Every human being will stand before the One who created him.

2. "For the Day of Gathering"

(لِيَوْمِ ٱلْجَمْعِ)

The repetition emphasises:

- certainty,
- universality,
- inevitability.

No one has a separate judgment.
No class has preferential treatment.
All are equal before Allah.

Maturidi emphasises:

The King gathers His entire creation to show His absolute dominion and perfect justice.

3. "That is the Day of Taghābun."

(ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ)

This is the heart of the verse.

"Taghābun" comes from **ghabn** meaning:

- loss,
- deception,
- imbalance,
- being outcompeted,
- one side gaining while the other loses.

In worldly commerce, **ghabn** is when:

- one party profits,
- the other suffers loss.

On the Day of Judgment:

- The believers profit eternally.
- The disbelievers lose eternally.
- The hypocrites lose the most severely.
- The deluded realise their delusion.

- The arrogant discover their bankruptcy.
- The righteous see their actions multiplied.

Maturidi writes:

**It is the Day when the true value of life is revealed —
who gained everything and who lost everything.**

Thus:

- the miser sees generosity was profit,
- the sinner sees pleasure was loss,
- the believer sees patience was treasure.

This is **the Day of Real Exchange**.

All illusions die. All truths become visible.

4. "Whoever believes in Allah and does righteous deeds…"

(وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا)

Two conditions:

1. **Faith** — sincere, internal, rooted in the heart
2. **Righteous deeds** — external, visible, grounded in obedience

Maturidi emphasises:

**Faith without deeds is incomplete;
deeds without faith are worthless.**

He repeatedly refutes:

- those who say deeds alone save,
- those who say belief alone is sufficient regardless of action.

The verse unites both.

5. “He will absolve him of his sins.”

(يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ)

“Kaffāra” means:

- to cover,
- erase,
- remove,
- nullify.

Maturidi explains:

- minor sins are forgiven automatically through good deeds,
- major sins are forgiven through sincere repentance,
- and Allah multiplies forgiveness beyond what the servant expects.

Faith + righteous action = **continuous purification**.

The verse emphasises Allah’s overflowing mercy.

6. “And He will admit him to Gardens beneath which rivers flow…”

(وَيُدْخِلْهُ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ)

Maturidi explains that the Qur’an uses imagery humans understand:

- shade,
- gardens,
- rivers,
- eternity.

But Paradise is beyond imagination.
These are not metaphors — they are **real**,
but far superior to worldly counterparts.

Rivers in Paradise:

- do not erode land,
- do not carry impurities,
- do not stagnate,
- do not end.

They represent eternal nourishment.

7. "To abide therein forever."

(خَٰلِدِينَ فِيهَآ أَبَدًا)

Reinforces:

- permanence,
- certainty,
- finality.

Unlike worldly blessings:

- Paradise does not decay,
- Paradise does not end,
- Paradise does not age,
- Paradise does not disappoint.

Maturidi emphasises that the word **abadan** eliminates all possibility of cessation.

8. “That is the supreme triumph.”

(ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ)

“Al-fawz” means:

- victory,
- attainment,
- success.

“Al-ʿaẓīm” means:

- vast,
- incomparable,
- unmatched.

Maturidi notes:

What humans call “success” in dunya:

- wealth,
- power,
- fame,
- status,

diminishes and vanishes.

True success is this:

- forgiveness,
- guidance,
- paradise,
- eternal peace.

No worldly achievement compares.

Maturidi's Insights

1. The Day of Taghābun is where all illusions collapse.

Worldly life deceives:

- the sinner thinks he is winning,
- the arrogant thinks he is high,
- the miser thinks he is wise.

But on the Day of Taghābun:

- the believer sees his patience turned into wealth,
- the righteous see their deeds multiplied,
- the arrogant realise their humiliation.

It is the Day when reality defeats illusion.

2. Faith + action = salvation.

Maturidi repeatedly stresses:

- īmān that has no deeds is like a tree without fruit;
- deeds without īmān are like fruit without roots.

Both are required.

3. Allah's forgiveness is active and ongoing.

"Kaffara" is a **continuous** verb:

- He keeps wiping away sins,
- He keeps elevating believers,

- He keeps covering their faults.

4. Paradise is the true definition of success.

In dunya:

- success is mixed with fear,
- happiness is mixed with sorrow,
- wealth is mixed with loss.

In Paradise — no mixture, no imperfection.

5. The Gathering proves divine justice.

The biggest proof that Allah is just:

He gathers all creation to face truth.

No tyrant escapes.
No oppressed person is forgotten.
No deed is lost.

Cross-References

- **39:15** — True loss belongs to those who lose themselves and their families on the Day of Judgment.
- **3:185** — "Only he who is saved from the Fire and admitted to Paradise has succeeded."
- **64:7** — Denial of resurrection addressed earlier.
- **99:7–8** — Every atom of deed will be revealed.
- **23:102–103** — Weighing of deeds and ultimate profit/loss.

Spiritual Lesson

Maturidi concludes:

The believer must live every day
with the **Day of Taghābun** in mind.

- Every deed is an investment.
- Every sin is a loss.
- Every patience is a profit.
- Every sacrifice is capital.
- Every temptation resisted increases one's share.

Life is a marketplace.
Death is the closing of accounts.
The Day of Judgment is the final audit.

The successful one is not he who wins dunya, but he who wins **the Day of Taghābun**.

Surah at-Taghābun – Verse 10

Arabic

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَاۖ وَبِئْسَ ٱلْمَصِيرُ

Tafsir

"But those who disbelieve and deny Our signs — they are the companions of the Fire, abiding in it forever. And what an evil destination it is."

Maturidi Explains

This verse forms the **contrast pair** to verse 9:

- Verse 9 → reward of belief and righteous action
- Verse 10 → punishment of disbelief and denial

Maturidi stresses that this structural contrast is the Qur'anic method of establishing:

- divine justice,
- human responsibility,
- moral clarity,
- and the final separation between truth and falsehood.

This verse addresses **two categories of rebellion**:

1. **Kafaru** — they internally disbelieved
2. **Kadhdhabu** — they externally denied the signs

Thus their rejection is both:

- inward and intentional,
- outward and vocal.

1. "Those who disbelieve…"

(وَٱلَّذِينَ كَفَرُوا)

"Kafaru" means:

- conscious rejection of truth after it becomes clear,
- turning away from belief,

- denying what the heart knows.

Maturidi emphasises:

This is not ignorance;
it is wilful refusal.

It is the opposite of **īmān** in verse 9.

He distinguishes between:

- those who have never heard the message (excused),
- those who misunderstand (excused),
- those who struggle with doubt (not condemned),

versus:

those who recognise truth yet reject it out of arrogance — these are "kafaru."

2. "…and deny Our signs…"

(وَكَذَّبُواْ بِـَٔايَـٰتِنَا)

This is a **stronger level** of rebellion.

"Kadhdhabu" indicates:

- verbal rejection,
- active denial,
- calling the revelation false,
- mocking or opposing God's message.

Maturidi explains the progression:

- Kafaru → internal decision
- Kadhdhabu → external expression

Thus both heart and tongue unite in rejection.

This dual rebellion warrants the duality of punishment.

3. "They are the companions of the Fire."

(أُوْلَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ)

Maturidi notes:

- The Qur'an does not say "inhabitants" only,
- it says "**companions**" (aṣḥāb).

Why?

Because a companion:

- is close,
- is associated,
- remains with the one he accompanies.

Thus they are:

- attached to the Fire,
- inseparable from it,
- bound to it as a permanent abode.

This reflects the **bond they created with disbelief**.

4. "To abide therein forever."

(خَـٰلِدِينَ فِيهَا)

Eternal punishment is emphasized again.

Maturidi explains:

- Eternity is for **major disbelief** (kufr),
- not for sins of believers.

This distinction is critical in Sunni theology.

The permanence is tied to:

- the **deliberate**,
- **persistent**,
- **total** rejection of truth.

Such people **never sought forgiveness**,
never repented,
never believed,
never desired guidance.

Thus Allah leaves them to the outcome they chose.

5. "What an evil destination it is."

(وَبِئْسَ ٱلْمَصِيرُ)

"Maseer" means:

- final return,
- ultimate place of arrival,
- the end of one's journey.

Maturidi explains:

Their journey began with arrogance,
continued with denial,
and ends in humiliation.

The phrase expresses:

- divine condemnation,

- final judgment,
- the absolute ugliness of their chosen path.

Maturidi's Insights

1. This verse proves that kufr is not intellectual failure — it is moral failure.

People do not reject truth because it lacks evidence.
They reject it because it challenges their ego.

Maturidi often says:

**The disease of the disbeliever is arrogance,
not reason.**

Thus rejecting signs is rejecting their own conscience.

2. Eternal punishment is tied to eternal intention.

Why eternity?

Because:

- They **never** intended to believe.
- They **never** desired guidance.
- They **never** showed remorse.
- They **never** sought divine mercy.

Their *permanent choice* in dunya results in a *permanent consequence* in ākhirah.

3. Denying God's signs is an attack on divine truth itself.

To deny an āyah is:

- to accuse Allah of lying,
- to accuse the Prophet ﷺ of forgery,
- to dismantle the foundation of truth.

Thus the sin is cosmic in scale.

4. Punishment matches the crime.

As earlier verses show:

- the believer gains eternal reward,
- the disbeliever suffers eternal loss.

Taghābun (mutual loss and gain) continues here.

The fire is not arbitrary, it is **the natural end of choosing to reject light.**

5. The Qur'an uses powerful rhetorical symmetry.

Note the pairing:

- **Verse 9:** Gardens beneath which rivers flow
- **Verse 10:** Fire which consumes eternally
- **Verse 9:** Supreme triumph
- **Verse 10:** Evil destination
- **Verse 9:** Believe and do righteous deeds
- **Verse 10:** Disbelieve and deny signs

This is divine justice presented in perfect balance.

Cross-References

- **4:56** — Disbelievers in the Fire forever.
- **14:22** — Satan disowns those who follow him.
- **39:32** — "Who is more unjust than one who denies the truth?"
- **23:103** — Those whose scales are light are the losers.
- **67:6** — Hellfire is the "worst destination."

Spiritual Lesson

The believer must reflect:

- Every āyah accepted is a step toward Paradise.
- Every āyah rejected is a step toward Fire.
- Every moment of arrogance is a seed of disbelief.
- Every moment of humility is a seed of īmān.

Maturidi concludes:

The path of salvation begins with accepting truth.
The path of destruction begins with denying it.

Your destiny is shaped by how your heart responds to the signs of Allah.

Surah at-Taghābun – Verse 11

Arabic

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

Tafsir

“No calamity strikes except by Allah’s permission. And whoever believes in Allah — He guides his heart. And Allah is Knowing of all things.”

Maturidi Explains

This is one of the most powerful verses in the Qur’an explaining:

- **Qadar (divine decree)**
- **Calamity and suffering**
- **The relationship between faith and inner peace**
- **The divine guidance of the heart**

It is also one of the primary verses used by Imām al-Māturīdī to establish the *orthodox* understanding of divine decree — avoiding both Jabr (fatalism) and Qadarī error (denying God’s control).

1. “No calamity strikes except by Allah’s permission.”

(مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ)

“Musībah” includes every hardship:

- illness,
- loss,
- pain,
- betrayal,
- worldly struggle,
- natural disaster,
- tests of faith.

Maturidi emphasises:

a) "Bi-idhniLlāh" does not mean Allah is pleased with calamity.

It means:

- by His decree,
- by His knowledge,
- by His permission,
- by His wisdom.

b) Calamity is never random.

Never blind. Never meaningless.

Everything occurs within divine knowledge and purpose.

c) But this does NOT negate human responsibility.

If a person oppresses or harms another, he is accountable.
Allah's permission does not excuse human wrongdoing.

This is the Māturīdī balance:

Allah creates the event, but humans are responsible for their actions.

2. "Whoever believes in Allah — He guides his heart."

(وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ)

This clause is the jewel of the verse.

Maturidi explains that calamity produces **two possible outcomes**:

a) For the disbeliever:

- anger,
- despair,

- confusion,
- rebellion.

b) For the believer:

- serenity,
- acceptance,
- trust,
- clarity.

Why?

Because Allah **guides his heart**.

How does Allah guide the heart during calamity?

Maturidi identifies several forms:

1. He gives the believer the ability to understand the wisdom of trials.

The heart realises:

- "This is a test."
- "This has a purpose."
- "This is not unjust."

2. He allows the heart to accept the decree without collapsing.

Not bitterness,
not rebellion,
but surrender.

3. He gives the heart strength to remain firm.

4. He fills the heart with tranquility (sakīnah).

The believer feels:

- calm,
- centred,
- anchored in trust.

5. He redirects the heart to the Hereafter.

The believer realises:

- dunya is temporary,
- suffering is not permanent,
- paradise is the final home.

Notice: The verse links guidance directly to īmān.

Whoever:

- truly believes,
- sincerely submits,
- affirms divine wisdom,

Allah transforms his heart through guidance.

This is **spiritual psychology at its highest level**.

3. "And Allah is Knowing of all things."

(وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ)

Maturidi explains this as the **foundation of the verse**.

Allah knows:

- what calamity is appropriate for each servant,
- what level of trial will purify him,

- what would break him and what would strengthen him,
- what is beneficial now,
- what is beneficial later,
- what hidden wisdom lies behind every event.

Nothing escapes His knowledge.

This protects the believer from:

- blaming Allah,
- thinking calamity is random,
- thinking Allah is unaware,
- or thinking Allah is unjust (impossible).

Maturidi's Insights

1. This verse perfectly balances divine decree and human responsibility.

- Allah decrees calamities.
- Humans are accountable for their moral actions.

Thus:

- no fatalism,
- no denial of decree.

This is the Māturīdī position: **a middle path between extremes.**

2. Calamity is a means of purification, not destruction.

The hearts of believers *shine* through trials.

Calamities:

- erase sins,
- elevate ranks,
- detach hearts from dunya,
- increase reliance on Allah,
- prepare the soul for the Hereafter.

Thus, hardship is a **bridge**, not a punishment.

3. True guidance occurs in the heart, not the limbs.

The verse does not say:

- "He guides his actions," though that is true.

Rather:

"He guides his heart."

Meaning:

Guidance is first internal,
spiritual,
psychological,
emotional.

Actions follow the condition of the heart.

4. Faith converts calamity into reward.

The same event destroys one person and elevates another.

The difference?

Āmantu billāh.

The heart of the believer transforms:

- pain into purification,
- fear into trust,
- loss into gain.

5. Calebstrial knowledge (ʿilm) is the anchor of all decree.

The verse ends with Allah's Name **al-ʿAlīm**
to remind the believer:

- "Allah knows."
- "Allah sees."
- "Allah is aware."
- "Allah is not negligent."
- "Allah is most wise."

Thus: **When the heart knows Allah knows — it becomes at peace.**

Cross-References

- **57:22** — "No calamity strikes except what Allah has written."
- **2:286** — Allah does not burden a soul beyond its capacity.
- **65:3** — Whoever relies on Allah, He will suffice him.
- **29:2–3** — believers are tested as those before were.
- **94:5–6** — With hardship comes ease (twice).

Spiritual Lesson

Maturidi concludes:

This verse teaches the believer how to walk through suffering:

- Know every calamity is part of divine plan.
- Accept that nothing reaches you except by Allah's permission.
- Strengthen your belief — and Allah will guide your heart.
- Trust that Allah knows the wisdom behind every event.
- Do not let calamity shake your īmān — let īmān shape your calamity.

Thus:

Calamity breaks the disbeliever.

But calamity guides the believer. The difference is the condition of the heart.

Surah at-Taghābun – Verse 12

Arabic

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ ۖ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَـٰغُ ٱلْمُبِينُ

Tafsir

"And obey Allah and obey the Messenger. But if you turn away, then Our Messenger is only responsible for conveying the clear message."

Maturidi Explains

This verse links directly with verse 11.
After teaching the believer how to view calamities through **faith**, Allah now teaches how to structure life through **obedience**.

The core message:

- **Obey Allah** — the source of revelation.
- **Obey the Messenger ﷺ —** the interpreter and embodiment of revelation.
- **If you turn away**, the Messenger's responsibility is fulfilled, and the blame is on you, not him.

This verse carries profound Māturīdī theological foundations.

1. "Obey Allah…"

(وَأَطِيعُواْ ٱللَّهَ)

This is obedience to:

- divine commands,
- divine limits,
- divine decrees,
- divine wisdom.

Maturidi emphasises:

Obedience to Allah is unconditional.

There is no scenario where Allah is obeyed partially.

This includes:

- belief,
- worship,

- ethics,
- inner states,
- and the acceptance of divine decree taught in verse 11.

2. "…and obey the Messenger."

(وَأَطِيعُواْ ٱلرَّسُولَ)

The repetition of "**aṭīʿū**" (obey) is crucial.

Allah did NOT say:

"Obey Allah and the Messenger."

Instead He said:

"Obey Allah — and obey the Messenger."

Maturidi draws several principles from this:

a) The obedience of the Messenger ﷺ is independent.

Obedience to the Prophet ﷺ is not secondary or metaphorical.
It is a command of its own.

b) Obeying the Prophet ﷺ is obeying Allah.

Because his speech on religious matters is revelation:

"He does not speak from desire — it is only revelation." (53:3–4)

c) The Prophet ﷺ is the living commentary of the Qur'an.

His actions, character, judgments, and instructions clarify the divine law.

d) There is no obedience to Allah while ignoring the Messenger.

Imān is incomplete without:

- reverence,

- submission,
- trust,
- and compliance
  to the Messenger ﷺ.

This is why Maturidi repeatedly says:

Rejecting the Prophet's command is rejecting Allah Himself.

3. "But if you turn away…"

(فَإِن تَوَلَّيْتُمْ)

"Tawallaytum" means:

- to turn your back,
- to refuse obedience,
- to ignore commands,
- to withdraw from the Messenger's authority.

This addresses:

- the hypocrites,
- the weak-hearted,
- and anyone who prefers desires over revelation.

Turning away is not a physical act, it is a **spiritual rebellion**.

4. "…then Our Messenger is only responsible for conveying clearly."

(فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَـٰغُ ٱلْمُبِينُ)

Here, Allah establishes **the true role of the Prophet** ﷺ:

a) He conveys — it is not his responsibility if people reject.

His duty is:

- to teach,
- to warn,
- to deliver the message.

b) He is not responsible for forcing belief.

Forcing hearts is beyond the role of all prophets.

c) The message is "mubīn" — clear, explicit, unmistakable.

Truth is clear; the problem is not the light but the blind heart.

d) Rejection harms none except the rejector.

Maturidi's Insights

1. Obedience to Allah and His Messenger is the essence of Islam.

Islam is not merely belief — it is submission.
Submission is expressed through obedience.

Obedience is expressed through:

- prayer,
- charity,
- character,
- law,
- morality,
- humility.

Thus the verse connects:

Qadar (verse 11) → Action (verse 12)

Faith in decree must lead to obedience in life.

2. The Prophet ﷺ is the ultimate authoritative interpreter of revelation.

Maturidi insists:

- The Qur'an cannot be separated from the Sunnah.
- One cannot say "Qur'an is enough" — this is a heretical position.

The Prophet ﷺ explains:

- how to pray,
- how to fast,
- how to perform Hajj,
- how to interpret verses,
- how to apply divine law.

Thus obedience to him is obedience to Allah.

3. Divine justice is differentiated: punishment is only for those who turn away knowingly.

Allah does not condemn someone who:

- struggles with understanding,
- is weak in action,
- errs unintentionally.

Turning away (tawallī) is:

- conscious,

- intentional,
- arrogant.

Thus the verse targets hypocrisy, not human weakness.

4. The Messenger's responsibility is conveyance — not conversion.

This is a central Māturīdī creed point:

Guidance belongs to Allah.

Conveyance belongs to the Messenger.

- The Prophet ﷺ invites.
- Allah opens the heart.
- People choose to accept or reject.

Thus:

- no coercion,
- no compulsion,
- no forcing of belief.

Guidance is a divine gift for those who seek it.

5. The believer's responsibility is action.

The verse shifts focus from **knowledge** to **obedience**.

Imān is not passive.
Obedience is the proof of sincerity.

Where there is no obedience, there is no true belief.

Cross-References

- **4:59** — "Obey Allah and obey the Messenger."
- **24:54** — "Obey the Messenger… if you turn away, he is only responsible to convey."
- **5:92** — "Your duty is only to convey."
- **53:3–4** — the Prophet ﷺ does not speak from desire.
- **33:36** — believers have no choice after Allah and His Messenger decide a matter.

Spiritual Lesson

Maturidi concludes:

True spiritual peace (verse 11)
comes only with **true obedience** (verse 12).

- If you want your heart guided → obey Allah.
- If you want your soul purified → obey the Messenger ﷺ.
- If you want success → follow revelation.
- If you turn away, the Messenger has fulfilled his duty — the loss is entirely yours.

The believer therefore lives by a simple principle:

"Allah said — the Messenger said — that is enough."

This is the path of salvation, clarity, and inner tranquillity.

Surah at-Taghābun – Verse 13

Arabic

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

Tafsir

“Allah — there is no deity except Him. So upon Allah let the believers place their trust.”

Maturidi Explains

This verse connects the entirety of the surah into a single theological and spiritual centre:

- **Monotheism (Tawḥīd)**
- **Reliance (Tawakkul)**
- **Submission to divine decree**
- **Trust in revelation**
- **Obedience to Allah and His Messenger**

It forms the **heart** of Surah at-Taghābun.

Maturidi explains that the verse has two parts:

1. **A declaration of the oneness of Allah**
2. **A command to trust Him completely**

The first establishes *knowledge* (ʿilm).
The second establishes *action* (ʿamal).
Both together constitute true **īmān**.

1. “Allah — there is no deity except Him.”

(ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ)

This is the Qur’an’s greatest statement.
It is the opening declaration of Tawḥīd.

Maturidi explains:

a) “Ilāh” means:

- the One who is worshipped,
- obeyed,
- loved,
- feared,
- relied upon,
- submitted to.

b) Negation + affirmation = absolute monotheism.

The structure:

- **lā ilāha** — negates all false gods:
  wealth, ego, desire, power, idols, philosophies.
- **illā Huwa** — affirms Allah alone as
  eternal,
  incomparable,
  creator,
  sustainer,
  lord of decree.

c) This is not just belief — it is worldview.

It means:

- nothing moves without His permission,

- nothing harms except by His decree,
- nothing benefits except by His will,
- all calamities (v.11) are from Him,
- all guidance (v.11–12) is from Him.

Thus this verse **anchors the entire surah**.

2. "So upon Allah let the believers place their trust."

(وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ)

The command uses two emphatic structures:

- **'alā Allāh** — "Upon Allah *alone*"
- **fal-yatawakkal** — the lam of command + the verb in imperative form, meaning:
  "Let them rely fully, truly, completely."

Maturidi explains:

a) Tawakkul is not passivity.

It is *active trust*.
It requires:

- taking means,
- obeying commands,
- striving morally,
- but knowing outcomes belong only to Allah.

b) Tawakkul is the *fruit* of Tawḥīd.

If you believe:

- Allah alone decrees,

- Allah alone knows,
- Allah alone controls destiny,
- Allah alone owns harm and benefit,

then it is logical and necessary that you trust Him.

c) True tawakkul removes anxiety.

Because:

- Allah is al-ʻAlīm (All-Knowing)
- Allah is al-Ḥakīm (All-Wise)
- Allah is al-Raḥmān (Most Merciful)
- Allah is al-Qadīr (All-Powerful)

Thus:

If He knows,
and He is able,
and He is wise,
and He is merciful —
why would the believer fear?

d) Tawakkul is a *command* for believers, not an option.

This differentiates believers from hypocrites:

- Believers trust Allah.
- Hypocrites trust wealth, status, alliances, and themselves.

Maturidi's Insights

1. Tawḥīd (pure monotheism) is the foundation of every virtue.

If Allah is the only God:

- obey Him,
- trust Him,
- rely upon Him,
- fear none but Him,
- hope only in Him,
- love Him above all.

Faith begins with: **lā ilāha illā Allāh** and ends with: **tawakkaltu ʻalā Allāh.**

2. Tawakkul is the highest spiritual station after īmān.

Maturidi says:

"The heart with tawakkul is unshakeable."

Because it knows:

- provision is written,
- death is written,
- harms are written,
- blessings are written.

The heart becomes stable like a mountain.

3. Tawakkul is incompatible with relying on created things independently.

It is not prohibited to take means (asbāb), but it is prohibited to **trust** them instead of Allah.

Thus:

- medicine is taken,
- but healing is from Allah;
- wealth is earned,
- but provision is from Allah;
- strategies are used,
- but victory is from Allah.

This is the Māturīdī balance:
Cause is taken, but causation belongs to Allah.

4. Tawakkul gives meaning to calamity.

Verse 11 taught the believer how to view calamities.

Verse 12 taught how to obey.

Verse 13 teaches:

Trust Allah through the test.

Thus the sequence is:

- Trust Allah in decree
- Obey Allah in action
- Trust Allah in outcome

5. Only believers truly practice tawakkul.

Allah says:

"Upon Allah, let the believers rely."

Why only believers?

Because:

- disbelief makes the heart fear creation,
- hypocrisy makes the heart trust dunya,
- but īmān gives the heart certainty.

The unbeliever relies on:

- wealth,
- connections,
- human strength,
- strategies,
- illusions.

The believer relies on:

- the Creator of all those things.

Cross-References

- **3:159** — "Put your trust in Allah; indeed Allah loves those who rely upon Him."
- **65:3** — "Whoever relies on Allah — He is enough for him."
- **8:2** — Believers tremble when Allah is mentioned and trust Him.
- **14:11** — Prophets say: "In Allah, let the believers place their trust."
- **39:38** — If you ask who controls creation, they will say Allah — so trust Him.

Spiritual Lesson

Maturidi concludes:

This verse is not merely theology — it is a *spiritual method*:

- You cannot control life — **but Allah can.**
- You cannot foresee outcomes — **but Allah knows.**
- You cannot prevent calamity — **but Allah decrees with wisdom.**
- You cannot rely on creation — **but you can rely on the Creator.**

Thus:

The heart with tawakkul is calm. The heart without tawakkul is restless. Tawḥīd without tawakkul is incomplete. Tawakkul without tawḥīd is impossible.

Surah at-Taghābun – Verse 14

Arabic

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Tafsir

“O you who believe! Indeed, among your spouses and your children there are enemies to you — so beware of them. But if you pardon, overlook, and forgive, then surely Allah is All-Forgiving, Most Merciful.”

Maturidi Explains

This is one of the profound verses in the Qur’an on:

- **family**,

- **spiritual testing,**
- **loyalty,**
- **emotional discipline,**
- **balancing love with religion,**
- **the psychological dynamics of īmān,**
- **and the ethics of forgiveness.**

It confronts an uncomfortable truth:

The greatest worldly love (family) can also become the greatest barrier to Allah.

This verse contains three components:

1. A **warning**
2. A **diagnosis**
3. A **command to forgive**

1. "O you who believe!"

(يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ)

This divine address signals:

- importance,
- urgency,
- and a deeply personal warning.

Allah addresses the believers directly because emotional attachment to family can cloud judgment faster than anything else.

Maturidi notes:

This is a warning of love, not condemnation.
Allah teaches how to protect faith without destroying relationships.

2. "Indeed, among your spouses and your children there are enemies to you…"

(إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ)

This is not universal — it says "**min**" (some of them).

What does "enemy" mean here?

Maturidi clarifies:

Not an emotional enemy,
but a **spiritual enemy**, meaning those who:

- distract you from Allah,
- weaken your faith,
- pull you into sin,
- discourage sacrifice for religion,
- delay obedience,
- prevent your hijrah or religious duties,
- pressure you into materialism,
- become a source of compromise.

This reflects:

- the early Muslims whose families discouraged Islam,
- spouses who resisted hijrah,
- children whose needs pulled parents from obligations,
- and modern believers whose faith is tested by family attachment.

Why this warning?

Because love can blind.

Maturidi says:

What harms faith the most is not open enemies, but beloved hearts who unintentionally drag one away from Allah.

3. "So beware of them."

(فَٱحْذَرُوهُمْ)

This command is subtle.

It does NOT mean:

- hate them,
- cut ties with them,
- abuse them,
- abandon family duties.

Rather it means:

Be spiritually vigilant.

Watch for:

- religious compromise,
- emotional manipulation,
- dunya-dominated values,
- neglect of obligations due to family pressure,
- love that distracts from obedience.

The believer must love family through the lens of tawḥīd.

Family is a blessing, but can become a distraction or test.

Thus:

- Beware of misguidance,
- Not of the individuals themselves.

4. "But if you pardon, overlook, and forgive…"

(وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ)

Three levels of forgiveness:

a) 'Afw — pardon

Letting go without holding resentment.

b) Ṣafḥ — overlook

Turning the page, not bringing it up again.

c) Maghfirah — forgive

Covering the fault so it is not exposed or remembered.

Maturidi notes:

These three words reflect stages of spiritual maturity.

But why forgiveness after warning?

Because:

- their harm is usually unintentional,
- driven by fear, love, attachment, or misunderstanding,
- not hatred of Islam.

Thus Allah teaches:

- protect your faith,

- guard your heart,
- but respond to their weakness with mercy.

5. "Then surely Allah is All-Forgiving, Most Merciful."

(فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ)

This verse ends with two divine Names:

Al-Ghafūr —

the One who forgives repeatedly and abundantly.

Ar-Raḥīm —

the One whose mercy descends gently and personally.

Why end with these names?

Maturidi explains:

- Allah's forgiveness toward us
  should inspire our forgiveness toward family.
- Our forgiveness toward family
  is a means of earning Allah's forgiveness.
- Family relationships need constant mercy,
  otherwise they break.

Thus Allah models forgiveness, so we can practice it.

Maturidi's Insights

1. The verse balances spiritual vigilance with emotional compassion.

Not:

- blind love that harms religion,

- harsh religiosity that destroys family.

But:

Protect your religion and protect your family through wisdom, boundaries, and forgiveness.

2. Family is the greatest test of sincerity.

Many fail because:

- spouses demand comfort,
- children demand dunya,
- parents demand compromise,
- loved ones pull them from sacrifice.

Thus:

- love them,
- but not more than Allah.

3. Forgiveness is essential for maintaining family harmony.

No relationship survives without:

- patience,
- overlooking mistakes,
- softening the heart.

Allah teaches:

Do not let their weakness drive you to cruelty.
Let Allah's mercy shape your response.

4. The believer's heart must be strong and soft simultaneously.

Strong against misguidance.
Soft in forgiveness.

This is the Māturīdī balance.

5. The warning is an act of mercy.

Allah warns us:

- not to abandon family,
- but not to let family become a chain around the heart that pulls it from Allah.

The believer lives with:

- love,
- boundaries,
- wisdom,
- forgiveness.

Cross-References

- **8:28** — "Your wealth and your children are only a trial."
- **64:15** — wealth and children as trials (coming verse).
- **9:24** — if family is loved more than Allah, faith is incomplete.
- **31:15** — even if parents pressure you to shirk, treat them kindly.
- **14:6** — your family can be a source of misguidance, intentionally or unintentionally.

Spiritual Lesson

Maturidi concludes:

Family is a mercy,
but must never precede Allah in the heart.

- Love them,
- support them,
- forgive them,
- guide them,
- protect your own faith,
- and never let emotional attachment weaken obedience.

True love guides toward Allah,
not away from Him.

Thus the believer walks carefully:

Firm in faith. Soft in family. Forgiving in heart. Loyal to Allah above all.

Surah at-Taghābun – Verse 15

Arabic

إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞۚ وَٱللَّهُ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ

Tafsir

“Your wealth and your children are only a trial, and with Allah is a tremendous reward.”

Maturidi Explains

This verse continues the theme of verse 14.
Where verse 14 warned that some spouses and children can become spiritual enemies (through distraction, pressure, or misguidance), verse 15 expands the scope:

Not only family — but wealth and children generally are a test from Allah.

This is a universal truth of human life:

- wealth tests gratitude and greed
- children test patience and priorities
- love tests loyalty
- attachment tests sincerity
- comfort tests resolve
- responsibility tests obedience
- ambition tests reliance

Maturidi explains:

**The greatest tests of the believer are not external enemies,
but blessings themselves.**

This verse reorients the heart.

1. "Your wealth and your children…"

(إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ)

These are mentioned because:

- they are the two strongest attachments of the human heart,
- they are the two greatest "dunya anchors,"
- they can elevate or destroy a person spiritually.

Maturidi says:

"There are two things humans love excessively:
possession and **progeny**."

Both are legitimate blessings —
but both can easily become obstacles to Allah.

Thus Allah reminds:

- they are entrusted to you,
- they belong to Allah,
- they must not control your obedience.

2. "…are a trial (fitnah)."

(فِتْنَةٌ)

The word **fitnah** is among the deepest Qur'anic concepts.
It means:

- a test,
- a trial,
- refinement through difficulty,
- exposure of sincerity,
- purification,
- a challenge that reveals the truth of a heart.

Maturidi emphasises:

a) Wealth is a test:

- Will you give?
- Will you hoard?

- Will you trust Allah or fear poverty?
- Will you be humble or arrogant?
- Will you use it for Allah or for ego?

b) Children are a test:

- Will you raise them upon Islam?
- Will you sacrifice for their dunya or their akhirah?
- Will you let their demands override your obedience?
- Will you love them more than Allah?
- Will you compromise truth to please them?

c) Fitnah reveals what is hidden.

Blessings uncover:

- your priorities,
- your reality,
- your loyalty,
- your patience,
- your sincerity.

Maturidi says:

A believer proves his īmān through blessings more than through calamities.

Calamity forces surrender; blessing tests genuine devotion.

3. "And with Allah is a tremendous reward."

(وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ)

This is the balance.

After warning about dunya attachments,
Allah redirects the heart:

Do not be consumed by wealth, seek the reward with Allah.

Do not be consumed by children, seek the reward with Allah.

Do not let dunya pull you from obedience, the true reward is with Allah.

Maturidi highlights two theological messages:

A. Your reward is not in dunya — it is with Allah.

Wealth cannot reward you.
Children cannot reward you.
Status cannot reward you.

Only Allah can give:

- Paradise,
- forgiveness,
- eternal peace,
- light,
- nearness to Him.

B. "Ajr 'Aẓīm" means:

- enormous,
- magnificent,
- immeasurable,
- far exceeding effort,

- beyond imagination.

This encourages:

- patience in trial,
- discipline with wealth,
- moral integrity with children,
- and devotion to Allah above all.

Maturidi says:

If the heart truly knew the reward with Allah, worldly tests would appear small.

Maturidi's Insights

1. Wealth and children are not evil — but they are dangerous if loved incorrectly.

Islam does not teach ascetic rejection of family or wealth.
It teaches **proper prioritisation.**

The believer uses dunya, but does not let dunya use him.

2. The greatest fitnah is not hardship — it is comfort.

People often fail more through ease than difficulty.

- Wealth makes one forget.
- Children can weaken resolve.
- Comfort breeds heedlessness.
- Blessings breed entitlement.

Thus Allah reminds the believer to stay spiritually awake.

3. True love is love that does not lead to disobedience.

If a spouse, child, or wealth pulls you toward sin,
your attachment becomes *fitnah*.

True love aligns with truth, not against it.

4. Fitnah is not punishment — it is examination.

Allah tests:

- your priorities,
- your patience,
- your sincerity,
- your faithfulness.

Maturidi clarifies:

A fitnah is not meant to destroy you, but to reveal you.

It is purification, not condemnation.

5. The believer's heart must remain anchored in akhirah.

Even while loving family
and enjoying wealth,
the believer must remember:

Real reward is with Allah — not in dunya.

This is the core of the verse.

Cross-References

- **8:28** — "Your wealth and children are a trial."
- **63:9** — Do not let wealth and children distract you from Allah.
- **18:46** — Wealth and children are adornment of dunya; what remains are righteous deeds.
- **64:14** — some spouses and children are enemies in faith.
- **92:18–21** — the generous one will be kept far from Hellfire.

Spiritual Lesson

Maturidi concludes:

This verse recalibrates the believer:

- Love your family deeply, but not more than Allah.
- Value your wealth, but do not let it own you.
- Enjoy blessings, but remember they are tests.
- Do not let dunya blind you, your real reward is with Allah.

Thus the believer carries dunya in his hand, but carries Allah in his heart.

Blessings become fitnah only when the heart forgets the Giver.

Surah at-Taghābun – Verse 16

Arabic

فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

Tafsir

“So fear Allah as much as you are able, and listen, and obey, and spend in charity — that is better for your own souls. And whoever is protected from the greed of his own soul — such are the ones who are truly successful.”

Maturidi Explains

This verse provides a **four-part formula** for navigating the trials of wealth and family mentioned in verses 14–15:

1. **Taqwā** — guarding one’s soul
2. **Listening** — receptivity to guidance
3. **Obeying** — submission to divine command
4. **Spending** — purification from greed

All four must be present for the believer to pass the tests of dunya.

Maturidi notes that Allah transitions from **warning** (14–15) to **practical guidance** (16–18).

1. “So fear Allah as much as you are able.”

(فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ)

This is a foundational Māturīdī verse on:

- moral responsibility (taklīf),
- human capacity,
- the limits of duty,
- divine mercy.

a) Taqwā means:

- guarding your heart,
- avoiding sin,
- fulfilling obligations,
- maintaining spiritual vigilance.

b) "As much as you are able" — "mā istaṭa'tum"

This phrase shows:

- Allah does not burden beyond capacity (2:286),
- the Shariah is built on ease,
- obligations adjust to human ability.

Examples:

- If you cannot stand in prayer → pray sitting.
- If you cannot fast due to illness → feed the needy.
- If you cannot give much → give little.
- If you cannot fulfil everything → do what you can.

Maturidi emphasises:

Taqwā is measured by sincerity and effort,
not by perfection.

This verse is among the greatest proofs of Allah's mercy.

2. "And listen."

(وَٱسْمَعُوا۟)

This means:

a) Listen to revelation.

Listening with:

- humility,
- alertness,
- sincerity.

b) Listen to the Messenger ﷺ.

The Qur'an often commands "listen" before "obey" because:

- obedience without understanding is fragile,
- listening transforms the heart.

Maturidi says:

Listening is the doorway to obedience.

3. "And obey."

(وَأَطِيعُواْ)

This repeats the theme of verse 12,
emphasizing:

- constant obedience,
- obedience in public and private,
- obedience despite worldly pressures,
- obedience in hardship and comfort.

This is obedience to:

- Allah directly,
- and the Messenger ﷺ,
- and divine law.

Maturidi stresses:

There is no taqwā without obedience.

4. "And spend in charity — that is better for your own souls."

(وَأَنفِقُواْ خَيْرًا لِّأَنفُسِكُمْ)

This command directly follows verse 15
(wealth and children are a trial).

Why spending?

Because charity:

- weakens attachment to dunya,
- purifies the heart,
- breaks greed,
- protects from arrogance,
- proves sincerity,
- brings contentment.

"Khayran li-anfusikum" means:

**You think you are giving away wealth;
but in reality you are giving good to yourself.**

Maturidi comments:

- The giver benefits more than the receiver.
- Charity is self-healing.
- Spending is spiritual medicine.

This reverses dunya logic.

5. "Whoever is protected from the greed of his soul…"

(وَمَن يُوقَ شُحَّ نَفْسِهِۦ)

This phrase is one of the most important in Qur'anic anthropology.

"Shuḥḥ" =

- greed,
- miserliness,
- possessiveness,
- fear of loss,
- the desire to hoard.

It is not mere stinginess, it is **inner greed**, a spiritual disease.

Maturidi explains:

- Shuḥḥ is the engine of many sins:
  - envy,
  - injustice,
  - oppression,
  - broken family ties,
  - refusal of zakat,
  - moral compromise.
- It comes from loving dunya excessively.

Notice:

The verse does not say "whoever *removes* greed."

It says:

"Whoever is *protected* from greed."

Because:

- the soul naturally loves wealth,
- the disease can be controlled,
- but cannot be fully removed.

Protection comes from:

- charity,
- obedience,
- remembrance,
- contentment.

6. "Such are the successful."

(فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ)

Real success (**falāḥ**) means:

- inner freedom,
- spiritual maturity,
- control over the nafs,
- passing the dunya test,
- earning Allah's pleasure.

Success is NOT:

- money,
- followers,
- achievement,
- status.

Success is:

being freed from greed and dominated by obedience.

Maturidi writes:

Those who conquer their inner greed are the ones truly victorious in this world and the next.

Maturidi's Insights

1. Religion is not perfection — it is sincere effort.

"Mā istaṭa'tum" confirms:

- Allah does not demand the impossible.
- He rewards effort, not outcome.
- Mistakes do not destroy the sincere.

This is foundational to Maturidi mercy-based theology.

2. Control of the heart is the measure of īmān.

Wealth tests:

- trust in Allah,
- willingness to give,
- fear of poverty.

Children test:

- priorities,
- patience,
- spiritual leadership.

Success comes from **heart mastery**, not from wealth or numbers.

3. Listening + obedience = transformation.

Without listening, obedience is mechanical.
Without obedience, listening is empty.

The believer must:

- hear truth,
- act upon it,
- internalise it,
- live it.

4. Greed is the root disease of dunya.

Every major moral collapse in society
is connected to:

- greed for wealth,
- greed for fame,
- greed for pleasure,
- greed for control.

Islam's cure is:

- tawakkul,
- contentment,
- charity,
- sincere remembrance, this verse summarises all four.

5. Charity is not loss — it is gain.

Charity:

- expands provision,
- protects from calamity,
- elevates rank,
- softens hearts,
- removes arrogance.

It is a spiritual investment with guaranteed return.

Cross-References

- **2:286** — "Allah does not burden a soul beyond its capacity."
- **64:14–15** — fitnah of family and wealth (previous verses).
- **3:92** — "You will not attain righteousness until you give from what you love."
- **59:9** — saving oneself from greed is true success.
- **2:267** — spend from the good you have earned.

Spiritual Lesson

Maturidi concludes:

This verse is a roadmap for spiritual growth:

1. Fear Allah to your maximum ability

—not to perfection, but with sincerity.

2. Listen deeply to revelation

—not casually or selectively.

3. Obey consistently

—even when family or wealth pressures you.

4. Spend generously

—to break the chains of greed.

5. Protect your heart from shuḥḥ

—for this is the essence of true success.

Thus the believer becomes:

- spiritually awake,
- morally disciplined,
- emotionally balanced,
- generous in giving,
- protected from inner corruption.

This is the path of falāḥ.

Surah at-Taghābun – Verse 17

Arabic

إِن تُقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ

Tafsir

“If you lend to Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative, Most Forbearing.”

Maturidi Explains

This verse continues the theme of **charity, purification from greed, and spiritual elevation**, but with a striking metaphor:
Allah calls charity "a loan to Allah."

Of course, Allah needs nothing.
Thus, Maturidi emphasises:

- the phrase is metaphorical (majāz),
- it expresses honour, not literal meaning,
- charity is elevated to the rank of a transaction with Allah Himself,
- the giver becomes like a lender to the Creator.

This is the *highest possible honour* for a human being — that Allah attributes benefit to Himself.

"If you lend to Allah a goodly loan…"

(إِن تُقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنًا)

A **qard ḥasan** is:

- sincere
- pure
- without showing off
- without harm
- without seeking praise
- without burdening the recipient
- and without expecting worldly return

Maturidi notes:

Allah calls it a loan when given purely for His sake.

Thus, quantity does not matter — *quality* does.

Multiplication of the loan

(يُضَـٰعِفْهُ لَكُمْ)

The multiplication is beyond:

- measure,
- math,
- imagination.

Maturidi references:

- 7×
- 70×
- 700×
- "many times over" (2:261)

but then emphasises:

It is not limited to numbers —
the increase is according to Allah's generosity,
not human calculation.

"And He will forgive you."

(وَيَغْفِرْ لَكُمْ)

Charity is not only multiplication of reward;
it is a **cause of forgiveness**.

The two combined:

- purification of wealth,
- cleansing of sin.

Maturidi says:

Charity cleanses both sides of life:
the dunya through barakah, the ākhirah through forgiveness.

“Allah is Most Appreciative, Most Forbearing.”

(وَٱللَّهُ شَكُورٌ حَلِيمٌ)

Two magnificent names.

1. Ash-Shakūr — The Appreciative One

Allah:

- thanks His servants,
- magnifies their deeds,
- multiples small acts into mountains of reward,
- treats one coin like treasure,
- rewards a smile,
- appreciates sincerity.

Even though all good we do is from Him, He still “thanks” His servant.

Maturidi highlights:

The generosity of Allah is so immense that He rewards for deeds that He Himself enabled.

2. Al-Ḥalīm — The Forbearing

Allah:

- does not punish immediately,
- delays punishment out of mercy,
- gives chances to repent,
- overlooking the wrongs of those who give good.

Al-Ḥalīm connects to charity:

Because:

- the greedy are harsh,
- but Allah is forbearing with those who struggle,
- and patient with the one who fights against stinginess (verse 16).

Maturidi's Insights

1. Charity is a transaction directly with Allah

By calling it "a loan," Allah:

- honours the giver,
- elevates the act,
- guarantees repayment,
- guarantees multiplication.

Worldly loans may not be repaid.
But a loan to Allah is repaid with:

- more wealth,
- more barakah,
- more serenity,
- more light,
- and forgiveness.

2. Quality > Quantity

A "goodly loan" means:

- sincerity,
- purity of intention,

- gentle giving,
- no humiliation of the poor.

Maturidi writes:

Allah looks at the heart, not the coin.

3. Charity heals the soul

Connected to the previous verse:

- verse 16: protection from greed
- verse 17: charity as cure
- verse 18: ultimate return to Allah

It is a sequence:

1. Identify the disease → greed
2. Apply the cure → charity
3. Receive the result → success + forgiveness

4. Charity removes sins

The verse promises *two* rewards:

- multiplication,
- forgiveness.

Maturidi connects this to the hadith:

“Charity extinguishes sins
like water extinguishes fire.”

5. The Names Shakūr and Halīm are perfectly placed

Shakūr → appreciation for charity
Halīm → patience with shortcomings

Allah appreciates the smallest effort
and overlooks many failings.

6. This verse proves Allah does not burden heavily

Verse 16: "as much as you are able"
Verse 17: "lend Allah a goodly loan"

Together they reflect the mercy-filled nature of the Shariah:

- effort, not perfection
- sincerity, not quantity
- purity, not performance
- gradual growth, not crushing pressure

Cross-References

- **2:245** — "Who will lend Allah a goodly loan?"
- **2:261** — charity multiplied like a grain growing 700-fold.
- **57:11** — again describes charity as "a loan to Allah."
- **92:18–21** — those who give are protected from Hellfire.
- **64:16** — greed vs success (previous verse).

Spiritual Lesson

Maturidi concludes:

This verse teaches that:

1. Charity is not loss — it is investment.

You give one coin; Allah gives oceans.

2. Allah treats the believer with honour.

He names your giving as “a loan to Him.”

3. Allah appreciates the smallest deed.

Your hidden sadaqah is valued by the Lord of the heavens.

4. Charity cleanses the heart.

It breaks greed, heals the soul, and brings serenity.

5. Allah is patient with the struggling believer.

He appreciates even your attempts,
and forgives the shortcomings that follow.

6. The path to success is clear:

- Taqwā,
- Obedience,
- Listening,
- Spending,
- Purity of heart.

This is the road of the sincere, the path of the grateful, the way of the successful.

Surah at-Taghābun – Verse 18

Arabic

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

“He is the Knower of the unseen and the seen, the Almighty, the All-Wise.”

Maturidi Explains

This closing verse of the surah brings all previous themes — tests of wealth, obedience, sincerity, greed, charity, and the Day of Return — under the umbrella of **Allah's perfect knowledge, power, and wisdom**.

The verse contains four divine attributes:

1. **ʿĀlim al-Ghayb** — Knower of the Unseen
2. **ʿĀlim ash-Shahādah** — Knower of the Seen
3. **al-ʿAzīz** — The Almighty, beyond defeat
4. **al-Ḥakīm** — The All-Wise in His decree

Maturidi teaches that this combination of names is not accidental:
it is the perfect conclusion to a surah focused on accountability, justice, inner states, and the tests of dunya.

1. "Knower of the unseen."

(عَٰلِمُ ٱلْغَيْبِ)

a) Allah knows:

- what is hidden in the heavens and earth,
- the thoughts of the heart,
- the intentions behind charity,
- the secrets of the hypocrites,
- the inner greed (shuḥḥ) mentioned in verse 16,
- the truthfulness or falsehood of one's obedience.

b) Maturidi emphasises:

Allah's knowledge of the unseen is:

- **eternal**,
- **uncreated**,
- **perfect**,
- **without renewal**,
- **without limit**,
- **without acquisition**,
- **without learning**.

He does not "gain" knowledge, He eternally knows all.

This directly refutes:

- the philosophers who claimed Allah knows only universals,
- the Mu'tazila who restricted Allah's knowledge to logical categories,
- the corporealists who likened divine knowledge to human perception.

For Maturidi:

Allah's knowledge encompasses all that was, is, and will be, without change, increase, decrease, or sequence.

2. "And the seen."

(وَٱلشَّهَـٰدَةِ)

This includes:

- the visible world,
- actions of the body,

- speech of the tongue,
- apparent deeds,
- public obedience or disobedience.

Together:

Unseen + Seen = total knowledge

Nothing escapes Him:

- not the hidden intentions,
- not the secret counsel (verse 10),
- not the false oaths of hypocrites (verse 18 of Surah Mujādilah),
- not the whisperings of hearts,
- not the inner greed against which believers must fight.

Maturidi says:

The One who knows both the inner and outer is the only One worthy of worship.

3. "The Almighty."

(ٱلْعَزِيزُ)

Al-'Azīz means:

- undefeatable,
- unconquerable,
- beyond reach,
- beyond harm,
- invincible in His decree.

Links to earlier verses:

- No plot of hypocrites can harm Him (like in Surah Mujādilah).
- No rebellion reduces His majesty.
- No one escapes His grasp on the Day of Return (v. 9).
- Wealth and children cannot protect anyone from Him (v. 15).
- Charity does not enrich Him — it enriches you (v. 16–17).

Maturidi highlights:

Allah's might is absolute, yet He accepts the smallest charity from His servant.

This juxtaposition magnifies divine compassion.

4. "The All-Wise."

(ٱلْحَكِيمُ)

Al-Ḥakīm means:

- perfect in judgment,
- perfect in law,
- perfect in decree,
- perfect in timing,
- perfect in testing,
- perfect in reward and punishment.

Nothing in creation is random. Nothing in divine command is arbitrary.

All the instructions in this surah —

- patience with tests,

- obedience,
- moderation,
- charity,
- mastering greed,
- returning to Allah —

are rooted in perfect wisdom.

Maturidi explains:

Allah's wisdom means He does nothing in vain and commands nothing without purpose.

Maturidi's Insights

1. The verse is the surah's theological conclusion

Everything in Surah at-Taghābun returns to:

- divine knowledge,
- divine power,
- divine wisdom.

Because:

- He knows how you respond to trials (verse 15),
- He knows your sincerity in obedience (verse 16),
- He knows the purity of your charity (verse 17),
- He knows the secrets of your heart (verse 4–5),
- He knows who is guided and who is deluded (verse 11).

This closing verse ties all these themes together.

2. Allah's knowledge is the basis of accountability

A Day of Return (verse 9) makes sense only if:

- Allah knows the unseen realities of the heart,
- Allah knows the intentions behind actions,
- Allah knows what the eyes conceal,
- Allah knows what no one else sees.

Thus, belief in the **Day of Judgment** and
belief in **Allah's perfect knowledge**
are inseparable in Maturidi theology.

3. Allah's might cannot be resisted

When Allah declares victory for the believers (v. 12),
and trials as part of decree (v. 11),
and charity as benefit to the self (v. 17):

All of this depends on al-'Azīz, the One whose decree is beyond overturning.

Thus:

- fear Him,
- trust Him,
- return to Him,
- rely on Him.

4. Allah's wisdom underlies the tests of dunya

Maturidi notes:

- wealth tests gratitude,
- poverty tests patience,
- family tests loyalty,
- hardship tests trust,
- charity tests sincerity,
- greed tests purity of the heart.

All by divine wisdom.

Nothing you face is meaningless.

5. The true believer surrenders to the All-Knowing, All-Powerful, All-Wise

Thus, the surah ends by calling the believer to:

- humility (before divine knowledge),
- obedience (before divine power),
- trust (in divine wisdom).

Cross-References

- **59:22** — "He is the Knower of the unseen and the seen."
- **6:59** — not a leaf falls except He knows it.
- **67:14** — "Does He not know whom He created?"
- **2:32** — Allah's knowledge encompasses all things.
- **11:1** — every command is rooted in wisdom.

Spiritual Lesson

Maturidi concludes:

This verse teaches the believer:

1. Your secret is known to Allah.

So purify your intentions.

2. Your actions are seen by Allah.

So act sincerely.

3. Your trials are decreed by Allah.

So trust His wisdom.

4. Your charity is multiplied by Allah.

So give generously.

5. Your life is written by Allah.

So turn to Him with a tranquil heart.

6. Your return is to the One

who knows all, controls all and does all with perfect wisdom.

This is the essence of tawḥīd and the heart of Maturidi theology.

Surah at-Talāq – Verse 1

Arabic

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُواْ ٱلْعِدَّةَ ۖ وَٱتَّقُواْ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا

Tafsir

“O Prophet! When you divorce women, then divorce them for their prescribed waiting period, and count the waiting period carefully. And fear Allah, your Lord. Do not expel them from their homes, nor should they leave — unless they commit a clear act of immorality. These are the limits set by Allah, and whoever transgresses the limits of Allah has wronged his own soul. You do not know — perhaps Allah will bring about after that a new matter.”

Maturidi Explains

This is the foundational Qur’anic verse on the ethics and law of divorce. It establishes:

- the conditions of valid divorce,
- the sanctity of the marital home,
- the protection of women during ʿiddah,
- the discipline of men in the process,
- the divine limits (ḥudūd) governing family stability.

The verse opens with an address to the Prophet ﷺ but uses the plural **“if you (all) divorce women.”**
This is a legal technique:

Address the Prophet ﷺ to honour the command;
address the ummah through him to bind the law.

1. “Divorce them for their prescribed waiting period.”

(فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ)

Maturidi explains:

- ṭalāq must be issued **during a period of purity** (ṭuhr),
- **in which the husband has not had intercourse**,
- **with full awareness and intention**,
- **not during menstruation**,
- **and not in a state of anger that removes reason.**

This is the essence of **ṭalāq al-sunnah** — the prophetic method of divorce.

Divorcing in menstruation or in a period of intimacy violates divine order and causes unnecessary confusion.
Allah commands discipline, not impulse.

"For their ʿiddah" means:

- divorce must be timed so that the ʿiddah begins immediately,
- to avoid prolonging uncertainty,
- and to ensure clarity of lineage, pregnancy, rights, and reconciliation.

2. "And count the waiting period carefully."

(وَأَحْصُواْ ٱلْعِدَّةَ)

The command "aḥṣū" is **imperative** and denotes:

- responsibility,
- precision,
- deliberation.

Maturidi explains:

- ʿiddah is not symbolic; it is legal.

- The husband must not shorten it, lengthen it, or manipulate it.
- It protects the woman's rights,
- ensures clarity of lineage,
- allows time for reconciliation,
- and prevents impulsive remarriage.

Counting is a form of taqwā because it reflects integrity.

3. "Do not expel them from their homes."

(لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ)

This is one of the **strongest protections** for women in the Qur'an.

During ʿiddah:

- she stays in *her* marital home,
- the husband may not force her out,
- the family cannot pressure her,
- she is not to be displaced,
- her dignity must not be compromised.

Maturidi notes:

The Qur'an calls the home "their homes," even though men traditionally owned them, to honour women with possessive rights over space and safety.

Expelling her is:

- oppression,
- violation of ḥudūd Allāh,
- and a sin that harms both parties.

4. “And they should not leave.”

(وَلَا يَخْرُجْنَ)

This protects:

- safety,
- dignity,
- continuity,
- security.

Maturidi clarifies that ʿiddah is a period of **stability**, not wandering.

5. “Unless they commit a clear act of immorality.”

(إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ)

Maturidi presents two classical interpretations:

a) Infidelity (zinā).

In this case:

- the marriage bond is already shattered,
- the husband may remove her for protection of dignity and lineage.

b) Major public misconduct

Such as:

- harming the household,
- damaging property,
- abusing or attacking family members,
- or behaviour that destroys domestic order.

This shows:

The exception is not for minor faults, but for severe harm to household sanctity.

6. "These are the limits of Allah."

(وَتِلْكَ حُدُودُ ٱللَّهِ)

Limits (ḥudūd) mean:

- borders of divine wisdom,
- boundaries protecting justice,
- lines that cannot be transgressed,
- safeguards for both genders.

Maturidi emphasises:

Family life collapses when divine limits are ignored.
Tyranny and injustice begin in the home.

7. "Whoever transgresses the limits of Allah has wronged himself."

(وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ)

The wrong returns:

- not to Allah,
- not to society,
- but to one's own soul.

Maturidi teaches:

- Disobeying divine law harms the heart.
- Sin creates darkness inside the self.

- Violating ḥudūd Allāh slowly destroys spiritual integrity.

Thus, injustice toward one's spouse is injustice toward one's own soul.

8. "You do not know — perhaps Allah will bring after that a new matter."

(لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا)

This is one of the most hope-filled sentences in the Qur'an.

Maturidi says it refers to:

- the possibility of reconciliation,
- return of affection,
- restoration of marriage,
- renewed mercy,
- change of heart,
- or divine intervention in the couple's favour.

Thus:

- do not rush,
- do not expel her,
- do not escalate,
- do not burn bridges,
- give time for the heart to soften.

Allah may turn darkness into light in ways you do not foresee.

Maturidi's Insights

1. Divorce is a process of discipline, not impulse

The verse regulates:

- timing,
- procedure,
- living arrangements,
- emotional stability.

It eliminates rash divorce.

2. Women must not be harmed in divorce

Their rights:

- home,
- safety,
- time,
- dignity.

The Qur'an honours women far beyond pre-Islamic norms.

3. Taqwā is the foundation of family law

All commands in the verse return to **fear Allah**.

4. The home is sacred

Removing a woman out of anger violates divine limits.

5. Reconciliation is always possible

Divorce is not hatred.
ʿIddah provides space for calm reflection.

6. Allah's wisdom governs marital life

The verse ends with hope because divine decree is subtle and wise.

Cross-References

- **2:228–232** — extended laws of divorce
- **65:2–3** — taqwā, trust, provision in divorce
- **4:35** — arbitration and reconciliation
- **2:286** — no burden beyond capacity
- **4:130** — "Allah will enrich each out of His bounty"

Spiritual Lesson

Maturidi concludes:

This verse teaches the believer that:

1. Family life is built upon justice.

Divorce is not war — it is a structured, ethical process.

2. Divine limits protect both spouses.

3. Women must be honoured and safeguarded, especially during times of vulnerability.

4. Taqwā disciplines the emotions

when anger or grief are strongest.

5. Reconciliation is always possible because hearts are in Allah's Hand.

6. Obedience to Allah in family matters saves the soul from darkness.

This verse is the blueprint of mercy in marital law.

Surah at-Talāq – Verse 2

Arabic

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ ۚ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا

Tafsir

“When they reach the end of their waiting period, then retain them in a decent manner or release them in a decent manner. And bring to witness two just men from among you, and establish the testimony for Allah. This is instructed to whoever believes in Allah and the Last Day. And whoever fears Allah — He will make for him a way out.”

Maturidi Explains

This verse continues the divine regulation of divorce by addressing **the moment when ʿiddah is nearly complete**.
The Qur’an commands:

- dignity,
- clarity,
- justice,
- witnesses,
- and taqwā.

It protects both spouses from:

- emotional impulsiveness,
- exploitation,
- ambiguity,

- and injustice.

The verse divides marital endings into two paths:

1. **Reconciliation with honour**
2. **Separation with honour**

Both are "bi-maʿrūf" — ethical, merciful, dignified.

1. "When they reach the end of their waiting period…"

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ)

According to Maturidi:

- This refers to a stage near completion of ʿiddah — not after it ends entirely.
- The verse addresses the *final days* of ʿiddah when a decision must be made.

Islam does not allow:

- indefinite limbo,
- emotional manipulation,
- delaying reconciliation out of pride,
- or prolonging separation to cause harm.

The husband must make a clear, ethical choice.

2. "Then retain them in a decent manner…"

(فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ)

Retention (imsāk) means:

- taking them back as wives,

- treating them with honour,
- restoring rights,
- returning to normal marital life.

But Maturidi emphasises **the condition**: "bi-maʿrūf."

Meaning:

- gently,
- with respect,
- without coercion,
- without humiliation,
- without weaponising reconciliation.

If reconciliation is done harshly, or merely to harm her, it is **forbidden**.

3. "Or release them in a decent manner."

(أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ)

Maturidi describes:

- emotional maturity,
- ethical closure,
- fair material compensation,
- no slander,
- no revenge,
- no deprivation of rights,
- no public shaming.

Divorce in Islam is **not a battlefield**.

It ends:

- with dignity,
- responsibility,
- compassion.

Maturidi writes:

Separation with dignity is obedience. Separation with cruelty is sin.

4. "And bring to witness two just men from among you."

(وَأَشْهِدُواْ ذَوَىْ عَدْلٍ مِّنكُمْ)

Witnessing is required:

- to protect the woman's rights,
- to prevent disputes,
- to ensure transparency,
- to document reconciliation or separation.

The witnesses must be:

- **'adl** — upright, morally sound,
- truthful,
- not biased,
- respected in character.

This prevents:

- secret divorces,
- manipulative "take-backs,"
- false claims of reconciliation,

- emotional exploitation.

Maturidi notes:

Witnessing protects both the vulnerable wife and the impulsive husband.

5. "Establish the testimony for Allah."

(وَأَقِيمُواْ ٱلشَّهَٰدَةَ لِلَّهِ)

This elevates testimony from **legal formality** to **worship**.

Giving testimony:

- is an act of servitude,
- must be truthful,
- must be impartial,
- is done seeking Allah's pleasure,
- not favouring either spouse unjustly.

Maturidi emphasises:

Testimony is for Allah, not for tribe, emotion, or social pressure.

6. "This is instructed to whoever believes in Allah and the Last Day."

(ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن كَانَ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ)

Divorce law is not merely:

- legal,
- technical,
- procedural.

It is **a test of faith.**

The believer is recognised by:

- fairness,
- justice,
- mercy,
- truthfulness,
- respect for divine limits,
- patience during emotional turbulence.

Divorce conducted unjustly is a sign of weak īmān.

7. "And whoever fears Allah — He will make for him a way out."

(وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا)

This is one of the most beloved promises in the Qur'an.

"Makhraj" means:

- exit,
- escape,
- relief,
- solution,
- opening,
- a path out of hardship.

In divorce and in all matters:

- emotional distress,
- financial hardship,

- humiliation,
- fear,
- uncertainty —

Allah promises an exit to the one with taqwā.

Maturidi says:

When one obeys Allah in difficulty, Allah opens doors no human can imagine.

This includes:

- reconciliation,
- new provision,
- new beginnings,
- spiritual calm,
- protection from injustice,
- peace of heart.

Maturidi's Insights

1. Marriage and divorce are both acts of worship

Not mere social customs. Their ethics reflect faith.

2. Reconciliation must be ethical

No manipulation.
No emotional traps.
No using divorce as leverage.

3. Separation must also be ethical

No revenge.
No withholding of rights.
No cruelty.

4. Witnesses protect the vulnerable

Islamic law anticipates human weakness
and places safeguards.

5. Testimony is sacred

It is kept "for Allah,"
free from prejudice.

6. Divorce is a test of īmān

Conduct reveals the heart.

7. Taqwā guarantees openings

Every closed door in life
opens with taqwā.

What humans see as:

- impossible,
- final,
- hopeless —

Allah transforms with a single command.

Cross-References

- **2:229–232** — divorce ethics and limits
- **4:35** — arbitration
- **65:3** — Allah provides from where you do not expect
- **2:286** — capacity and mercy

- **3:139** — do not despair

Spiritual Lesson

Maturidi concludes:

1. Faith is proven not in prayer, but in how one behaves during conflict.

2. Taqwā transforms chaos into clarity.

3. Divorce is not an ending, it is a bridge Allah may use to bring:

- reconciliation,
- growth,
- wisdom,
- new beginnings.

4. Whoever trusts Allah

"One will always find a 'makhraj', a sacred exit, a divine opening, and a path towards peace."

Surah at-Talāq – Verse 3

Arabic

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا

Tafsir

“And He will provide for him from where he does not expect. And whoever relies upon Allah — He is sufficient for him. Indeed, Allah will accomplish His command. Allah has already set a measure for all things.”

Maturidi Explains

This verse is among the **greatest promises of divine providence** in the Qur'an.
It is the **continuation of the sentence** from the previous verse:

"Whoever fears Allah — He will make for him a way out…"
"And He will provide for him from where he does not expect…"

Thus, verse 2 describes **the opening**,
and verse 3 describes **the provision that enters through the opening**.

The context is divorce — a moment of instability, fear of loss, financial anxiety.
But the wording is universal, applying to:

- marriage,
- separation,
- poverty,
- illness,
- oppression,
- injustice,
- uncertainty,
- emotional hardship.

Maturidi emphasises:

These verses are not merely legal in nature —
they are **spiritually medicinal**, designed to rebuild the believer's sense of trust (tawakkul).

1. “And He will provide for him from where he does not expect.”

(وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)

This promise is astonishing.

Allah does not say:

- “He will provide,”
- “He will give a lot,”
- or “He will expand your provision.”

Rather:

“From where you do not expect.”

Maturidi explains:

- Allah’s providence arrives from mysterious paths.
- It comes through means you never imagined.
- He creates doors you did not know existed.
- He reshapes destinies in ways unseen.
- If one door closes, it is only because a better one is being opened.

The phrase “lā yaḥtasib” (not anticipated) means:

- outside calculation,
- beyond planning,
- outside your expectations,
- in a manner that reveals His power and wisdom.

Maturidi ties this to the principle:

Allah alone is the true Provider. Means are only shadows of His decree.

2. “And whoever relies upon Allah — He is sufficient for him.”

(وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ)

This is one of the **foundational verses of tawakkul** in Sunni theology.

Tawakkul is:

- trusting Allah,
- relying on Him,
- surrendering the outcome to Him,
- doing one’s effort with humility,
- believing He will choose what is *best*,
- resting the heart upon His decree.

Maturidi emphasises:

Tawakkul **is not abandoning effort**.
It is:

- planning but trusting Allah,
- working but not depending on one’s work,
- striving but knowing success is from Allah.

He is “ḥasbuhu”:

- enough for him,
- sufficient for him,
- the One who completes his affairs,
- the One who protects and supports him.

To have Allah as your “ḥasb” means:

Even if all creation abandons you, you lose nothing.

Even if all creation supports you, you gain nothing without Him.

3. "Indeed, Allah will accomplish His command."

(إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ)

Nothing prevents His decree.

- No person,
- no enemy,
- no system,
- no circumstance,
- no fear,
- no obstacle.

If Allah decrees:

- reconciliation → it happens
- separation → it is wisdom
- enrichment → it arrives
- healing → it descends
- protection → it is secured
- escape → it manifests
- justice → it reaches its destination

His command "reaches" (bāligh) its target with **absolute certainty**.

Maturidi says:

This is the theological anchor of tawakkul: **Allah's command always reaches its appointed mark.**

4. "Allah has already set a measure for all things."

(قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا)

This confirms the Maturidi doctrine of **divine measurement (taqdīr)**.

Everything has:

- a fixed measure,
- an appointed time,
- a boundary,
- a limit,
- a proportion,
- a wisdom.

Nothing is random.

Maturidi emphasises:

- Life, death, wealth, poverty — measured.
- Joy, sorrow, difficulty, ease — measured.
- Illness, health, tests, relief — measured.
- Divorce, reconciliation, separation — measured.

This protects the believer from:

- despair,
- panic,
- hopelessness,

- fear of the future.

Allah is not experimenting. He is not guessing. Everything is measured by perfect wisdom.

Maturidi's Insights

1. Divine provision is beyond calculation

You cannot predict Allah's openings. You cannot limit His generosity.

2. Tawakkul transforms fear into calm

It stabilises the heart during:

- relational breakdown,
- financial uncertainty,
- emotional crisis.

3. Means are not real causes

Maturidi emphasises:

Causes are *created* by Allah and have no independent power.

Provision comes from Allah, not from:

- work,
- salary,
- effort,
- business,
- people.

Those are *channels*, not sources.

4. Allah's decree is unstoppable

No injustice,
no oppression,
no tyrant,
no misfortune
can override what Allah has written.

5. Taqdīr is not fatalism

Humans choose;
Allah measures.

Your effort is part of His decree;
your outcome is part of His wisdom.

6. This verse is a spiritual medicine

It cures:

- anxiety,
- despair,
- fear of tomorrow,
- attachment to material means,
- obsession with planning,
- resentment,
- inner restlessness.

Cross-References

- **3:159** — "When you have resolved, rely on Allah."
- **14:12** — "Why should we not rely on Allah?"
- **65:2** — "Whoever fears Allah — He will make for him an exit."
- **6:59** — Every measure is written.

- **54:49** — "Indeed, all things We created with precise measure."

Spiritual Lesson

Maturidi concludes: This verse teaches the believer to live with:

1. Certainty in provision

Your rizq is written.
No one can take it.
No one can block it.
No one can diminish it.

2. Certainty in Allah's sufficiency

He is enough.
More than enough.
Beyond enough.

3. Certainty in divine decree

Everything is measured —
not a leaf falls except by His command.

4. Certainty that relief is near

When you fear Allah,
He makes doors where there were no walls.
He grants rizq where you saw no path.
He writes mercy where you expected hardship.

This verse is the heart of tawakkul.
It is the believer's fortress.

The next verse is one of the most detailed legal verses in the Qur'an regarding women's waiting periods (ʿiddah).

Imam Maturidi treats it with immense precision because it forms part of Hanafi legal foundations.

Surah at-Talāq – Verse 4

Arabic

وَٱلَّـٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَـٰثَةُ أَشْهُرٍ وَٱلَّـٰٓـِٔى لَمْ يَحِضْنَ ۚ وَأُو۟لَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا

Tafsir

“And those women among you who no longer expect menstruation — if you are uncertain — their waiting period is three months; and for those who have not yet menstruated, their waiting period is also three months. And for pregnant women, their term is until they deliver their burden. And whoever fears Allah — He will make his affairs easy.”

Maturidi Explains

This verse identifies **three categories of women** for whom the standard ʿiddah (three menstrual cycles) does not apply.
It provides clarity, removes ambiguity, protects lineage, and upholds the ethical structure of family law.

Maturidi approaches this verse with:

- strict legal precision,
- theological balance,
- moral reasoning,
- and emphasis on divine mercy.

The purpose of ʿiddah is:

- preservation of lineage,
- emotional decompression after divorce,
- opportunity for reconciliation,
- orderly transition,
- and protection of dignity.

1. "Those who have despaired of menstruation among your women… their ʿiddah is three months."

(وَٱلَّـٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ … فَعِدَّتُهُنَّ ثَلَـٰثَةُ أَشْهُرٍ)

This refers to:

- women beyond the age of menstruation,
- those naturally post-menopausal,
- or those in whom menstruation has ceased with certainty.

Why three months?

Because their ʿiddah cannot be measured by menstrual cycles, so Allah substitutes **three lunar months** as a precise, objective standard.

Maturidi notes:

The purpose is *order and certainty*, not hardship or punishment.

2. "If you are uncertain."

(إِنِ ٱرْتَبْتُمْ)

A short phrase with significant meaning.

According to Maturidi:

"Uncertain" refers to **your uncertainty regarding their menstruation status**, not about the divorce itself.

It means:

- if it is unclear whether a woman is menopausal,
- or her bleeding patterns changed,
- or you doubt whether she has entered menopause,
- then the rule is clarified: **three months.**

This eliminates:

- confusion,
- disputes,
- exploitation,
- ambiguity.

It is divine mercy that clarifies doubtful cases.

3. "And those who have not yet menstruated."

(وَٱلَّـَِٔى لَمْ يَحِضْنَ)

This refers to:

- women who have reached marriage but **have not yet begun menstruation** or have had a delay in their menstruation. Examples include various medical conditions such as amenorrhea or primary illness.

This verse does not in any way validate marriage prior to reaching adulthood. Islamic law conditions the validity of marriage upon full legal capacity, sound reason, and free consent, and strictly prohibits

harm or coercion. Any interpretation that attempts to derive the permissibility of such marriages from this verse is juristically unsound.

Hanafi usūl is explicit:

Marriage is valid only when both parties possess sound reason and full legal capacity. The validity of a marriage contract is fundamentally dependent upon legal capacity (*ahliyyah*), which requires that a person be **bāligh** (having reached adulthood) and ʿ**āqil** (of sound mind). **Without the presence of both conditions, a marriage contract cannot be valid.** Furthermore, **harm and coercion are categorically prohibited**, as consent is an essential requirement of a valid marriage.

Thus their ʿiddah is also **three lunar months** because they have no cycles to measure.

4. "And pregnant women — their term is until they deliver."

(وَأُوْلَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ)

This is the most straightforward category:

- whether divorced or widowed,
- the ʿiddah ends at childbirth.

Implications:

- If she gives birth a day after divorce → ʿiddah ends in one day.
- If she gives birth months later → ʿiddah lasts until then.

This is **divine precision** and protects:

- the child's lineage,
- the mother's rights,
- and provides emotional closure at the appropriate time.

Maturidi notes:

Allah links the end of ʿiddah to a physical certainty — birth — eliminating dispute or manipulation.

5. "Whoever fears Allah — He will make his affair easy."

(وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا)

This is the third repetition of the *taqwā-promise* in this surah (verses 2, 3, 4).

Taqwā produces:

- clarity in confusing matters,
- ease in legal processes,
- smooth resolution of conflict,
- removal of obstacles,
- relief from emotional strain,
- barakah in decision-making.

According to Maturidi:

"Yusrā" (ease) means:

- Allah removes complexity from the affair,
- He softens hearts,
- He lifts obstacles,
- He gives the believer inner calm,
- He guides to correct decisions,
- He simplifies what seemed overwhelming.

This is a continuation of:

- “He will make for him a way out” (v.2)
- “He will provide from where he does not expect” (v.3)

Thus:

Fear Allah — Allah handles the rest.

Maturidi’s Insights

1. Allah legislates ʿiddah with precision and mercy

The law is exact, not arbitrary.

Each scenario is treated with divine wisdom:

- menstruating women → cycles
- menopausal women → months
- non-menstruating women → months
- pregnant women → childbirth

This reflects Allah’s knowledge of:

- biology,
- psychology,
- the realities of family life.

2. ʿIddah is not punishment

It is:

- time for reflection,
- protection of honour,
- safeguarding lineage,

- preventing confusion,
- allowing space for reconciliation,
- ensuring orderly transition.

Maturidi rejects the idea that ʿiddah is penal; it is protective.

3. The Qur'an removes ambiguity in delicate matters

This verse addresses the **edge cases**, where confusion is most likely.

Islamic law is:

- humane,
- precise,
- comprehensive,
- and prevents exploitation.

4. Taqwā unlocks divine ease

Divorce, custody, pregnancy, and family disputes
are emotionally heavy.

Allah repeats the promise of ease to heal the heart undergoing difficulty.

5. Divine law is always balanced and beautiful

The verse shows:

- flexibility,
- clarity,
- protection,

- compassion,
- precision.

It reflects the harmony of Allah's Names:

- al-'Azīz (Majesty)
- al-Ḥakīm (Wisdom)
- al-Raḥmān (Mercy)

Cross-References

- **2:228–232** — details of ʿiddah for menstruating women
- **2:234** — ʿiddah of widows
- **65:2–3** — taqwā and divine openings
- **33:49** — no ʿiddah when divorce occurs before consummation
- **54:49** — "We created everything with precise measure"
- **4:35** — arbitration before divorce

Spiritual Lesson

Maturidi concludes:

1. Allah's law carries precision and mercy simultaneously.

Nothing is neglected.
No scenario is ignored.

2. Life's most painful moments are still under divine wisdom.

Divorce, confusion, doubt —
Allah guides with clarity and compassion.

3. Taqwā is the key to ease in every crisis.

Whoever fears Allah:

- receives clarity,
- receives provision,
- receives solutions,
- receives peace,
- receives ease.

4. Every life event has a measure written by the All-Wise.

Nothing in your destiny is random. All is measured with perfect care.

Surah at-Talāq – Verse 5

Arabic

ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا

Tafsir

“This is the command of Allah which He has sent down to you. And whoever fears Allah — He will remove his sins from him and magnify for him a great reward.”

Maturidi Explains

After detailing the laws of ʿiddah (waiting periods), reconciliation, separation, witnesses, taqwā, and divine ease, Allah now **summarises everything** with a powerful declaration:

“This is the command of Allah which He has sent down to you.”

(ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ)

This statement carries three meanings:

1. **These laws come from Allah Himself**
   — not from culture, custom, tribal norms, or male-dominated rules.
2. **They are revelation**
   — "anzalahu ilaykum" (sent down), meaning they are directly tied to wahy and divine wisdom.
3. **You must approach these laws with reverence**
   — not as human constructs, but as sacred boundaries from the Lord of all.

Maturidi stresses:

Family law is part of divine revelation — not merely social ethics. One obeys these commands because they come from Allah, not because they suit desire.

1. "And whoever fears Allah…"

(وَمَن يَتَّقِ ٱللَّهَ)

This marks the **fourth time** in this surah that Allah links family matters to taqwā:

- Verse 2
- Verse 3
- Verse 4
- Verse 5

This repetition is intentional.

Marriage, divorce, reconciliation, custody, pregnancy, ʿiddah, and financial responsibilities are areas filled with:

- emotion,
- vulnerability,
- ego,
- greed,
- hurt,
- pride.

So Allah places **taqwā** at the centre of all of them.

Maturidi explains:

When a person fears Allah, he does not wrong his spouse in divorce, custody, provision, home, or dignity.

Taqwā restrains the "nafs" at the moment of heated conflict.

2. "He will wipe away his sins."

(يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ)

Allah links family justice with **forgiveness of sins**.

Why?

Because:

- treating one's spouse justly
- ending marriage ethically
- respecting ḥudūd Allāh
- maintaining honesty in testimony
- providing fairly

- resisting greed (shuḥḥ)
- avoiding aggression
- restraining anger

— all of these reflect the heart's sincerity.

Maturidi explains:

Family law is a battlefield of the soul. Whoever behaves with taqwā earns forgiveness because he has conquered his ego.

Thus:

- patience → removes sins
- fairness → removes sins
- generosity → removes sins
- refraining from cruelty → removes sins
- fulfilling ʿiddah rules → removes sins
- obeying testimony laws → removes sins
- not harming one's ex-spouse → removes sins

Allah links the most intimate, emotional acts of life to eternal purification.

3. "And He will give him a magnificent reward."

(وَيُعْظِمْ لَهُ أَجْرًا)

"Yuʿẓim" means:

- magnified,
- multiplied,
- elevated,

- made great beyond expectation.

Maturidi emphasises:

The reward for taqwā in family matters is not merely a small increase:

It is a tremendous reward, far greater than what was done.

Why so great?

Because:

- controlling anger is heavy,
- showing mercy in conflict is heroic,
- forgiving in divorce is noble,
- being just in separation is difficult,
- restraining cruelty is purification,
- protecting dignity is righteousness.

For these reasons, Allah magnifies the reward.

Maturidi's Insights

1. Family laws are divine revelation

This verse asserts that:

- ʿiddah,
- reconciliation,
- separation,
- witness requirements,
- taqwā principles,
- provisions for pregnant women,

- prohibitions on expulsion,
- emotional restraint —

all these are **sent directly from Allah**, not human invention.

Accepting them is part of īmān.

2. Taqwā is the centre of all relationships

Only taqwā:

- stabilises marriage,
- dignifies divorce,
- protects children,
- softens hearts,
- removes sins,
- brings reward.

The surah is built around taqwā. Every solution emerges from it.

3. Sins are erased by justice and mercy in family affairs

Normally sins are erased by:

- prayer,
- fasting,
- charity,
- repentance.

Here Allah says: **Being fair in divorce wipes sins away.**

This shows the spiritual weight of domestic justice.

4. Great reward is given for handling conflict ethically

Why great reward?

Because conflict is when the nafs becomes strongest:

- anger
- resentment
- spite
- vengeance
- cruelty
- greed
- fear
- ego

To restrain these emotions is an act of immense spiritual power.

5. Obedience is not blind — it is trust in divine wisdom

Maturidi reminds:

What Allah commands is always better than what we desire.

Divine law protects both spouses even when they cannot protect themselves.

Cross-References

- **65:2–3** — taqwā brings openings and provision
- **2:229–232** — ethics of divorce

- **4:36** — worship Allah and be kind to family
- **42:43** — forgiveness is strength
- **3:133–136** — controlling anger leads to paradise
- **54:49** — everything is created with measured wisdom

Spiritual Lesson

Maturidi concludes:

1. Allah's commands in family life are mercy, not burden.

They protect dignity.
They prevent injustice.
They stabilise society.

2. Taqwā transforms painful moments into acts of worship.

Divorce, which could destroy hearts,
becomes a doorway to:

- purification,
- mercy,
- forgiveness,
- reward.

3. Allah erases sins through justice and compassion.

Every time you choose mercy over cruelty,
Allah wipes away a sin.

4. Allah magnifies reward for those who obey in hardship.

When you act ethically despite emotion, you rise spiritually.

Surah at-Talāq – Verse 6

Arabic

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ ۚ وَإِن كُنَّ أُوْلَـٰتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۚ وَأْتَمِرُواْ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ

Tafsir

“House them (during their ʿiddah) wherever you live, according to your means, and do not harm them to make things difficult for them. If they are pregnant, then provide for them until they deliver. If they nurse your child for you, give them their due payment. And consult together with fairness and kindness. But if you disagree, then another woman will breastfeed for him.”

Maturidi Explains

This verse outlines **four major responsibilities** for husbands during and after divorce:

1. **Housing**
2. **Financial support**
3. **Protection from harm**
4. **Respectful negotiation**

It also emphasises:

- justice in emotional circumstances,
- dignity for divorced women,
- rights of mothers,

- rights of children,
- and ethical behaviour between ex-spouses.

Maturidi treats this verse as the **heart of Islamic family ethics**, especially in circumstances filled with tension and vulnerability.

1. "House them (during ʿiddah) wherever you live, according to your means."

(أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ)

Key principles:

- The husband must provide **accommodation** for the divorced wife during her ʿiddah.
- This must be **from where he lives** — meaning:
  same standard, same dignity, same environment.

"According to your means" (min wujdikum)

Maturidi explains:

- Allah does not impose what you cannot afford.
- The standard is fairness relative to your financial status.
- A wealthy man must house her generously.
- A poor man houses her according to his ability.

This reflects **divine justice**: flexible but firm.

2. "Do not harm them to make things difficult for them."

(وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ)

This is one of the strongest condemnations of domestic injustice.

Maturidi points out several forms of prohibited harm:

- forcing her to leave by making the home hostile,
- withholding provision to pressure her,
- emotional cruelty,
- psychological intimidation,
- insulting or belittling her,
- refusing to speak except with harshness,
- restricting her in order to push her out.

Islam is the first system in history to explicitly outlaw **emotional manipulation** in divorce.

Allah says:

Do not harm them
with the intention of driving them out.

This is a *divine prohibition*, not advice.

3. "If they are pregnant, then provide for them until they deliver."

(وَإِن كُنَّ أُوْلَـٰتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ)

Pregnancy creates:

- vulnerability,
- medical needs,
- emotional weight,
- physical strain.

Thus Allah commands:

- full financial support,

- no reduction in provision,
- no neglect,
- no emotional withdrawal.

Even after divorce, the husband is responsible for the welfare of the mother carrying his child.

Maturidi emphasises:

The child's right creates an unbreakable obligation on the father.

Thus, caring for the pregnant ex-wife is caring for one's own unborn child.

4. "If they nurse your child, give them their due payment."

(فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ)

After delivery:

- if the mother breastfeeds the child,
- the father must pay her a fair wage.

This is true even if:

- she is divorced,
- she is no longer living with him.

Why?

- Breastfeeding is work.
- It is nourishment for the child.
- It is a right of the child to be fed well.
- The mother must be compensated for her labour.

This verse destroys the pre-Islamic custom of exploiting divorced women.

Maturidi praises the Qur'an for establishing **economic justice** in the most intimate spaces of life.

5. "And consult together with fairness and kindness."

(وَأْتَمِرُواْ بَيْنَكُم بِمَعْرُوفٍۖ)

This is a divine command for:

- communication,
- mutual respect,
- collaboration,
- calm discussion,
- ethical negotiation.

"Bi-maʿrūf" means:

- respectfully,
- gently,
- without ego,
- without raising voices,
- without manipulation.

When two people have conflict, Allah commands them to **collaborate**, not fight.

Maturidi says:

Shariah builds family life on negotiation, not domination.

6. "If you disagree, then another woman will breastfeed for him."

(وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ)

If:

- the mother refuses to breastfeed,
- or the father cannot afford the requested remuneration,
- or negotiations fail —

then another woman may be hired.

Allah is teaching:

- practicality,
- avoidance of conflict,
- protection of the child's welfare,
- preserving the dignity of the mother.

Key principle:

The child must **not** be harmed
because the parents are in conflict.

Maturidi emphasises:

The welfare of the child is prioritised over the emotions of adults.

Maturidi's Insights

1. Islam protects divorced women from neglect and cruelty

Housing and financial support are **rights**, not favours.

2. Divorce must be handled with dignity and compassion

The verse establishes:

- no emotional harm,
- no financial pressure,
- no cruelty,
- no manipulation.

3. Pregnancy creates sacred obligations

The father must support the mother because he must protect the child.

4. Breastfeeding is recognised as labour

The Qur'an honours:

- maternal sacrifice,
- maternal fatigue,
- maternal contribution.

5. Negotiation is a religious duty

"Consult each other" is remarkable:
Islam tells ex-spouses to communicate ethically.

6. Children come first

Their nourishment, safety, and emotional stability are central to divine law.

7. Taqwā and mercy are always the foundation

This entire surah repeats:

- fear Allah,
- be fair,
- be gentle,
- act ethically.

Cross-References

- **2:233** — wages for breastfeeding, consultation in good conduct
- **2:231** — "Do not hold them back to harm them"
- **4:19** — "Do not harm them to take back what you gave them"
- **65:2–3** — taqwā brings openings and provision
- **31:14** — honour and recognise hardship of mothers

Spiritual Lesson

Maturidi concludes:

1. Justice does not end with divorce.

The responsibilities continue.

2. The Qur'an protects the vulnerable.

Divorced women and children
receive divine safeguard after safeguard.

3. Mercy must govern even broken relationships.

Housing, support, communication, and respect are still required.

4. True piety is shown in moments of conflict.

How a believer treats someone after the bond is broken reveals the truth of his heart.

5. Allah's law brings dignity, not humiliation, and stability, not chaos.
This verse is a masterpiece of divine justice and mercy.

Surah at-Talāq – Verse 7

Arabic

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ
سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Tafsir

“Let the one who has abundance spend from his abundance; and whoever’s provision is restricted — let him spend from what Allah has given him. Allah does not burden any soul beyond what He has given it. Allah will bring about ease after hardship.”

Maturidi Explains

This verse completes the ethical and financial framework of the surah. It defines:

- how support must be given,
- the financial responsibility of the father,
- the limits of obligation,
- divine mercy in economic matters,
- and Allah’s promise of eventual ease.

Maturidi views this verse as the **economic heart** of Surah at-Talāq, matching the spiritual heart found in verses 2–3.

1. “Let the one who has abundance spend from his abundance.”

(لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ)

This sets the **upper standard**:

- If a man is wealthy,
- If he is financially comfortable,
- If he enjoys ease in provision,
- If Allah has opened doors for him,

then he must support his divorced wife and child **according to that level**.

Maturidi clarifies:

- This means *generously*,
- Without stinginess,
- Without humiliation,
- Without resentment,
- Without using provision as a tool of control.

His standard sets the measure.

The Qur'an establishes proportionality, not minimalism.

2. "And whoever's provision is restricted — let him spend from what Allah has given him."

(وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ)

This is the **lower standard**.

For the man whose income is tight:

- Allah does not demand the impossible,
- The obligation is limited to his capacity,
- He spends *from what Allah has given him*,

- Not from what he does not own.

Maturidi emphasises:

Islamic law is never oppressive.
Duties expand and contract according to wealth.

The husband must:

- provide,
- but not harm himself or fall into debt,
- remain fair
- avoid humiliation of the wife.

Islamic family law is therefore both:

- demanding (ethically),
- but merciful (financially).

3. "Allah does not burden any soul beyond what He has given it."

(لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا)

A foundational Māturīdī principle of **taklīf** (divine obligation):

a) Allah assigns duties based on capacity.

- No one is obligated beyond their means.
- No one is punished for inability.
- Capacity (istiṭāʿah) determines responsibility.

b) The source of capacity is *what Allah gives*.

This includes:

- wealth,

- health,
- emotional ability,
- intellectual understanding,
- opportunity.

Maturidi uses this verse to refute:

- those who deny human capability (Jabriyya),
- and those who impose excessive burden (harsh literalists).

c) Shariah is built on ease

This verse is one of the pillars of:

- leniency,
- flexibility,
- mercy,
- accommodation for hardship.

4. "Allah will bring about ease after hardship."

(سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

This is one of the most hopeful lines in the Qur'an.

The structure contains three layers of promise:

1. **Future tense (saya-jaʿal)**
   — certainty of coming ease.
2. **"after hardship"**
   — hardship is not permanent,
   — its presence *guarantees* the arrival of ease.

3. **“ease” is indefinite (yusrā)**
   — meaning:
   abundant ease,
   diverse ease,
   multiplied ease,
   unexpected ease.

Maturidi says:

Allah does not attach “ease” to a number.
Ease is open-ended.
Hardship is limited.
Ease is limitless.

This is divine mercy encoded in syntax.

Connection to earlier verses:

- v.2 → “Allah will make for him a way out.”
- v.3 → “Allah will provide from where he does not expect.”
- v.4 → “Allah will make his affair easy.”
- v.7 → “Allah will bring ease after hardship.”

The theme is clear:

Taqwā = openings.

Tawakkul = provision.
Patience = ease.

Maturidi’s Insights

1. Financial obligations scale with capacity

Islam does not demand equal amounts from unequal people.
Justice = proportionality.

2. Wealth is a test of generosity

The wealthy must spend:

- abundantly,
- with dignity,
- without cruelty,
- without withholding.

3. Poverty is a test of sincerity

The poor must:

- give what they can,
- without guilt,
- with trust in Allah's mercy.

4. Shariah is merciful by design

This verse proves:

- no excessive burdens,
- no unrealistic demands,
- no impossible obligations.

5. Hardship contains the seed of ease

Allah's decree embeds:

- difficulty → followed by relief
- contraction → followed by expansion
- pain → followed by healing
- fear → followed by calm
- loss → followed by substitution

6. Divorce is emotionally heavy —

so Allah keeps repeating messages of ease

Maturidi notes:

Allah comforts the believer during the most difficult human experience — marital breakdown.

Every command is surrounded by promises.

7. Divine provision is always according to His measure

Wealth and poverty are both:

- from Allah,
- tests,
- calibrated precisely.

Cross-References

- **2:286** — "Allah does not burden a soul beyond its capacity."
- **94:5–6** — "With hardship comes ease."
- **65:3** — "He will provide from where you do not expect."
- **89:15–16** — provision expands and contracts by divine wisdom.
- **4:19** — prohibition of harming women.
- **2:233** — negotiation and payment for breastfeeding.

Spiritual Lesson

Maturidi concludes:

1. Provide according to what Allah gave you — generously if wealthy, gently if poor.

Provision is a form of worship.

2. Do not harm or pressure your ex-spouse — Allah sees justice in the home.

Cruelty in family matters is among the darkest sins.

3. Your duty ends where your capacity ends — Allah is merciful.

Do your part.
Allah does not demand beyond ability.

4. Hardship is never final — ease is coming.

Divine law carries hope at its core.
Allah promises:

After every hardship, He Himself will bring ease.
Not ease you earn, but ease He creates.

Surah at-Talāq – Verse 8

Arabic

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَـٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَـٰهَا عَذَابًا نُّكْرًا

Tafsir

“How many communities rebelled against the command of their Lord and His messengers, so We held them to a severe account and punished them with a terrible punishment.”

Maturidi Explains

After teaching:

- mercy,
- taqwā,
- provision,
- ease,
- justice,
- protection of the vulnerable

— the Qur’an now shifts to the **warning** section of the surah.

This verse reminds believers of a historical pattern:

Communities that rejected divine commandments — especially those protecting justice — were destroyed.

Because this surah deals with:

- family justice,
- financial fairness,
- dignity of divorced women,
- rights of pregnant women,
- obligations to children,

the Qur’an warns:

These laws are not optional.

A community collapses when it violates justice.

1. “How many communities rebelled…”

(وَكَأَيِّن مِّن قَرْيَةٍ)

“Kā’ayyīn” indicates **a great many**, not just a few.

Maturidi explains:

- The Qur'an uses this construction to emphasise abundance.
- Many nations before were destroyed.
- They were not rare exceptions — their rebellions were common.

Thus, the warning is universal.

"Qaryah" means:

- town,
- civilisation,
- entire community.

This includes:

- individuals,
- families,
- leaders,
- societies.

2. "…that rebelled against the command of their Lord and His messengers."

(عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ)

"ʿAtat" =

- disobedience,
- arrogance,
- stubborn rejection,
- proud defiance.

Maturidi clarifies:

This is **not** mere sin.
Everyone sins.

This refers to:

- deprioritising Allah's commands permanently,
- mocking revelation,
- replacing divine law with desires,
- turning away knowingly,
- refusing divine limits.

In context of this surah, it includes:

- harming divorced women,
- withholding support,
- violating ḥudūd Allāh,
- abusing power,
- neglecting taqwā in family matters.

Violations of justice in the home, lead to destruction of society.

Maturidi often says:

"Family injustice is the seed of societal collapse."

3. "So We held them to a severe account."

(فَحَاسَبْنَـٰهَا حِسَابًا شَدِيدًا)

"Ḥisāb shadīd" =

- strict accounting,

- no excuses accepted,
- comprehensive judgment.

Maturidi explains:

The "severe account" includes:

- every injustice,
- every oppression,
- every cruelty,
- every financial wrong,
- every family violation,
- every abuse of a spouse,
- every refusal to pay rights.

In this surah, Allah emphasises:

- support for pregnant women,
- housing during ʿiddah,
- no harm to divorced women,
- fair negotiation,
- fair payment,
- no coercion.

Thus the "severe account" relates to:

how you treated those under your authority.

This is consistent with the hadith:

"The first disputes to be judged on the Day of Judgment are those between people of the same household."

4. “And We punished them with a terrible punishment.”

(وَعَذَّبْنَـٰهَا عَذَابًا نُّكْرًا)

“ʿAdhāb nukrā” (terrible punishment) means:

- unprecedented,
- shocking,
- humiliating,
- overwhelming,
- unexpected.

Maturidi comments:

They found the punishment unfamiliar because they had never imagined such consequences for abandoning divine justice.

This concludes the threat:

- If communities violate divine law,
- especially laws governing dignity of the vulnerable,
- Allah will not allow injustice to continue.

Every destroyed nation was destroyed because:

- they abandoned taqwā,
- followed desire,
- oppressed the weak,
- violated divine boundaries.

Maturidi’s Insights

1. Family injustice invites divine wrath

This verse appears *immediately after* the laws of:

- housing divorced women,
- protecting them from harm,
- supporting pregnant women,
- paying nursing mothers,
- fair negotiation.

This is deliberate placement.

The message:

If you violate these laws,
you resemble the nations that were destroyed.

2. Obedience protects communities

When:

- justice is upheld,
- the vulnerable are protected,
- family laws are respected,
- taqwā governs relationships,

society flourishes.

3. Disobedience is not isolated — it becomes a culture

Communities are destroyed when:

- arrogance becomes normal,
- injustice becomes acceptable,
- cruelty becomes fashionable,

- divine limits are ignored.

4. “Severe account” highlights divine precision

Allah will question:

- every unjust divorce,
- every withheld right,
- every denial of child support,
- every instance of cruelty,
- every financial manipulation,
- every form of domestic oppression.

Nothing is forgotten.

5. Punishment comes when reform is rejected

This verse invites:

- repentance,
- humility,
- realignment with divine law.

Those who refuse, meet consequences.

Cross-References

- **11:117** — Allah does not destroy a people while they reform.
- **29:40** — destruction of nations who rejected prophets.
- **16:112** — the example of a safe town that became ungrateful.
- **4:36–37** — Allah hates arrogance, oppression, and cruelty.
- **2:231** — do not harm women to cause difficulty.

Spiritual Lesson

Maturidi concludes:

1. Societies collapse when justice collapses, especially in the home.

Divine law protects:

- women,
- children,
- families,
- dignity,
- economic fairness.

2. Do not take Allah's commands lightly.

Family law is not cultural. It is revelation.

3. Arrogance toward divine law

Invites consequences in dunya and ākhirah.

4. Reflect on history

Communities before resisted and they fell.

5. Taqwā is not optional

It is survival.

The believer remembers:

Obey Allah in your home,
or your home becomes your first place of judgment.

Surah at-Talāq – Verse 9

Arabic

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَـٰقِبَةُ أَمْرِهَا خُسْرًا

Tafsir

“So it tasted the evil consequences of its conduct, and the end of its affair was complete loss.”

Maturidi Explains

This verse continues the warning from the previous āyah.
After mentioning that many nations rebelled, Allah now describes:

What happened to them when divine punishment came.

The wording is precise and layered.

1. “So it tasted…”

فَذَاقَتْ

Maturidi highlights:

- “Tasting” implies **direct experience**, not hearsay.
- Punishment was not theoretical; it was **felt**, **real**, and **inevitable**.
- It also hints at *gradual unfolding* — punishment came in stages, each stage “tasted” before the next.

He explains that divine consequences always begin subtly:

- fear,

- instability,
- injustice growing,
- hearts becoming harder,
- blessings decreasing,
- families breaking,
- social trust eroding.

These are the early *tastes* of divine warning before destruction comes fully.

2. "…the evil consequences of its conduct."

وَبَالَ أَمْرِهَا

"Wabāl" =

- heaviness,
- burden,
- toxic consequence,
- bitterness that returns to harm the one who caused it.

Maturidi states:

"Wabāl is used for a deed whose harm returns to the one who committed it."

It is like:

- poison returning to the drinker,
- a trap catching its own maker,
- fire burning the one who lit it.

In context:

Communities that violated Allah's commands, especially family justice, experienced the *returning harm* of their own deeds.

This includes:

- broken societies,
- unjust systems,
- tyranny,
- loss of mercy,
- collapse of trust,
- violence within families,
- economic ruin,
- loss of divine barakah.

Maturidi teaches:

Injustice destroys the one who commits it before it destroys the victim.

And that is the meaning of "wabāl."

3. "And the end of its affair was loss."

وَكَانَ عَـٰقِبَةُ أَمْرِهَا خُسْرًا

The "end" of their path was:

- complete ruin,
- humiliation,
- loss in this world,
- and loss in the Hereafter.

Maturidi comments:

“The final outcome of disobedience is khusr — the loss of blessing,
loss of dignity,
loss of safety,
loss of reward,
loss of salvation.”

The word “khusrā” here is indefinite, which in Arabic signifies:

- magnitude,
- totality,
- completeness.

The loss is absolute. Nothing remains.

Maturidi’s Insights

1. Divine punishment is not arbitrary — it is the return of one’s own actions.

Maturidi emphasises:

“Allah’s punishment is the unveiling of the harm a person stored for himself.”

Evil returns to its maker.

Injustice circles back.

Oppression collapses upon the oppressor.

This is divine law.

2. “Tasting” consequences occurs in the dunya, not only the ākhirah.

Signs of punishment start early:

- hearts becoming hard,

- relationships collapsing,
- internal bitterness,
- disappearance of mercy,
- economic misfortune,
- social disintegration.

These are *wabāl al-ʿamal* — the bitter fruit of wrongdoing.

3. Societies fall because of moral collapse, not military defeat.

Maturidi notes:

"No community was destroyed while justice lived among them."

The destruction began when:

- desire replaced law,
- cruelty replaced mercy,
- money replaced morality,
- ego replaced humility,
- and family law was violated.

This connects directly with Surah al-Ṭalāq's theme of:

- protecting women,
- protecting children,
- maintaining justice,
- honouring divine limits.

4. The "end" is not sudden — it is the culmination of ignored warnings.

Every destroyed nation received:

- revelations,
- messengers,
- signs,
- reminders,
- warnings.

When ignored, destruction followed.

Likewise, the believer is reminded:

- through verses,
- through conscience,
- through life's signs.

Ignoring these leads to spiritual collapse.

5. True loss is spiritual loss.

Khusr here includes:

- loss of taqwā,
- loss of divine help,
- loss of inner light,
- loss of repentance,
- loss of the heart's purity.

Material loss is secondary.

The greatest loss is:

to meet Allah with a corrupt heart and unrectified deeds.

Cross-References

- **16:112** — a blessed town which became ungrateful and was struck with fear and hunger.
- **7:4–5** — destruction that came upon nations in their sleep.
- **29:40** — different forms of divine consequences.
- **4:10** — consuming people's rights leads to "fire in the stomach."
- **2:86** — buying the dunya for the ākhirah, ending in khusr.

Spiritual Lesson

Maturidi summarises:

1. The world is filled with the "taste" of one's deeds.

Good returns as:

- tranquility,
- mercy,
- barakah,
- ease.

Evil returns as:

- heaviness,
- bitterness,
- anxiety,

- loss.

2. Injustice is poisonous — especially domestic injustice.

The poison returns to the one who injected it into his family.

3. True safety is in obedience.

Not in:

- wealth,
- status,
- power,
- appearance,
- manipulation.

4. Disobedience is self-destruction disguised as pleasure.

Its immediate sweetness leads to eventual bitterness —
the wabāl.

5. Loss is the inevitable outcome of a path without taqwā.

The believer must ask:

- What am I sending forward?
- What will I “taste”?
- What will be the “end of my affair”?

Because every deed has a taste and every path has an end.

Surah at-Talāq – Verse 10

Arabic

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ ۚ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا

Tafsir

"Allah has prepared for them a severe punishment.
So fear Allah, O people of understanding — those who believe.
Indeed, Allah has sent down to you a Reminder."

Maturidi Explains

This verse shifts from *warning the rebellious* (previous verses)
to *calling the believers to wisdom, taqwā, and reflection*.

It contains three major declarations:

1. **The fate of those who reject divine commands**
2. **A direct appeal to people of intellect and faith**
3. **A reminder of Allah's greatest mercy: revelation**

1. "Allah has prepared for them a severe punishment."

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا

Maturidi begins by explaining:

- "A'adda" (He has prepared) indicates certainty, finality, and pre-decree.
- The punishment is not reactive; it existed as part of divine justice.
- It is "shadīd" — intense, painful, comprehensive.

Why such severity?

Because the previous verse described people who:

- rebelled knowingly,
- persisted arrogantly,
- violated justice,
- oppressed the vulnerable,
- and ignored divine warnings.

Maturidi emphasises:

There is no punishment harsher than the punishment that comes after rejecting mercy, revelation, and repeated opportunities for repentance.

2. "So fear Allah, O people of understanding — those who believe."

فَٱتَّقُواْ ٱللَّهَ يَـٰٓأُوْلِى ٱلْأَلْبَـٰبِ ۚ ٱلَّذِينَ ءَامَنُواْ

This is one of the rare Qur'anic places where
Allah calls the believers "people of intellect" (ulū al-albāb).

Maturidi explains why:

Because:

- understanding of divine law,
- sensitivity to consequences,
- recognition of moral boundaries,
- and obedience to revelation

are signs of *true intelligence*.

He says:

“The soundest intellect is the one that fears Allah.”

This is a major Maturidi principle:

Aql without taqwā becomes arrogance.

Taqwā without aql becomes rigidity. Faith is the balance between the two.

The verse places believers in the highest category of intellect because they accept divine guidance over desire.

3. “Indeed, Allah has sent down to you a Reminder.”

قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا

Maturidi explains “dhikr” as:

1. **The Qur’an**
2. **A reminder of Allah’s covenant**
3. **A guide to correct forgetfulness**
4. **A purifier of the heart**
5. **A protection from wrongdoing**

Dhikr here is not merely “remembrance” but the **entire revelation** which:

- prevents rebellion,
- cures arrogance,
- reforms the soul,
- and protects from destruction
  (as described in verses 8–9).

Maturidi emphasises:

“The one who ignores the Reminder will inevitably taste the consequences of forgetfulness.”

This links back to Surah Hashr;

“Do not be like those who forgot Allah, so He made them forget themselves.”

Maturidi’s Insights

1. The verse contrasts two destinies

- **Rebels:** punishment prepared
- **Believers:** revelation sent

One group receives justice, the other mercy.

This is deliberate positioning.

2. The highest use of intellect is recognising consequences

When Allah addresses “people of understanding,”
He is reminding:

- consequences are real,
- justice is certain,
- obedience protects,
- arrogance destroys.

Maturidi says:

“True intellect sees the end of the path before taking the first step.”

3. Taqwā is the foundation of all wisdom

After describing severe consequences, the lesson is:

“So fear Allah.”

Not:

- increase knowledge,
- increase arguments,
- increase worldly protections.

But **increase taqwā**, the interior shield of the believer.

This is perfectly in line with the entire Surah al-Talāq, which repeatedly states:

- “whoever fears Allah, He will make a way out,”
- “He will provide from where he never expected,”
- “He will make matters easy,”
- “He will erase sins,”
- “He will increase reward.”

4. The Reminder is a mercy, not a burden

Maturidi says:

“Allah mentions punishment only to increase gratitude
for the blessing of revelation.”

The Qur’an protects believers
by showing the consequences *before* they happen.

Thus the “dhikr” is:

- warning,
- guidance,

- healing,
- safeguarding.

5. Intellect and revelation are not rivals — they complete each other

A central Maturidi belief:

- Aql recognises the truth of revelation
- Revelation perfects what aql cannot reach alone

Thus this verse is one of the foundations of
Maturidi epistemology:

"Fear Allah, O people of intellect…
Indeed Allah has sent down to you a Reminder."

Meaning:

- use intellect to obey,
- use revelation to perfect intellect.

Cross-References

- **65:2–3** — whoever fears Allah, He will make a way out
- **8:29** — taqwā grants furqān (clarity)
- **2:231** — do not take Allah's verses lightly
- **7:52** — the Book was sent as guidance and mercy
- **39:9** — are the knowledgeable equal to the ignorant?

Spiritual Lesson

Maturidi concludes:

1. Divine punishment is real — but avoidable.

2. The wise (ulū al-albāb) are those who fear Allah.

3. Revelation is the greatest mercy — use it.

4. Taqwā is the path to safety, dignity, and provision.

5. The believer thinks ahead — the rebel reacts only when it is too late.

Surah at-Talāq – Verse 11

Arabic

رَسُولًا يَتْلُواْ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا

Tafsir

“A Messenger who recites to you the clear signs of Allah,
to bring those who believe and do righteous deeds
out of darknesses into light.
And whoever believes in Allah and does righteous deeds, He will admit him into Gardens beneath which rivers flow,
abiding therein forever. Allah has indeed perfected provision for him.”

Maturidi Explains

This verse is the continuation and completion of the previous one.

Verse 10 said:

“Allah has sent down to you a Reminder.”

Verse 11 explains *how* that Reminder reaches the people:

through a Messenger reciting the clear signs of Allah.

This verse is a comprehensive summary of:

- revelation,
- prophethood,
- moral transformation,
- spiritual ascent,
- ultimate reward.

1. "A Messenger…"

رَسُولًا

The indefinite form (rasūlan) indicates:

- honour,
- magnificence,
- exalted status.

Maturidi teaches:

"The Messenger ﷺ is the greatest mercy by which the Reminder becomes understood."

Allah did not simply send a Book.
He sent a *living teacher*, a *perfect exemplar*, and the *mercy to all creation*.

2. "…who recites to you the clear signs of Allah."

يَتْلُواْ عَلَيْكُمْ ءَايَـٰتِ ٱللَّهِ مُبَيِّنَـٰتٍ

The Messenger ﷺ does four things:

1. Recites — the Qur’an is delivered perfectly without distortion.

2. Clarifies — the meaning is explained with wisdom.

3. Demonstrates — the Sunnah embodies every command.

4. Purifies — his presence elevates hearts.

“Mubayyināt” =

- manifest,
- illuminating,
- perfectly clear,
- decisive,
- removing confusion.

Maturidi explains:

“The clarity of revelation comes from Allah;
the accessibility and embodiment of that clarity comes from the Messenger.”

3. “To bring those who believe and do righteous deeds out of darknesses into light.”
لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُواْ … مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ

This is one of the greatest Qur’anic descriptions of prophethood.

Darknesses (zulumat) = plural:

- ignorance,
- disbelief,
- injustice,
- hypocrisy,

- arrogance,
- oppression,
- spiritual blindness,
- ego,
- desire,
- misguidance.

Light (nur) = singular:

- truth,
- guidance,
- revelation,
- justice,
- sincerity,
- taqwā,
- clarity,
- salvation.

Maturidi notes the theological beauty:

"Darknesses are many because falsehood takes countless forms.
Light is one because truth is one."

And:

"No one escapes darkness except through the Messenger, and no one reaches light except through revelation."

4. "And whoever believes in Allah and does righteous deeds…"

وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا

A foundational Maturidi principle:

Faith alone is not enough. It must be followed by righteous action.

But righteous action is meaningless without faith.

Thus, Maturidi affirms:

- belief is the foundation,
- deeds are the fruit,
- salvation requires the union of both.

5. "…He will admit him into Gardens beneath which rivers flow…"

يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ

This is the Qur'an's most common description of Paradise.
Maturidi explains:

- Gardens = abundance
- Rivers = continuity
- Beneath them = stability
- Flowing = renewal, life, eternity

Every image signals:

unending, effortless, serene bliss.

6. "…abiding therein forever."

خَٰلِدِينَ فِيهَآ أَبَدٗا

Maturidi states:

- There is *no interruption*,
- no fear of death,

- no anxiety of loss,
- no cycle of decline.

The soul finds perfect permanence.

7. "Allah has indeed perfected provision for him."

قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا

This is a profound phrase.

Maturidi explains:

"Ahsana" means Allah beautified, perfected, completed, expanded, and purified his provision.

This refers to:

- provision in the world (rizq in dunya),
- and provision in the afterlife (rizq in Jannah).

It also includes:

- guidance,
- tranquility,
- forgiveness,
- purification,
- mercy.

The "perfected provision" is:

living with revelation in the dunya and living with reward in the ākhirah.

Maturidi's Insights

1. Prophethood is the link between divine mercy and human understanding.

Revelation alone could be misunderstood; a messenger alone could be doubted.

Together:

- the Qur'an explains truth,
- the Prophet ﷺ embodies truth.

This duality is essential.

2. The primary mission of the Prophet ﷺ is *transformation*.

Not:

- political power,
- philosophy,
- social engineering.

But:

removing darkness, bringing light.

This is the Maturidi model of salvation:

- knowledge (ma'rifah),
- purification (tazkiyah),
- action ('amal),
- faith (īmān).

3. Light cannot be reached through intellect alone.

A key Maturidi point:

“Aql can recognise the need for light, but only revelation provides the light.”

Thus:

- reason identifies its own limits,
- revelation completes what reason cannot reach.

4. Paradise is not merely reward — it is the flowering of faith and action.

The one:

- who believed,
- who acted,
- who endured,
- who submitted

now receives beautified, perfected provision.

This is divine justice.

5. Darkness is not merely disbelief — it is a state of the heart.

Every sin creates a shadow.
Every act of taqwā brings light.

Thus “zulumat” includes:

- arrogance,
- greed,
- dishonesty,
- oppression,

- breaking Allah's limits (Hudūd),
- injustice in family matters.

Cross-References

- **2:257** — Allah brings believers from darkness into light.
- **14:1** — the Qur'an was revealed to bring people from darkness into light.
- **33:45–46** — the Prophet ﷺ is "a light-giving lamp."
- **7:157** — he recites Allah's signs, purifies, and teaches.
- **39:69** — the earth will shine with the light of its Lord.

Spiritual Lesson

Maturidi concludes:

1. Revelation is the rope.

2. The Messenger is the guide.
3. Taqwā is the path.
4. Light is the destination.
5. Paradise is the completion.

And Allah has **perfected provision** for whoever walks this path sincerely.

Surah at-Talāq – Verse 12

Arabic

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا

Tafsir

"Allah is the One who created seven heavens, and of the earth the like of them. The command descends between them, so that you may know that Allah is powerful over all things and that Allah encompasses all things in knowledge."

Maturidi Explains

This verse concludes Surah at-Talāq with a *universal cosmological declaration* of:

- Allah's creative power (qudrah),
- His comprehensive decree (amr),
- and His perfect knowledge ('ilm).

It connects the *laws of divorce and family justice* to the *magnificence of divine creation*, showing:

The One who created the universe is the same One who legislated these laws, they must be obeyed with full submission.

1. "Allah is the One who created seven heavens…"

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ

Maturidi notes:

- "He created" (khalaqa) indicates precise, deliberate, ordered creation.

- "Seven heavens" refers to seven levels or realms above, known only fully to Allah.
- The number "seven" signifies completeness and perfection in Qur'anic usage.

Maturidi emphasises:

"The command of Allah in revelation is as perfect as His command in creation."

Just as the heavens are perfectly ordered and without flaw, so too the laws in this surah such as marital justice, rights of women, rights of children and taqwā, which are all divinely structured.

2. "…and of the earth the like of them."

وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ

This is a deeply discussed phrase among early scholars.

Maturidi explains:

- It may refer to **seven earthly realms**, or
- **seven layers**, or
- **seven categories of earth**,
- or simply that the earth mirrors the heavens through divine order, structure, and decree.

He stresses that the meaning is:

"Just as the heavens are His creation, so too is the earth completely under His will."

Thus:

- no place,

- no law,
- no reality,

is outside divine sovereignty.

3. "The command descends between them…"

يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ

This is one of the most profound theological phrases in the Qur'an.

"The command" (al-amr) refers to:

1. **Revelation**
   – the Qur'an
   – prophetic law
   – divine guidance
2. **Decree**
   – what Allah ordains
   – what He allows
   – what He commands
3. **Management of the universe**
   – angels descending
   – affairs being directed
   – destinies unfolding

Maturidi emphasises:

"The same divine command that governs the planets governs the household."

Meaning:

- The divorce laws are not cultural—
  they are manifestations of cosmic order.

- Family justice is part of divine command.
- Obeying these laws is obeying the One who governs the heavens.

4. "So that you may know…"

لِتَعْلَمُوٓاْ

This reveals **the purpose** of all this:

- revelation,
- creation,
- decree,
- law.

Everything leads the believer towards:

- knowledge of Allah,
- recognition of His power,
- understanding of His knowledge.

Knowledge is not accidental, it is the purpose of existence.

5. "…that Allah is powerful over all things."

أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

This affirms **divine omnipotence**.

Maturidi explains:

- Nothing escapes His control.
- Nothing resists His will.
- Nothing limits His ability.

- His power is eternal and infinite.
- His will manifests in creation and in law.

This is also a direct reminder: **If He can create seven heavens,**

He can provide for the divorced woman
as promised in earlier verses.

6. "…and that Allah has encompassed all things in knowledge."

وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا

This is one of the strongest statements of Allah's **infinite knowledge**:

- encompassing,
- surrounding,
- penetrating,
- absolute,
- without limit,
- without beginning,
- without end.

Maturidi highlights:

"His knowledge covers the heavens and the earth, and covers the hidden thoughts of the heart."

This is a refutation of all sects (such as certain Mu'tazili philosophers) who claimed Allah only knows universals, not particulars.

Maturidi insists:

- Allah knows every atom,
- every tear,

- every injustice,
- every right withheld,
- every intention in family matters,
- every violation of His limits.

This links directly to the theme of the surah:

Nothing done to one's spouse or family is hidden from Allah.

Maturidi's Insights

1. Family law is tied to cosmic law

The placement of this verse at the end of a surah on divorce is intentional.

Maturidi says:

"He who created the heavens commands you to uphold justice in your homes."

This means:

- Marriage is sacred.
- Divorce is regulated by divine order.
- Every right and every duty is part of cosmic harmony.

2. Creation reveals Allah's power; revelation reveals His will

Two realms:

- **Created**: heavens and earth
- **Commanded**: the Qur'an and divine law

The believer must read both.

3. “Descending command” means constant divine involvement

Allah is not distant.

His decree continuously:

- sustains life,
- governs affairs,
- guides hearts,
- protects believers,
- manages the unseen.

This contradicts the belief of those who imagine Allah created the universe and left it.

No — **His amr is ongoing**.

4. Knowledge of Allah is the purpose of law

The divine laws of this surah —
regarding justice, taqwā, financial support —
all lead to:

- knowing Allah’s wisdom,
- knowing His power,
- knowing His knowledge.

Thus:

Family law is a path to ma‘rifah (deep recognition of Allah).

5. Divine knowledge guarantees perfect justice

If Allah knows everything:

- no act of oppression escapes Him,
- no right lost goes unreturned,
- no tear shed is forgotten.

This comfort is essential for the divorced woman, the single mother, the vulnerable spouse.

Cross-References

- **57:4** — Allah created the heavens and earth and manages all affairs.
- **65:2–3** — whoever fears Allah, He will make a way out.
- **67:3–4** — the perfection of creation.
- **42:52–53** — revelation brings from darkness to light.
- **2:231** — do not take Allah's verses in jest.

Spiritual Lesson

Maturidi closes Surah at-Talāq with three ultimate truths:

1. Allah's power governs the universe and your life.

2. Allah's decree descends constantly, guiding, sustaining, commanding.

3. Allah's knowledge encompasses every detail, including every act of justice or injustice in the home.

Thus, the believer obeys these laws knowing:

- they come from the Creator of the heavens,

- they are sustained by His ongoing command,
- and they are recorded by His perfect knowledge.

This transforms family law from social rules into a pathway towards:

- taqwā,
- certainty,
- tranquility,
- and nearness to Allah.

Surah at-Taḥrīm – Verse 1

Arabic

يَـٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Tafsir

“O Prophet! Why do you prohibit what Allah has made lawful for you, seeking the pleasure of your wives?
And Allah is Forgiving, Merciful.”

Maturidi Explains

This verse opens the surah by addressing the Prophet ﷺ directly —
not with rebuke, but with *Divine correction infused with honour, mercy, and gentleness*.

It concerns an incident in which the Prophet ﷺ
— out of kindness, consideration, and refinement of character —

forbade himself something permissible,
intending to ease the feelings of some of his wives.

Allah corrects him lovingly, teaching the Ummah several core principles.

1. "O Prophet!"

يَٰٓأَيُّهَا ٱلنَّبِيُّ

Maturidi highlights:

- This title affirms honour, rank, and closeness.
- The address is dignified — unlike "O Muhammad," which is never used in the Qur'an.
- The correction that follows is framed within *prophetic dignity*.

Allah addresses him not as "husband,"
nor as "leader," but as **His Prophet**, establishing that the lesson is both personal and universal.

2. "Why do you prohibit what Allah made lawful for you…?"

لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ

The Prophet ﷺ **voluntarily abstained** from something halal:

- NOT as legislation
- NOT as new law
- NOT as prohibition for others

But simply:

an act of personal self-restraint to please his wives.

Maturidi is emphatic:

"The Prophet ﷺ cannot prohibit what Allah made lawful, but he may choose for himself ascetic restraint, out of mercy, gentleness, or good character."

Thus the issue was not *sin*,
nor *error*,
but **excessive courtesy**.

Allah corrects him **out of love**,
not reprimand, because the Prophet's role includes preserving the balance of divine law.

Even his private acts become instructional.

3. "Seeking the pleasure of your wives"

تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ

This phrase reveals:

- the Prophet's extraordinary gentleness,
- his sensitivity to emotion,
- his desire not to cause pain,
- his willingness to restrain himself for harmony.

Maturidi notes:

"The Prophet's nature was to prefer the comfort of others over himself."

This was not weakness,
but refined *khuluq*.

Yet Allah teaches:

Do not compromise what Allah made lawful even for noble intentions.

This is a universal principle.

4. “And Allah is Forgiving, Merciful.”

وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Why forgiveness?

Not because the Prophet ﷺ committed sin —
far from it.

Maturidi explains:

“‘Forgiving’ here refers to Allah’s covering and lifting the burden the Prophet had placed upon himself.”

And:

“‘Merciful’ refers to removing the difficulty
and returning him to ease.”

This expresses:

- divine affection,
- divine honour,
- divine gentleness toward His Messenger ﷺ.

Maturidi’s Insights

1. The Prophet’s personal choices are corrected to protect the Ummah from excess

If the Prophet ﷺ permanently abstained from the lawful, the Ummah might imitate him and assume such abstention is desired by Allah.

Thus:

- balance is preserved,
- the halal remains halal,

- no new severity enters the religion.

This aligns with the Maturidi principle:

“Religion is ease, not self-imposed hardship.”

2. Pleasing others is virtuous — but not at the cost of divine boundaries

Human relationships must be guided by revelation.

Even noble motives cannot justify altering:

- halal,
- haram,
- duties,
- limits.

3. No one — not even the Prophet ﷺ — legislates from himself

All legislation returns to Allah.

This verse protects:

- the integrity of divine law,
- the boundaries of revelation,
- the universality of halal/haram.

This is central in Maturidi theology:

“Revelation, not emotion, is the source of law.”

4. The Prophet’s ascetic self-denial is not blameworthy — it is excessive kindness

The correction is:

- gentle,
- honouring,
- affectionate.

Allah's tone signals:

- the Prophet's noble motive,
- the Prophet's extraordinary compassion,
- the elevation of his character.

5. The Ummah must learn moderation

The verses that follow (2–5) expand the lesson:

- do not prohibit what Allah made lawful,
- do not exceed bounds,
- do not oppress yourself or others by unnecessary restriction.

Maturidi insists:

The lawful is a mercy; refusing mercy is not piety.

Cross-References

- **5:87** — "Do not prohibit the good things Allah has made lawful."
- **4:128** — harmony in marriage requires balance, not self-imposed hardship.
- **7:32** — Allah created lawful enjoyments as blessings.
- **33:21** — the Prophet ﷺ is the perfect example — including moderation.

Spiritual Lesson

Maturidi summarises the verse with three truths:

1. Mercy does not require self-harm.

The Prophet ﷺ restrained himself out of kindness;
Allah lifted that burden.

2. Revelation stands above emotion.

Even noble motives cannot override divine boundaries.

3. Allah's correction is mercy, not criticism.

He protects His Prophet ﷺ
and preserves the balance of the religion.

This verse teaches:

- balance,
- mercy,
- moderation,
- respect for divine limits,
- and the beauty of prophetic character.

Surah at-Taḥrīm – Verse 2

Arabic

قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَـٰنِكُمْ ۚ وَٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ

Tafsir

“Allah has already prescribed for you the lawful way to dissolve your oaths.
And Allah is your Protector,
and He is the All-Knowing, the All-Wise.”

Maturidi Explains

This verse follows immediately after Allah corrected the Prophet ﷺ for making something lawful into something personally binding upon himself.

Now Allah establishes the **legal principle** for the entire Ummah:

When you bind yourselves with an oath, and that oath leads to hardship, imbalance, or detriment, Allah has legislated a lawful way out.

This is divine mercy and wisdom.

1. “Allah has already prescribed for you…”

قَدْ فَرَضَ ٱللَّهُ لَكُمْ

Maturidi highlights:

- “Farada” = ordained, legislated, established.
- Allah Himself sets the rules and the solutions.
- Nothing regarding oaths is left to mere human reasoning.

This emphasises:

Just as Allah ordains commands, He ordains pathways of release.

Religion is not a trap — it is a balanced system.

2. "…the lawful way to dissolve your oaths."

تَحِلَّةَ أَيْمَـٰنِكُمْ

This refers to **kaffārat al-yamīn**, the expiation for broken oaths.

Maturidi explains the background:

- The Prophet ﷺ had taken an oath of self-restraint.
- Allah declared: such self-imposed hardship is not required.
- Instead: there is a lawful mechanism to lift that oath.

For the Ummah, this means:

● **Oaths are serious**

● **Self-harm or excessive restraint is not piety**

● **Breaking an oath *for a better or more righteous action* is allowed**

● **But must be followed by the legislated expiation**

This is consistent with the verse:

"Do not make Allah a barrier in your oaths to prevent you from doing good" (2:224).

And the Prophet ﷺ said:

"If you swear an oath and later see something better,
break your oath and offer the expiation and do that which is better."
— Ṣaḥīḥ Muslim

Maturidi emphasises this tradition strongly.

3. "And Allah is your Protector (Mawlā)."

وَٱللَّهُ مَوْلَىٰكُمْ

This is a profound theological term.

Mawlā means:

- protector,
- patron,
- guardian,
- helper,
- ally,
- the One who brings you out of hardship.

Maturidi explains:

"Allah lifts burdens from His servants, while servants often impose burdens on themselves."

The verse teaches:

- Allah protects from self-imposed hardship.
- Allah protects from extremism.
- Allah protects from guilt and confusion.
- Allah protects from making religion difficult.

Thus, Allah is **your Mawlā**
— protecting you from *yourself*, your emotions, and your excesses.

4. "And He is the All-Knowing, the All-Wise."

وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ

Maturidi highlights:

Al-'Alīm — Allah knows:

- your intentions,
- your weakness,

- your emotions,
- your limits,
- your capacity.

Al-Ḥakīm — Allah's laws are:

- perfectly balanced,
- full of benefit,
- never too harsh,
- never too lenient,
- perfectly measured.

Thus, when Allah gives you a way out of an oath, it is not loophole, it is **wisdom and mercy combined**.

Maturidi's Insights

1. Religion prohibits extremism and self-injury

The Prophet ﷺ forbade himself something lawful
out of noble gentleness.

Allah responded by teaching:

- no self-imposed deprivation,
- no turning a personal preference into legislation,
- no harming oneself for emotion.

Maturidi says:

"Tashdīd (self-hardening) leads to collapse, not piety."

2. The system of oaths is regulated to prevent imbalance

Oaths must not be used to:

- prohibit the lawful,
- avoid obligations,
- harm relationships,
- manipulate outcomes.

Thus Allah provides:

- structure (oath has weight),
- flexibility (expiation),
- mercy (permission to break harmful oaths).

3. Divine law encourages ease — not hardship

The sequence of the verses is important:

- Verse 1: do not prohibit the halal
- Verse 2: and if you did so via an oath, Allah gives you a lawful way out

This demonstrates the divine objective:

religion must remain balanced, humane, rational, and merciful.

4. Allah is your Mawlā — the One who rescues you from your own excess

Maturidi beautifully notes:

"The human being binds himself.
Allah unbinds him."

This surah teaches:

- the danger of over-restriction,
- the harm of self-imposed oaths,
- the necessity of divine boundaries.

5. Divine wisdom governs both legislation and release

Maturidi stresses:

- The same wisdom that commands
- also eases
- and forgives
- and provides escape routes.

This is the difference between:

- human systems (rigid, unforgiving)
- and divine law (balanced, compassionate, perfect).

Cross-References

- **5:89** — full law of expiation for broken oaths
- **2:224–225** — do not use oaths to block good
- **7:157** — the Prophet removes burdens
- **22:78** — "He placed no hardship upon you in religion"
- **4:28** — Allah wishes to lighten your burdens

Spiritual Lesson

Maturidi summarises Verse 2 with three transformative points:

1. Allah does not want you imprisoned by your own words.

He gives you a path to correction, not punishment.

2. Mercy is the heart of divine law.

Ease is not compromise — it is Allah's design.

3. Allah protects you from extremism.

He is your Mawlā — the One who lifts burdens and lights the path.

Surah at-Taḥrīm – Verse 3

Arabic

وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ

Tafsir

"And when the Prophet confided a matter to one of his wives;
then when she disclosed it, and Allah made it known to him,
he made known part of it and overlooked part.
Then when he informed her of it, she said:
'Who informed you of this?'
He said: 'The All-Knowing, the All-Aware informed me.'"

Maturidi Explains

This verse details a confidential moment within the Prophet's household that became a lesson in:

- the sanctity of trust,

- the consequences of disclosure,
- the perfection of prophetic knowledge through revelation,
- and Allah's protection of His Messenger ﷺ.

The incident:
The Prophet ﷺ entrusted a secret to one of his wives (commonly understood by early commentators as Ḥafṣah, daughter of 'Umar).
She disclosed it to another wife (commonly understood as 'Ā'ishah).
Allah informed the Prophet ﷺ of the breach of trust.

Maturidi emphasises:

The issue is not sin on the part of the wives, but the heightened standard required near the Prophet.

1. "And when the Prophet confided a matter to one of his wives…"

وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا

Key insight:

- The Prophet ﷺ is the most trustworthy of creation.
- His confidential words carry sanctity and weight.
- Even private household matters become part of divine instruction.

Maturidi says:

"What the Prophet entrusts is amanah (a trust). Betrayal of amanah is corruption (fasād)."

2. "Then when she disclosed it…"

فَلَمَّا نَبَّأَتْ بِهِۦ

"Nabba'at" means:

- she informed someone else,
- without malice,
- but without due caution.

Important:
The verse does **not** accuse her of malicious intent.

Rather:

- it highlights the sensitivity of prophetic trust,
- and the gravity of revealing what was meant to remain confidential.

3. "And Allah made it known to him…"

وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ

This phrase is astonishing.

It means:

Allah **revealed** to the Prophet ﷺ
the exact confidential information that was disclosed even though no human informed him.

Maturidi emphasises:

- This is proof of **prophetic revelation**,
- proof of **divine protection**,
- and proof that **the Prophet's knowledge is sustained by Allah**, not by human sources.

This directly refutes any sect claiming the Prophet ﷺ gained knowledge only through human means.

4. “He made known part of it and overlooked part.”

عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ

This is a magnificent display of prophetic character.

Maturidi explains:

- “ʿArrafa baʿḍahu” — he informed her of some details, gently.
- “Aʿraḍa ʿan baʿḍ” — he **concealed**, **overlooked**, and **forgave** the rest.

Why?

● To protect her dignity.

● To avoid embarrassment.

● To maintain harmony.

● To teach that leadership requires mercy.

● To show that even correction must be compassionate.

This is part of the Prophet’s **khuluq ʿaẓīm** (exalted character).

Maturidi states:

“He disclosed enough to correct, but concealed enough to protect.”

5. “Then when he informed her of it, she said: ‘Who informed you of this?’”

فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا

This shows:

- her surprise,
- her innocence,
- the miraculous nature of the knowledge the Prophet ﷺ possessed,

- and the educational purpose of the event.

She genuinely wondered:

- Who told the Prophet ﷺ?
- Which person conveyed this information?

She did not expect revelation to be involved in a household matter.

6. "He said: 'The All-Knowing, the All-Aware informed me.'"

قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ

A majestic response.

Two divine names:

al-'Alīm — the All-Knowing

al-Khabīr — the All-Aware, who knows the hidden

Maturidi explains:

- "Al-'Alīm" = Allah knows everything in general.
- "Al-Khabīr" = Allah knows everything in detail, depth, and secrecy.

This affirms:

● Allah revealed the matter directly.

● Human secrecy cannot conceal anything from divine knowledge.

● Prophetic awareness is guided by revelation.

● The Prophet ﷺ receives news of both worldly and unseen matters.

● Nothing escapes divine knowledge.

Maturidi's Insights

1. This event was not recorded to blame the wives — but to teach the Ummah

Nearness to the Prophet ﷺ brings elevated expectations.

This verse teaches:

- guarding privacy,
- respecting trust,
- avoiding unnecessary disclosure,
- recognising the sacredness of prophetic speech.

2. Prophetic knowledge is divinely supported

This is a foundational Maturidi belief:

"The Prophet knows of the unseen **only** what Allah informs him."

This verse is one of the evidences.

It refutes:

- those who deny any special prophetic knowledge,
- those who exaggerate his knowledge beyond revelation.

Maturidi keeps the balance:

He knows through Allah, not independent of Allah.

3. Leadership requires both correction and mercy

The Prophet ﷺ:

- corrected without humiliating,
- confronted without aggression,

- guided without harshness.

This is the perfect model of reconciliation.

4. Secrecy is an amanah

The Qur'an is teaching Muslims:

- private matters are not to be spread,
- secrecy is a moral responsibility,
- betrayal of trust harms relationships.

Even if disclosure is not malicious, it can have consequences.

5. Allah protects the Prophet from harm and deception

Maturidi notes:

"If Allah informs him of private household issues,
then surely He protects him in all matters of religion."

Thus, prophetic infallibility ('ismah):

- includes protection from deception,
- protection from misinformation,
- protection from error in conveying revelation.

Cross-References

- **66:4–5** — continuation of the same household incident.
- **4:113** — Allah prevented harm from reaching the Prophet ﷺ and revealed hidden matters to him.
- **2:255** — Allah's knowledge encompasses all secrets.

- **33:21** — the Prophet's character is the perfect example.
- **49:12** — guarding privacy and avoiding suspicion.

Spiritual Lesson

Maturidi concludes:

1. Trust is sacred — protect what is confided to you.

Breaking it leads to disharmony.

2. Allah knows every secret — guard your heart.

Before words betray, the heart betrays.

3. The Prophet ﷺ is protected — revelation is his shield.

4. Correct gently, forgive generously.

This was the Sunnah of the Messenger.

5. The heart closest to the Prophet must be the most refined.

Those near him are held to a higher standard.

Surah at-Taḥrīm – Verse 4

Arabic

إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَـٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَـٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَـٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ

Tafsir

"If the two of you turn in repentance to Allah — then your hearts have indeed inclined (away).

But if you support each other against him (the Prophet),
then surely Allah is his Protector,
and Jibrīl, and the righteous believers,
and the angels thereafter are his supporters."

Maturidi Explains

This verse continues addressing the private household incident mentioned in Verses 1–3.

It contains:

- a gentle call to repentance,
- a correction of attitude,
- a warning against forming alliances against the Prophet ﷺ,
- a declaration of Allah's protection of His Messenger,
- and the honouring of the righteous believers and the angels.

Maturidi emphasises:

"These verses reveal the Prophet's sanctity, the seriousness of opposing him even emotionally, and Allah's immense defence of His Messenger."

1. "If the two of you turn in repentance to Allah…"

إِن تَتُوبَآ إِلَى ٱللَّهِ

"Two" refers to:

- Ḥafṣah bint 'Umar
- 'Ā'ishah bint Abī Bakr
  (according to the majority of early mufassirūn)

The call to repentance is **gentle**, not accusatory.

Maturidi explains:

- Their action was not sinful in the major sense,
- but it did require reorientation of the heart,
- due to the unique status of the Prophet ﷺ.

Allah invites them softly, not condemningly.

2. "…for your hearts have indeed inclined (away)."

فَقَدْ صَغَتْ قُلُوبُكُمَا

"Ṣaghat" means:

- leaned,
- tilted,
- inclined slightly away from the ideal state.

Maturidi notes:

- This is NOT an accusation of hypocrisy.
- Nor of major sin.
- Nor of rebellion.
- Rather: an emotional leaning that needed correction.

This teaches:

Those closest to the Prophet are expected to maintain the highest purity of intention.

Their "inclination" was:

- jealousy,
- emotional reaction,
- or revealing a secret,

—not disbelief or wrongdoing.

Thus Allah corrects gently, lovingly.

3. "But if you support each other against him (the Prophet)…"

وَإِن تَظَـٰهَرَا عَلَيْهِ

"Tazāharā" =

- to mutually support,
- to join in alliance,
- to reinforce each other's stance.

Even a *minor domestic alliance* against the Prophet ﷺ is treated as serious.

Maturidi emphasises:

"Opposing the Prophet — even through emotional alliance,
is a grave matter because it challenges divine authority indirectly."

This is not describing treachery, but illustrating the gravity of the Prophet's status.

4. "Then surely Allah is his Protector…"

فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ

A majestic declaration.

Allah alone is:

- his Mawlā (Protector),
- his Guardian,
- his Ally,
- his Supporter,

- the One who strengthens him,
- the One who defends him.

Maturidi comments:

"This is the highest honour that Allah Himself declares, His direct protection of the Prophet."

5. "And Jibrīl…"

وَجِبْرِيلُ

Jibrīl specifically mentioned:

- the greatest of angels,
- the bringer of revelation,
- the commander of heavenly hosts.

This signals:

"If you oppose him, you oppose the one whom even Jibrīl supports."

This shows the **cosmic dimension** of the Prophet's status.

6. "And the righteous believers…"

وَصَٰلِحُ ٱلْمُؤْمِنِينَ

Maturidi explains:

- These are the elite of the Ummah,
- Those closest to Allah through righteousness,
- Those with pure hearts and sound actions.

Their inclusion shows:

The Prophet ﷺ is supported

not only by heaven, but by the best of the Ummah on earth.

Classical commentators note:

- Some said: Abu Bakr and ‘Umar specifically.
- Others: all righteous believers.
- Maturidi prefers the more general meaning — not restricting it.

7. “And the angels thereafter are his supporters.”

وَٱلْمَلَـٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ

“Ẓahīr” = supporters, helpers, reinforcements.

Meaning:

- after Allah,
- after Jibrīl,
- after the righteous believers,

the entire angelic host supports the Prophet ﷺ.

Maturidi emphasises:

“No human alliance can ever overcome the divine and angelic support given to the Prophet.”

This is the most powerful declaration of protection in the surah.

Maturidi’s Insights

1. Emotional lapses are corrected gently in those closest to the Prophet

Their error was:

- emotional,
- subtle,

- momentary.

But the correction is:

- firm,
- gentle,
- dignified.

2. Even minor opposition to the Prophet carries spiritual gravity

Because:

- he represents divine authority,
- he embodies revelation,
- he is the axis of guidance.

Thus Allah protects him even in domestic matters.

3. Prophetic honour is defended by heaven and earth

Four layers of protection:

1. **Allah — the Mawlā**
2. **Jibrīl — the greatest angel**
3. **the righteous believers**
4. **the angels collectively**

No other human being in history receives such a declaration.

4. The wives of the Prophet are honoured by direct divine address

Allah:

- corrects them,
- purifies them,
- guides them.

This is honour, not humiliation.

They are:

- Mothers of the Believers,
- closest to the Prophet,
- under divine refinement.

5. The verse teaches that alliances should be based on truth, not emotion

Even good people can form emotional alliances.
Allah teaches:

- do not let emotion override justice,
- do not let loyalty override truth,
- do not let domestic ties override divine alignment.

Cross-References

- **66:3** — the confidential incident
- **33:21** — the Prophet's character is the perfect example
- **58:22** — Allah supports His Messenger
- **4:65** — faith requires full submission to the Prophet's judgment
- **2:285** — angels support revelation
- **3:31** — loving Allah requires following the Prophet

Spiritual Lesson

Maturidi concludes:

1. The heart must be aligned with the Prophet — even in emotion.

2. Allah protects His Messenger from every harm, from enemies and even minor domestic tensions.

3. Divine correction is a mercy that purifies the closest hearts.

4. The Prophet ﷺ stands with the support of Allah,

Jibrīl,
the righteous,
and the angels.

5. Alliances must always be on the side of truth, not emotion.

This verse teaches profound lessons about:

- reverence for the Prophet ﷺ,
- sincerity of heart,
- spiritual refinement,
- and divine protection.

Surah at-Taḥrīm – Verse 5

Arabic

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا

Tafsir

“It may be that if he divorces you, his Lord will give him wives better than you, submissive to Allah, believing, devoutly obedient, repentant, worshipping, travelling (or fasting) for Allah, previously married and virgins.”

Maturidi Explains

This verse continues the divine address to the Prophet’s wives
but shifts the tone from *gentle correction* (verse 4) to *serious warning*.

It is not condemnation.
It is not humiliation.
It is not divine anger.

Rather, it is:

- a reminder of their elevated responsibility,
- a warning against causing distress to the Prophet ﷺ,
- a statement of the Prophet’s status,
- and a declaration of Allah’s ability to replace.

Maturidi emphasises:

“This verse honours the Prophet ﷺ by showing that the highest moral and spiritual qualities are required in those closest to him.”

1. “Perhaps (ʿasā) his Lord — if he divorces you…”

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ

“ʿAsā” (perhaps) from Allah
means *certainty*, not possibility.

It is used here:

- to soften the warning,
- to preserve dignity,
- to avoid harshness.

Maturidi notes:

“Allah uses gentle language even when delivering severe truths.”

The phrase “if he divorces you” is hypothetical, but serious in meaning.

2. “…He will replace you with wives better than you.”

أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ

This is **not** because the wives are evil.
The Qur’an praises them elsewhere.

Rather, the meaning is:

- If they remain in conflict,
- If they repeatedly cause prophetic distress,
- If they do not rise to the spiritual station required,

— then Allah has the power to bring others with the qualities suited to supporting a Prophet.

Maturidi emphasises:

“The verse protects the Prophet’s emotional and divine mission,
not to disparage his wives.”

This is a lesson in **the spiritual weight of proximity to prophethood**.

3. The Qualities of the Ideal Wives of a Prophet

Allah lists **seven spiritual traits**
of women befitting the household of the Messenger ﷺ.

Each is a **station of the heart**:

(1) Muslimāt — submissive to Allah

مُسْلِمَـٰتٍ

Submission in action:

- obeying Allah,
- aligning behaviour with divine command,
- humility.

(2) Mu'mināt — believing

مُّؤْمِنَـٰتٍ

Submission in creed:

- certainty,
- inner conviction,
- spiritual anchoring.

Maturidi distinguishes:

Islam is external action

Īmān is internal illumination.

Both are required.

(3) Qānitāt — devoutly obedient

قَـٰنِتَـٰتٍ

“Qunūt” =
long-standing devotion,
deep obedience,
tranquility in worship.

These women:

- obey Allah,
- obey His Messenger ﷺ,
- obey truth over emotion.

(4) Tā’ibāt — repentant

تَٰٓئِبَٰتٍ

Constantly returning to Allah:

- through humility,
- through introspection,
- through immediate correction of mistakes.

Maturidi says:

“Repentance elevates the heart above its inclinations.”

(5) ‘Ābidāt — worshipping

عَٰبِدَٰتٍ

Not occasional worship, but women whose essence is connected to Allah:

- ṣalāh,
- du‘ā’,

- night worship,
- consistent devotion.

(6) Sā'iḥāt — travelling OR fasting

سَـٰٓئِحَـٰتٍ

Two classical meanings:

(a) Travelling for obedience:

- hijrah,
- seeking knowledge,
- accompanying the Prophet,
- serving the religion.

(b) Fasting:

A common early interpretation,
because the Arabs used "siyāḥah" metaphorically for fasting.

Maturidi accepts both, not restricting the verse to one meaning.

(7) "Previously married and virgins"

ثَيِّبَـٰتٍ وَأَبْكَارًا

Allah indicates:

- the Prophet ﷺ could have wives from diverse backgrounds,
- both previously married and virgins can be spiritually excellent,
- spiritual worth is not tied to marital status.

Maturidi insists:

"Piety is not in virginity or non-virginity. Piety is in the heart."

This statement destroys pre-Islamic prejudices.

Maturidi's Insights

1. Proximity to the Prophet ﷺ requires higher character

The same actions that are ordinary for others carry greater spiritual weight for those in his household.

2. The verse elevates the Prophet's ﷺ status, not degrades his wives

It says:

- his rank is unmatched,
- his mission cannot be obstructed,
- Allah protects his emotional and spiritual space.

3. Allah uses warning as purification

This verse:

- corrects,
- purifies,
- elevates,
- guides.

The wives of the Prophet ﷺ ultimately **rose to this station** and became Mothers of the Believers.

4. The listed qualities are the qualities of ideal believers

These seven traits are a blueprint for Muslim women (and men):

- Islam
- Īmān
- Qunūt
- Tawbah
- ‘Ibādah
- Siyāḥah / Ṣawm
- Spiritual maturity

5. Allah emphasises that replacement is possible, but He chooses mercy first

Before mentioning the possibility of divorce, He calls them to repentance (v.4).

Cross-References

- **33:28–29** — Allah gave the Prophet’s ﷺ wives a choice between dunya and ākhirah.
- **33:6** — the Prophet’s wives are mothers of the believers.
- **3:31** — loving Allah means following the Messenger ﷺ.
- **9:112** — similar list of righteous qualities.
- **4:128** — reconciliation requires humility and repentance.

Spiritual Lesson

Maturidi closes with 4 spiritual reflections:

1. Greatness demands proximity to the Prophet in heart and character.

2. The qualities listed are the true beauty of a believer.

3. Allah protects the Prophet's ﷺ emotional world — this is an honour unmatched.

4. Repentance elevates, warning purifies, and divine mercy embraces.

This verse is not about threat, it is about **refinement**, **honour**, and **spiritual ascension** for the Mothers of the Believers.

Surah at-Taḥrīm – Verse 6

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَـٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ

Tafsir

"O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones.
Over it are angels, stern and severe. who do not disobey Allah in what He commands them and who carry out precisely what they are ordered."

Maturidi Explains

This verse shifts back from the private household lesson
to a universal command for all believers.

It is among the **most foundational verses**
in Islamic theology, ethics, and family responsibility.

It teaches:

- individual accountability,
- family leadership,
- spiritual guardianship,
- the reality of Hellfire,
- the nature of its guardians,
- and divine justice.

Maturidi emphasises:

"This verse establishes the believer as shepherd over himself and his household, spiritually, morally, and legally."

1. "O you who believe! Protect yourselves…"

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمْ

The command "quū" (protect, shield) is:

- direct,
- urgent,
- personal.

It means:

● **Guard your heart**

● **Guard your actions**

● **Guard your beliefs**

● **Guard your repentance**

● **Guard your sincerity**

● **Guard your path**

Maturidi explains:

"The first responsibility of a believer is to his own soul to prevent it from falling into destruction."

2. "…and your families…"

وَأَهْلِيكُمْ

This includes:

- spouse,
- children,
- dependants,
- household,
- those under one's care.

This establishes the duty of:

- teaching,
- guiding,
- advising,
- warning,
- modelling righteousness.

It is the Qur'anic foundation for:

- parental responsibility,
- family leadership,
- domestic ethics.

Maturidi notes:

"The believer is shepherd over those in his household.
Their salvation is partly tied to his effort."

3. "…from a Fire whose fuel is people and stones."

نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ

A terrifying description.

"Fuel is people"

— those who reject truth,
commit injustice,
or abandon repentance.

"And stones"

Classical interpretations:

1. **Idols**
   — the stones worshipped by the mushrikīn become fuel in Hell.
2. **Black sulphur-like stones**
   — the most flammable and foul-smelling material.

Maturidi explains:

"Those who gave their hearts to lifeless idols find that lifeless stones share in their punishment."

This contrast is deliberate:

- The righteous protect themselves and families from fire.
- The unrighteous become fuel for it.

4. "Over it are angels — stern and severe…"

عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ

These are the **Zabāniyah**, the guardians of Hell.

Characteristics:

- “Ghilāẓ” — harsh in nature, firm, unyielding.
- “Shidād” — strong, mighty, fearsome.

Maturidi clarifies:

- Their harshness is *not* due to cruelty,
- but due to perfect obedience and justice.

They are not emotional. They act according to divine command alone.

5. “Who do not disobey Allah in what He commands them…”

لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ

They cannot:

- hesitate,
- soften,
- pity,
- negotiate,
- delay,
- question.

Because:

Their nature is obedience, not emotion.

This shows:

- Hellfire is real,
- punishment is executed without flaw,
- divine justice is perfect.

6. "…and they do exactly what they are ordered."

وَيَفْعَلُونَ مَا يُؤْمَرُونَ

This repetition reinforces:

- absolute obedience,
- absolute precision,
- total harmony with divine decree.

Maturidi highlights:

"If these angels never disobey, then what of humans who disobey despite weakness and desire?"

This is meant to evoke:

- repentance,
- humility,
- fear of Allah,
- urgency in protecting one's family.

Maturidi's Insights

1. The believer is commanded to be the spiritual guardian of his home

Protection means:

- teaching them the Qur'an,
- ensuring they pray,
- correcting with gentleness,
- advising with sincerity,
- preventing moral collapse,
- maintaining a righteous environment.

This is not authoritarianism. It is responsibility.

2. Salvation is a household project

Families rise and fall together.

Maturidi notes:

"The head of a household is accountable for the environment he permits."

3. Hellfire is real, and its fuel includes humans

This is not metaphorical.
It is stark, literal, and terrifying.

The purpose is:

- not despair,
- but awakening.

4. Angels execute divine justice with full obedience

Unlike humans:

- they do not argue,
- they do not violate boundaries,
- they do not follow desire.

Their obedience emphasizes the gravity of human disobedience.

5. Allah balances warning with previous verses of mercy

The earlier verses gave:

- repentance
- forgiveness
- divine protection
- honour
- refinement

Now Allah gives:

- warning,
- accountability,
- consequences.

This balance is the heart of Maturidi theology.

Cross-References

- **20:132** — command your family to pray.
- **31:17** — Luqmān's advice to his son.
- **8:28** — your families are a test.
- **66:7** — stern warning to disbelievers.
- **74:31** — angels of Hell as guardians.
- **4:9** — fear leaving behind weak dependants.

Spiritual Lesson

Maturidi summarises with four central truths:

1. The believer must save himself — and then his family.

2. Guidance begins at home.

3. Hellfire is real, its guardians unyielding, its warning sincere.

4. Spiritual responsibility is not optional — it is the duty of every believer.

This verse stands as one of the greatest ethical commands in the Qur'an.

Surah at-Taḥrīm – Verse 7

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعْتَذِرُواْ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

Tafsir

"O you who disbelieved!
Do not make excuses today.
You are only being recompensed for what you used to do."

Maturidi Explains

This verse is addressed to the deniers and hypocrites *on the Day of Judgment*.

It is one of the most severe verses in the Qur'an
regarding the futility of excuses *after* truth becomes manifest.

Maturidi notes that:

- The verse shifts from **warning the believers (v.6)**
  to **warning the deniers (v.7)**.
- It emphasises that when accountability begins,
  excuses end.

The scene is **Yawm al-Qiyāmah**, the moment the veil is lifted,
and truth is undeniable.

1. "O you who disbelieved!"

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ

A direct, confrontational address.

Maturidi explains:

- This speech occurs *inside the Hereafter*,
- after judgment begins,
- when faith is no longer possible.

Unlike the world,
where invitation and mercy dominate, this is the realm of justice.

2. "Do not make excuses today."

لَا تَعۡتَذِرُواْ ٱلۡيَوۡمَ

This is the divine closure of all:

- arguments,
- justifications,
- false claims,
- oaths,
- self-defence.

Maturidi emphasises:

- The hypocrites will try to lie,
- deny their actions,

- claim innocence,
- blame others.

But:

On that Day, excuses have no weight, because evidence speaks.

3. "You are only being recompensed for what you used to do."

إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

This establishes the Maturidi principle of:

al-jazāʾ biʾl-aʿmāl

(*recompense according to deeds*)

Key points:

- The punishment is not arbitrary.
- It is proportionate.
- It is based on knowledge and intention.
- It is a reflection of one's choices.

Maturidi says:

"Allah neither punishes without cause, nor rewards without reason."

Thus:

- Rejecting guidance → consequence.
- Persisting in hypocrisy → consequence.
- Mocking revelation → consequence.
- Knowing the truth yet refusing → consequence.

The Maturidi Theological Points

1. The door of excuses closes forever

In dunya:

- excuses matter,
- repentance is accepted,
- reasoning is heard,
- mercy is open-ended.

In ākhirah:

- the trial is over,
- the record is sealed,
- judgment begins,
- excuses are worthless.

2. Divine justice is perfect and proportionate

Maturidi emphasises:

- Allah's recompense is based on knowledge,
- accountability is exact,
- there is no injustice,
- no unfair burden,
- no arbitrary punishment.

This verse refutes:

- **Jabriyyah fatalism** — "humans have no choice,"
- **Qadariyyah absolutism** — "Allah does not know particulars,"

- **Mu‘tazilite exaggeration** — regarding rational necessity.

The verse states clearly:

“You did.
Therefore you are recompensed.”

3. Excuses on that Day are signs of humiliation

In several verses, hypocrites are shown:

- swearing by Allah,
- denying wrongdoing,
- fabricating stories,
- lying even in front of the All-Knowing.

Maturidi notes:

“The greatest humiliation is trying to deceive, the One who knows the unseen.”

4. The verse connects to the previous verse

Verse 6:

Believers must save themselves from the Fire.

Verse 7:

Disbelievers cannot save themselves *with excuses*.

This contrast reinforces:

- responsibility,
- urgency,
- sincerity,

- moral seriousness.

Cross-References

- **6:23** — disbelievers will lie and say, "By Allah, we were not idolaters."
- **4:42** — they will wish to disappear when their deeds expose them.
- **99:7–8** — every atom's weight is recompensed.
- **36:65** — limbs testify when the tongue lies.
- **52:21** — recompense follows actual deeds.

All support the same Maturidi doctrine: **judgment is exact and truthful.**

Spiritual Lesson

Excuses belong to the dunya; truth belongs to the ākhirah.

This verse calls the believer to:

- be truthful now,
- repent now,
- correct himself now,
- avoid hypocrisy now,
- avoid delaying repentance.

In the world:

- excuses may work on people, but they never work on Allah.

On the Day of Judgment:

- even the tongue will be silenced,

- hands and feet will testify,
- records will open,
- and justice will speak.

Surah at-Taḥrīm – Verse 8

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا ۚ عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّـٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَـٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَـٰنِهِمۡ يَقُولُونَ رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ

Tafsir

“O you who believe!
Turn to Allah in **sincere repentance**.
Perhaps your Lord will erase from you your sins
and admit you into Gardens beneath which rivers flow, on the Day when Allah will not disgrace the Prophet ﷺ nor those who believe with him. Their light will run before them and on their right.
They will say:
‘Our Lord! Perfect for us our light and forgive us.
Indeed, You are powerful over all things.’”

Maturidi Explains

This verse offers one of the most **expansive and hope-filled commands** in the Qur’an.

After warnings, after consequences, after the scenes of Hell and rejection —
Allah now opens a door that can never be closed:

The door of tawbah (repentance).

Not just any repentance (**tawbah naṣūḥah)**,
the repentance that is pure, truthful and complete.

Maturidi notes that the entire theology of salvation finds its heart here.

1. "O you who believe! Repent to Allah…"

تُوبُوٓاْ إِلَى ٱللَّهِ

Repentance is:

- a command,
- a necessity,
- a mercy,
- a cure,
- a fortress,
- the believer's renewal.

Maturidi emphasises:

"Every believer lives between fear and repentance.
Whoever abandons tawbah becomes arrogant."

2. "…a repentance that is naṣūḥah."

تَوْبَةً نَّصُوحًا

A phrase of immense depth.

Maturidi cites early definitions:

- **A repentance that leaves no trace of the sin.**
- **A repentance that reforms the heart and behaviour.**

- **A repentance not followed by return to the sin.**
- **A repentance free of deception and insincerity.**

The root *naṣaḥa* means:

- purity,
- sincerity,
- repairing something torn,
- cleansing honey of wax,
- stitching a garment.

Thus:

Tawbah nasūḥah is the repentance that "stitches" the soul back together.

It heals what sin tore.

3. "Perhaps your Lord will erase your sins…"

عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ

The word **"ʿasā"** from Allah means:

certainty, not doubt.

Maturidi explains:

"When 'ʿasā' is from Allah,
it expresses promised generosity, not uncertainty."

"Yukaffir" means:

- cover the sins,
- erase their guilt,
- remove their consequences,

- clean the record.

This is the Qur'anic definition of forgiveness.

4. "…and admit you to Gardens beneath which rivers flow."

وَيُدْخِلَكُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ

Maturidi notes:

- Paradise is *not* earned; it is *given*.
- Tawbah is the path to divine generosity.
- Forgiveness leads to Jannah without delay.

The rivers signify:

- eternal freshness,
- purity,
- abundance,
- light without decay.

5. "On the Day Allah will not disgrace the Prophet nor those who believed with him."

يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ

Maturidi emphasises:

This is **honour for the Prophet** ﷺ
and for those who:

- followed him,
- loved him,
- obeyed him,

- defended him,
- upheld his message.

They will not face:

- humiliation,
- rejection,
- shame,
- exposure.

This is the opposite of the fate described in verse 7.

6. "Their light will run before them and on their right."

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـٰنِهِمْ

One of the most beautiful scenes of the Qur'an.

Maturidi explains:

- The "nūr" is the **light of faith**,
- the **light of deeds**,
- the **light given on the Sirāṭ**,
- and the **light that distinguishes believers** from hypocrites.

It runs:

- before them (leading them),
- on their right (testifying for them).

This contrasts with Surah al-Ḥadīd, where hypocrites are left in darkness.

7. "They will say: Our Lord, complete our light…"

رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا

Even in Paradise, the believer remains humble.

Maturidi says:

"Their request to perfect their light shows that the people of faith never stop seeking Allah's grace, even after salvation."

8. "…and forgive us — You have power over all things."

وَٱغْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Forgiveness remains the summit:

- of duʿā',
- of hope,
- of spiritual aspiration.

Even with light, even with Paradise, they still seek forgiveness.

This is the humility of the true believer.

Maturidi's Insights

1. Tawbah is continuous, not occasional

The believer does not repent once; he repents throughout life.

Tawbah is:

- renewal,
- purification,
- elevation.

2. Tawbah naṣūḥah links heart, intention, and action

For Maturidi:

- sincere regret,
- ceasing the sin,
- resolving not to return,
- repairing harms,
- replacing sin with good.

This is the formula of true repentance.

3. Allah's refusal to disgrace the Prophet = honour for his Ummah

This verse contains one of the greatest gifts:

The Prophet ﷺ cannot be disgraced on the Day of Judgment.

Therefore:

His Ummah, his lovers, his followers; cannot be disgraced either.

4. The believers' light is the proof of their deeds

Their nūr is their:

- truthfulness,
- prayer,
- charity,
- fasting,
- Qur'an,
- remembrance,
- sincerity.

Their deeds become light.

5. The duʿāʼ at the end is a summary of salvation

- **Perfect our light**
- **Forgive us**
- **You can do all things**

Maturidi says:

"This duʿāʼ is the duʿāʼ of those who have been saved, yet still fear falling short."

It is a duʿāʼ every believer should recite.

Cross-References

- **57:12–13** — light separating believers and hypocrites.
- **39:53** — Allah forgives all sins.
- **25:70** — sins turned into good deeds for repentant.
- **4:17** — repentance accepted from sincere.
- **66:5** — warning to wives, followed by mercy to believers.
- **66:9** — command for struggle against hypocrisy.

Spiritual Lesson

Repentance is the greatest gift Allah gave to the believer.

It:

- lifts sins,

- heals the heart,
- renews the spirit,
- brings honour on the Day of Judgment,
- creates light for the believer,
- leads to Paradise.

The believer's journey is:

sin → repentance → light → Paradise.

This verse encapsulates the entire path.

Surah at-Taḥrīm – Verse 9

Arabic

يَـٰٓأَيُّهَا ٱلنَّبِىُّ جَـٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَـٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ

Tafsir

"O Prophet!
Strive against the disbelievers and the hypocrites,
and be firm against them.
Their refuge is Hell and what an evil destination."

Maturidi Explains

This verse commands the Prophet ﷺ —
and through him, the believing community —
to adopt **three modes of struggle** depending on the group:

1. Against disbelievers (kuffār): physical and defensive struggle

2. Against hypocrites (munāfiqūn): moral, verbal, legal, and political struggle

3. Against both: firmness, not softness, when truth is threatened

Maturidi notes that this verse mirrors a recurring Qur'anic pattern:

- **mercy inside the community**,
- **firmness against hostility**,
- **wisdom in differentiating contexts**.

The Prophet ﷺ is commanded to lead the Ummah with balance between compassion and justice.

1. "O Prophet! Strive (jāhid) against the disbelievers…"

جَـٰهِدِ ٱلْكُفَّارَ

The word **jāhid** comes from *juhd* and *ijtihād*:

- using energy,
- effort,
- endurance,
- sacrifice.

Maturidi explains:

Jihād against disbelievers is:

- defensive combat when they attack,
- protection of the community,
- preservation of religion,
- establishing justice.

It is never aggression. It is never coercion in faith.

2. "…and the hypocrites."

وَٱلْمُنَـٰفِقِينَ

Maturidi gives a detailed distinction:

- Hypocrites live *inside* the Muslim community.
- They are not fought with the sword.
- Their danger is *internal*, not external.
- Their weapon is *deception*, not armies.

Thus, the Prophet's jihād against them is:

• **exposing lies**

• **correcting falsehood**

• **preventing corruption**

• **confronting deceit**

• **applying legal measures when necessary**

This is **jihād with truth**,
not jihād with weapons.

The Maturidi school greatly emphasises this distinction.

3. "…and be firm against them."

وَٱغْلُظْ عَلَيْهِمْ

This command does not mean brutality.
Rather:

Firmness in:

- boundaries,

- law,
- refusal to compromise truth,
- refusing to tolerate rebellion or treachery.

It is the Qur'an's equivalent of:

"Do not be naïve with those who plot against the truth."

Maturidi notes:

"Gentleness is for the receptive; firmness is for the rebellious."

This is divine wisdom in governance.

4. "Their refuge is Hell…"

وَمَأۡوَىٰهُمۡ جَهَنَّمُ

"Mā'wā" means:

- final resting place,
- permanent abode,
- inevitable destination.

This is not temporary. It is permanent for those who die in disbelief or hardened hypocrisy.

5. "…and how evil a destination."

وَبِئۡسَ ٱلۡمَصِيرُ

A universal Qur'anic refrain describing the horror of Hell:

- its humiliation,
- its fire,
- its permanence,

- its justice.

Maturidi's Insights

1. Firmness is contextual, not universal

Maturidi emphasises that firmness (ghilẓah) is *not* a permanent attitude.

It applies only:

- in the face of treachery,
- when the truth is under threat,
- when hypocrisy becomes destructive,
- when disbelief takes the form of aggression.

Otherwise:

- mercy dominates,
- gentleness is the rule,
- compassion is the default.

This reflects the Maturidi principle: **context defines rulings**.

2. Different groups require different methods

Against disbelievers:
defensive physical protection (when necessary).

Against hypocrites:
argument, exposure, advice, admonition, legal measures.

Against both:
firmness without cruelty.

Maturidi sees this as proof that Islam is not monolithic in approach. It is calibrated, wise, and precise.

3. The Prophet ﷺ must embody both mercy and firmness

Earlier verses emphasised:

- mercy,
- repentance,
- forgiveness.

This verse shows:

- leadership,
- justice,
- protection of the Ummah.

These qualities together form the complete Prophetic model.

4. The verse exposes the danger of hypocrisy

Hypocrisy threatens:

- unity,
- trust,
- morality,
- communal stability.

Hence, Allah commands firmness.

Hypocrites weaken the internal structure, often more than external enemies.

5. Divine justice is the final consequence

Those who:

- fight truth,
- corrupt faith,
- betray the believers,
- undermine revelation,

receive:

- humiliation in dunya,
- Hellfire in ākhirah.

Not because of divine arbitrariness, but because of persistent rebellion.

Cross-References

- **9:73** — identical command to strive against disbelievers and hypocrites.
- **48:29** — believers are "firm against disbelievers, merciful among themselves."
- **4:145** — hypocrites are in the lowest depths of Hell.
- **3:159** — gentleness for believers, firmness when necessary.
- **33:60–61** — strong action against hypocritical disruption.

Spiritual Lesson

This verse teaches the believer:

1. Mercy is the rule — but firmness is required when truth is under attack.

2. Falsehood must be confronted, not accommodated.

3. Leadership requires courage and clarity.

4. The path of Allah is defended by both compassion and strength.

5. Those who oppose divine truth harm only themselves.

It is a verse of balance:
strength without aggression,
discipline without injustice.

Surah at-Taḥrīm – Verse 10

Arabic

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖۖ كَانَتَا تَحۡتَ عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ فَخَانَتَاهُمَا فَلَمۡ يُغۡنِيَا عَنۡهُمَا مِنَ ٱللَّهِ شَيۡـٔٗا وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ

Tafsir

“Allah presents an example for those who disbelieve:
the wife of Nūḥ and the wife of Lūṭ.
They were under two of Our righteous servants,
yet they betrayed them.
But their husbands could not benefit them at all before Allah.
And it was said to them:
‘Enter the Fire with those who enter.’”

Maturidi Explains

This verse moves from commands and warnings to **teaching through parable (mathal)**.

Allah gives a powerful example to show:

- Faith is personal,
- lineage does not save,
- proximity to prophets does not benefit,
- betrayal of truth negates every worldly connection.

Maturidi emphasises:

"This verse destroys the illusion that family, status, or association can substitute for faith."

1. "Allah strikes an example for those who disbelieve…"

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ

Maturidi explains:

- Mathal is a teaching device that reveals truth clearly.
- Here it is directed **not only at historical disbelievers**,
  but also at hypocrites, and anyone who relies on lineage or association instead of sincerity.

It is an example **for them**, but also **about them**.

2. "The wife of Nūḥ and the wife of Lūṭ."

ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ

Two of the most famous prophets,
each facing betrayal from within their own home.

Maturidi notes:

- These women were not guilty of sexual immorality.

- Their betrayal was **betrayal of faith**:
    - rejection of the message,
    - aiding the enemies of truth,
    - undermining the prophetic mission.

This is a crucial interpretive point.

3. "They were under two righteous servants…"

كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ

This confirms:

- Their husbands were prophets,
- perfect in righteousness,
- perfect in sincerity,
- receiving revelation.

Their wives lived:

- in their homes,
- under their protection,
- witnessing miracles,
- hearing divine speech indirectly.

Yet none of this saved them.

4. "But they betrayed them."

فَخَانَتَاهُمَا

Maturidi explains the meaning of *khiyānah* (betrayal):

● **inner betrayal of truth**

● **siding with the unbelievers**

● **supporting opposition**

● **disclosing secrets**

● **rejecting the prophetic message**

It does **not** mean indecency, for the wives of prophets are never depicted as immoral.

Rather, their betrayal was **religious** and **ideological**.

They rejected guidance from within the household of guidance.

5. "Their husbands could not benefit them at all before Allah."

فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا

This is the heart of the verse.

Maturidi draws several laws from it:

1. No one is saved by lineage

Not prophets' wives,
not prophets' sons (cf. Nūḥ's son in 11:46),
not families of the righteous.

2. No intercession without faith

Even prophets cannot intercede
for those who reject Allah.

3. No association can replace belief

Being near truth does not equal accepting truth.

4. Accountability is individual

Each soul is judged by its own stance:

- belief or disbelief,
- sincerity or hypocrisy,
- loyalty or betrayal.

6. "And it was said: Enter the Fire with those who enter."

وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ

This is the final verdict.

Maturidi notes:

- "Qīla" (it was said)
  indicates the decree is final and unchangeable.
- Their punishment is **the same** as other disbelievers
  despite their proximity to prophets.
- Their example is a warning to hypocrites in the Ummah of Muhammad ﷺ who imagine that outward association
  can compensate for inward rejection.

Maturidi's Insights

1. Family ties do not benefit without faith

This example refutes every false idea that:

- "I am safe because of my lineage."
- "I am safe because I belong to a righteous family."
- "I am safe because I associate with scholars."
- "I am safe because I live among believers."

Maturidi says:

“If the wife of a prophet is not saved by proximity,
then who can imagine salvation through mere association?”

2. Hypocrisy is betrayal

Khiyānah here refers to:

- supporting enemies of truth,
- undermining the da‘wah,
- opposing revelation.

This is the essence of hypocrisy.

3. Prophetic righteousness does not shield others

Prophets possess:

- guidance,
- purity,
- truth.

But they do **not** have the power to override another person’s free will.

This is a major Maturidi principle:

Human responsibility (taklīf) is real and personal.

4. Being close to truth increases responsibility

Those who lived inside households of prophets
had no excuse.

Likewise:

- those who live among Muslims,
- who have access to Qur'an,
- who hear guidance,

cannot claim ignorance.

Proximity strengthens proof, not protection.

5. Betrayal of faith leads to ultimate disgrace

The command:

"Enter the Fire with those who enter"

emphasises:

- no special status,
- no exception,
- no privilege,
- no intercession,

for those who knowingly reject truth.

Cross-References

- **11:46** — Nūḥ's son not saved by lineage.
- **9:80** — Prophet ﷺ cannot intercede for hypocrites.
- **26:101** — "We have no intercessors and no close friend."
- **39:15** — losers are those who lose themselves and their families.
- **66:11** — the next verse gives the opposite example (Āsiyah).

Spiritual Lesson

Faith is personal.

Lineage is irrelevant. Proximity means nothing without sincerity.

This verse is a mirror:

- your teacher cannot save you,
- your family cannot save you,
- your righteous friends cannot save you,
- your community cannot save you.

Only **your own īmān**,
your own **truthfulness**,
your own **loyalty to Allah**,
determines your fate.

It is a warning wrapped in divine wisdom.

Surah at-Taḥrīm – Verse 11

Arabic

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ

Tafsir

“And Allah presents an example for those who believe:
the wife of Pharaoh,
when she said: ‘My Lord! Build for me, near You, a house in Paradise,
and save me from Pharaoh and his deeds,
and save me from the wrongdoing people.’”

Maturidi Explains

After presenting the **worst example** for disbelievers in verse 10
(the wives of Nūḥ and Lūṭ),
Allah now presents the **highest example of faith** for believers:

Āsiyah, the wife of Pharaoh;

a woman of purity,
spiritual strength,
courage,
and magnificent īmān.

Her example stands as the **mirror opposite** of the previous verse.

Maturidi highlights:

"These two examples together establish that neither disbelief harms a believer, nor belief benefits a disbeliever, even if they share one household."

1. "Allah presents an example for the believers…"

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ

This parable is a **gift** to:

- every believer,
- every oppressed person,
- every seeker of Allah,
- every heart facing hardship.

While the previous example warned,
this one inspires.

2. “The wife of Pharaoh…”

ٱمْرَأَتَ فِرْعَوْنَ

Āsiyah lived:

- in the palace of the most tyrannical man in human history,
- surrounded by luxury yet devoid of spiritual safety,
- externally honoured but internally persecuted.

Maturidi emphasises:

- She possessed **no outward power**,
- no safety,
- no worldly support.

Yet she possessed the **greatest treasure**:
unshakeable īmān.

Her marriage to the worst tyrant
did not dim her heart’s light.

Where the wives of Nūḥ and Lūṭ disbelieved despite living with prophets, Āsiyah believed despite living with a false-god tyrant.

3. “She said: My Lord! Build for me, near You, a house in Paradise.”

رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ

This du‘ā’ reveals the **depth** of her sincerity.

a. “My Lord” — Rabbī

She speaks with intimacy, certainty, and reliance.

b. “Build for me a house”

She asks for permanence, stability, belonging —
all of which she lacked in Pharaoh's palace.

c. "Near You" (ʿindaka)

Maturidi says this is the **core** of the supplication.

Āsiyah does not merely want Jannah;
she wants **nearness to Allah**.

Proximity to Allah > Proximity to any palace.

d. "In Paradise"

Its reassurance cures every wound.

She saw beyond her suffering; she saw eternity.

4. "Save me from Pharaoh and his deeds…"

وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ

She fears:

- his tyranny,
- his corruption,
- his disbelief,
- his injustice,
- his influence on hearts.

She asks for salvation not only from **Pharaoh**,
but from **Pharaoh-ness**, the moral evil embedded in his actions.

Maturidi comments:

"She did not fear his body;
she feared his path."

5. “And save me from the wrongdoing people.”

وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ

She seeks:

- physical escape,
- spiritual immunity,
- moral distance,
- protection from a society built on cruelty.

Maturidi explains:

Her heart detached from the world

long before her body left it.

This is the essence of **true faith**.

Maturidi’s Insights

1. Faith can flourish even in the house of a tyrant

Whereas disbelief destroyed the homes of prophets (v.10),
faith illuminated the darkest palace on earth (v.11).

This teaches:

- environments influence,
- but do not determine,
- destiny.

Even in difficulty, Allah raises saints.

2. Sincerity is more powerful than circumstance

Āsiyah's rank comes from:

- her sincerity,
- her du'ā',
- her courage,
- her trust in Allah.

Not from lineage, position, or marriage.

This refutes all fatalistic thinking.

3. She asked not for dunya, but for Allah

Her supplication prioritised:

- nearness to Allah,
- a home in Jannah,
- salvation from oppression.

She never asked for:

- comfort,
- wealth,
- status,
- revenge.

Maturidi says:

"The heart that seeks Allah, finds every other need fulfilled."

4. Faith protects even when the world collapses

Pharaoh tortured her.
Yet her final words were:

“My Lord! Build for me near You a house in Paradise.”

Her body weakened; her heart ascended.

She died a martyr, but lived forever in honour.

5. Contrasting the two examples reveals the central lesson

- In verse 10: disbelieving wives destroyed themselves despite **prophets**.
- In verse 11: believing Āsiyah saved herself despite **Pharaoh**.

Thus:

Faith alone saves,

and disbelief alone destroys. Nothing else.

Cross-References

- **28:38** — Pharaoh’s arrogance: “I know no god for you other than myself.”
- **79:24** — “I am your lord most high.”
- **40:28–45** — believers in Pharaoh’s court.
- **26:10–68** — Moses vs Pharaoh.
- **3:195** — Allah saves the oppressed.
- **4:97** — the oppressed are given divine relief.

Spiritual Lesson

Āsiyah is the model of īmān under oppression,

of purity in corruption and clarity in darkness.

Her prayer teaches every believer:

- Seek Allah above all.
- A house near Allah is worth more than every palace.
- Faith survives any environment.
- Salvation is personal.
- True honour comes from Allah alone.

Her story is the greatest consolation for those facing hardship, injustice, or isolation.

Surah at-Taḥrīm – Verse 12

Arabic

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ

Tafsir

“And [Allah also presents the example of]
Maryam, the daughter of ʿImrān,
who guarded her chastity.
So We breathed into it from Our Spirit,
and she believed in the words of her Lord and His scriptures,
and she was among the devoutly obedient.”

Maturidi Explains

With this verse, Allah completes the **three parables** of Surah al-Taḥrīm:

1. **The disbelieving wives** of prophets (verse 10) → the worst example
2. **Āsiyah** the believer under tyranny (verse 11) → the heroic example
3. **Maryam** the pure, obedient servant (verse 12) → the perfected example

Maryam embodies:

- purity of body,
- purity of heart,
- purity of belief,
- purity of obedience.

Maturidi emphasises:

"Maryam is an example of how Allah elevates those whose faith is sincere even without prophetic office."

She is honoured in both the Qur'an and earlier revelation.

1. "Maryam, the daughter of ʿImrān…"

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ

Naming her father:

- establishes honour,
- emphasises lineage of righteousness,
- distinguishes her among all women.

The Qur'an praises her in multiple sūrahs (Āl ʿImrān, Maryam, al-Anbiyā', etc.).

Maturidi notes that her mention here completes the moral arc:

- Those closest to prophets may disbelieve (v.10)
- Those closest to tyrants may believe (v.11)
- And those without husband or protector may be honoured (v.12)

Maryam stands as **proof that Allah elevates whom He wills**.

2. "who guarded her chastity…"

ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا

This describes:

- her complete moral discipline,
- her spiritual strength,
- her protection of herself from any indecency.

For Maturidi:

This is not merely physical chastity. It is chastity of heart and soul.

Maryam is the embodiment of taqwā and purity (ṣafā').

3. "So We breathed into it from Our Spirit."

فَنَفَخْنَا فِيهِ مِن رُّوحِنَا

One of the most theologically rich expressions in the Qur'an.

Maturidi clarifies:

• **"Our Spirit" does NOT mean a part of Allah.**

Allah is utterly transcendent and indivisible.

• **It refers to the created spirit of Jibrīl,**

who, by Allah's command, blew the soul of ʿĪsā into Maryam.

• **It is an honouring expression,**

like "the House of Allah" (Kaʿbah) or "the she-camel of Allah."

Meaning:

- the act is purely divine,
- the miracle is purely divine,
- the origin of ʿĪsā's creation is purely divine.

Maryam is the locus of a miracle that defies nature while affirming God's creative power.

4. "She believed in the words of her Lord…"

وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا

Maturidi defines "words" as:

- divine decrees (aḥkām),
- promises (waʿd),
- commands and prohibitions,
- and especially the revelation given to earlier prophets.

She believed in the truth of:

- prophethood,
- divine law,
- miraculous creation.

Her faith was not passive; it was active and steadfast.

5. "…and His scriptures."

وَكُتُبِهِۦ

Meaning:

- the Torah,
- the Scrolls of earlier prophets,
- all revelation sent before the Qur'an.

Maryam accepted divine revelation in full, affirming everything Allah had revealed.

For Maturidi:

"Maryam is an example of pure acceptance of revelation without doubt or resistance."

6. "and she was among the devoutly obedient."

وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ

al-Qānitīn means:

- deeply obedient,
- consistently devoted,
- steadfast in worship,
- humble before Allah,
- persevering in prayer,
- submissive in heart.

Maturidi highlights:

- The Qur'an rarely uses this title.
- It is a rank labelled by Allah Himself.

- It places Maryam spiritually among prophets, though not a prophet.

She is a model of devotion for both men and women.

Maturidi's Insights

1. Maryam's honour is from her sincerity, not her social circumstance

She had:

- no husband,
- no protector,
- no worldly status.

Yet Allah elevated her above entire generations.

This demonstrates:

True nobility comes from īmān and piety.

2. Her chastity reflects not only physical purity, but inner purity

Maturidi repeatedly emphasises:

- taqwā,
- humility,
- reverence,
- trust in Allah.

She guarded not only her body but her *intention*.

3. Divine miracles occur through divine command alone

The phrase “Our Spirit” affirms:

- God creates life directly,
- without means or partners,
- even in situations beyond human possibility.

This is a theological cornerstone against:

- Trinitarian interpretations,
- claims of divinity for ʿĪsā,
- philosophical denial of miracles.

4. Pure belief precedes pure action

Maryam:

- believed profoundly,
- obeyed consistently,
- submitted wholeheartedly.

Her actions flowed from faith.

This is the Maturidi model of īmān:

tasdīq (belief) → iṭāʿah (obedience)

5. She is a model of worship for all believers

Maturidi emphasises that Allah does not list her:

- lineage first,
- nor her miracle first.

He lists:

her chastity, her belief and her obedience.

This is divine commentary on what truly matters.

Contrast With the Previous Examples

Verse	Example	Lesson
10	Wives of Nūḥ & Lūṭ	Disbelief destroys, even in prophets' houses
11	Āsiyah	Faith saves, even in tyrants' palaces
12	Maryam	Purity + obedience = highest spiritual rank

Together they form a triad of divine pedagogy:

Disbelief harms → Faith saves → Purity perfects

Cross-References

- **3:42–43** — Maryam chosen above all women.
- **19:16–36** — her purity and miracle of ʿĪsā.
- **21:91** — "We breathed into her from Our Spirit."
- **23:50** — Maryam and her son as a sign.
- **4:171** — theological clarification of "Spirit."
- **3:59** — creation of ʿĪsā like Adam.

Spiritual Lesson

Maryam teaches the believer:

• **Purity is strength.**

- **Obedience is freedom.**
- **Faith is honour.**
- **Nearness to Allah is greater than every worldly protection.**
- **Sincerity elevates above every trial.**

Her life is the final note of Surah al-Taḥrīm:

A believer rises by faith even when the world collapses around them.

Tafsir Al-Maturidi

Ta'wilat Ahl al-Sunna

Tafsir of the Holy Quran

Volume 29 Juz 29

Shaykh al-Islam

Imam Abu Mansur al-Maturidi

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Dr. Yusof Mutahar

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah, bestow Your favour upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your favour upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

O Allah, bestow Your blessing upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your blessing upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

This translation is humbly dedicated to our noble teachers, Imam al-Azam Abu Ḥanifah and Shaykh al-Islam Abu Manṣur al-Maturidi. Their luminous teachings lit the path to the Quran and the Sunnah, and their legacy continues to guide hearts toward the truth of our beloved Prophet Muḥammad ﷺ.

This translation of the Holy Quran Tafsir was the result of countless hours and many sleepless nights, undertaken solely with the hope that it may serve as a benefit to the Ummah. I humbly ask that you remember me in your prayers.

Yusof Mutahar

Surah al-Mulk – Verse 1

Arabic:
تَبَارَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Tafsir:
"Blessed is He in Whose hand is the dominion, and He is over all things competent."

Maturidi explains:

- "**Blessed is He**" (***tabāraka***) — Signifies the perfection, majesty, and limitless goodness of Allah. It means His essence is ever-exalted, His attributes perfect, and His actions filled with wisdom and benefit.
- "**In Whose hand is the dominion**" — A metaphor for complete authority. "Hand" here signifies absolute power and control. Every aspect of creation, governance, and fate belongs solely to Allah.
- "**And He is over all things competent**" — His power encompasses every possible thing; nothing escapes His control.

Maturidi's insights:

- *Tabāraka* here indicates both Allah's perfection and the abundance of His blessings — He is the source of every good, and His goodness never diminishes. This opening establishes Allah's sovereignty as the foundation for the surah: He controls life, death, provision, and ultimate judgment
- The word T*abāraka* comes from the triliteral root *b-r-k* **(ب ر ك)** which in its basic sense conveys abundance, stability, and increase in goodness. When attributed to Allah, it is never in the limited sense

used for created beings but in the absolute sense of perfection, complete transcendence, and inexhaustible beneficence. Here it means that all goodness flows from Him, that His majesty is exalted above all defects, and that His sovereignty is permanent and unchanging. Just as in ***"Blessed is He who sent down the Criterion"*** (al-Furqān 25:1), the word marks the beginning of a surah with a solemn proclamation of divine grandeur.

- The phrase *biyadihi al-mulk* — "in His hand is the dominion" — uses *yad* (hand) in the Qur'anic rhetorical style to signify complete power, possession, and control, not physicality. It encompasses both the dominion of this world and that of the Hereafter, the visible and the unseen, the earthly and the celestial. It parallels *"Say: O Allah, Owner of sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will"* (Āl ʿImrān 3:26), yet here the wording stresses immediacy and personal possession by the imagery of the "hand."

- In some contexts, *yad* may symbolize giving, blessing, or beneficence. But here, because the verse links *yad* with *al-mulk* (sovereignty), Maturidi stresses power and control as the primary meaning.

Maturidi is careful to safeguard **tanzīh** (Allah's transcendence) while affirming the truth of revelation:

- **No anthropomorphism (tashbīh)**: Allah's "hand" is not like created hands. To affirm it literally would ascribe limbs and corporeality to Him, which contradicts His transcendence.
- **No negation (taʿṭīl)**: One does not deny the term "yad," since it is in the Qur'an. Rather, its meaning is taken figuratively in line with Arabic usage.

- **Metaphorical language**: The Arabs commonly use "hand" in figurative ways (e.g., "the matter is in your hands," "he has a generous hand"). The Qur'an employs this eloquence, but for Allah the meaning is perfected: ultimate power and control.

- The term *mulk* includes ownership (*milk*), governance (*sulṭān*), and authority (*ḥukm*), so that nothing can exist or continue without His sustaining will.

- *Wa huwa ʿalā kulli shayʾin qadīr* — "and He is over all things competent" — is not mere repetition but an affirmation that His power covers every possible existent and non-existent. All things, in every state, are within His power and knowledge, and to deny that is to undermine His very Lordship.

Against **Muʿtazila** views:

- Maturidi stresses that Allah's power is not only over possible events but extends to every created reality — His will is never restricted by human reason or imagined necessity.

The Muʿtazila (المعتزلة)

- An early theological school in Islam (8th–10th century), often called the "rationalists."
- Stressed the supremacy of **human reason** in understanding faith.
- Key doctrines:
    - **Tawḥīd:** Denied eternal divine attributes (e.g., knowledge, power, speech) as distinct from Allah's essence, to avoid "multiplicity" in God.

- ʿ**Adl (Divine Justice):** Allah cannot create evil or injustice; humans create their own acts entirely.
- **Free Will:** Human beings have full power over their actions, making them solely responsible.
- **The Qur'an:** Created, not eternal — to preserve Allah's uniqueness.
- **The Grave Sinner:** Neither a believer nor a disbeliever, but in an intermediate state (*al-manzilah bayna al-manzilatayn*).

- They often opposed the traditionalist views, which affirmed both Allah's absolute power and human responsibility in a balanced way.

- **Muʿtazila Position:**
  The Muʿtazila tended to limit divine power (*qudrah*) to what they considered "possible" or "rationally necessary." In their theology:
  - Allah could not act in a way that, in their reasoning, conflicted with what they defined as "justice" or "wisdom."
  - They argued that some things (like creating evil acts, or resurrecting the dead in a form other than the original body) were impossible for Allah, because they contradicted their rational principles.
  - They insisted that human reason, not just revelation, set the boundaries of what was fitting for Allah to do.

- **Maturidi's Response:**
  - Maturidi rejected these restrictions. For him, *Allah's will and power encompass all things without exception.*
  - He insisted that nothing can be excluded from Allah's power — whether past, present, future, or even what humans might deem "impossible."

- He explained that to say Allah cannot do something (except what is intrinsically self-contradictory, like "making a partner equal to Himself") is to deny His Lordship.
- He emphasized that Allah creates both good and evil acts in the world; humans are responsible for their choices, but the *existence* of those acts is still within divine power.

- **Philosophical Contrast:**
  - For the Muʿtazila, divine justice (*ʿadl*) meant Allah is bound by the same rational categories humans apply.
  - For Maturidi, divine justice means Allah is never unjust — but He is not restricted by human reasoning. What He does defines justice, not what humans imagine must be just.

- **Theological Lesson:**
  - Limiting Allah's power to human categories diminishes His perfection.
  - Maturidi's affirmation (*wa huwa ʿalā kulli shayʾin qadīr*) means every created reality, every possibility, every decree is under His will and control.
  - Allah's power is absolute; human rational constructs cannot confine Him.

Surah al-Mulk – Verse 2

Arabic:

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ

Tafsir:
"He who created death and life to test you as to which of you is best in deed. And He is the Almighty, the Most Forgiving."

Maturidi explains:

- "**Created death and life**" — Death is mentioned first to stress that it is a created reality, under Allah's control, and not mere non-existence. Life and death are both purposeful creations, not accidents of nature.
- "**To test you**" — This is a moral and spiritual test, not for Allah to gain knowledge (He already knows), but to bring forth deeds for which people will be rewarded or punished.
- "**Best in deed**" — Not the most in quantity, but in sincerity (*ikhlāṣ*) and accordance with the truth (*ṣawāb*).
- "**And He is the Almighty**" — None can resist His will or escape His judgment.
- "**The Most Forgiving**" — Balances the previous attribute; while His power enforces justice, His mercy allows for repentance.

Maturidi's insights:

- Mentioning **death before life** reminds humans of their origin and end — humility before Allah should precede action in life.
- The **test** refutes claims (e.g., by the Dahriyya and some philosophers) that life's events are random; rather, they are purposeful stages toward accountability.
- "Best in deed" means deeds done:
    1. With pure intention for Allah.
    2. In correct accordance with divine guidance.

- Combining **al-ʿAzīz** (Almighty) with **al-Ghafūr** (Most Forgiving) shows that His power is not harsh tyranny but is perfectly balanced by mercy — a reminder that turning back to Him is always possible before death.
- Cross-reference: *al-Kahf 18:7* — creation as a test for "which of them is best in deed."

- The phrase *li-yabluwakum ayyukum aḥsanu ʿamalan* means "to test you which of you is best in deed." Maturidi explains that the quality of deeds is tied to the purity of intention and correctness of action. It is not "most in deeds" (*aktharu ʿamalan*), but "best" (*aḥsan*) — for quantity without sincerity or accordance with truth is worthless. This also implies that the one tested may fail (*aswaʾ ʿamalan*), even though it is not explicitly stated, a common Qur'anic rhetorical device where one side of a pair is mentioned and the other understood.

- An objection might be raised: why attribute "testing" to Allah when testing is, in human terms, a way to discover something hidden, whereas nothing is hidden from Him? Maturidi answers: in Arabic usage, *ibtilāʾ* can also mean "bringing forth into reality what manifests a matter," so the testing here refers to actualising the servant's obedience or disobedience in the realm of deeds. Just as the Qur'an attributes *istidrāj* ("gradually leading to punishment") and *makr* ("plan") to Allah — not in the human sense of deceit, but because He brings about the circumstances in which the reality of a person is exposed — so here, the "test" is the bringing to light of the servant's state, though Allah knew it from eternity.

- The verse ends with *wa huwa al-ʿazīzu al-ghafūr*. The pairing is significant: *al-ʿAzīz* (the All-Mighty) indicates His irresistible power to take retribution, ensuring that none can escape the consequences of failing the test. *Al-Ghafūr* (the Oft-Forgiving) shows His mercy towards those who err but turn back in repentance. Maturidi observes that placing these two Names together here teaches that the test is not meant to destroy, but to lead to honour and forgiveness for those who respond with obedience.

Surah al-Mulk – Verse 3

Arabic:

ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ

Tafsir:

"He who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your vision: do you see any breaks?"

Maturidi explains:

- "**Seven heavens in layers**" — The heavens are arranged one above another in perfect proportion and order. This is deliberate design, not random formation.
- "**No inconsistency**" (*tafāwut*) — No imbalance, disharmony, or defect exists in Allah's creation; all parts fit together with precision.

- "**Return your vision**" — A command to reflect and examine creation directly; truth is not to be accepted blindly but confirmed through observation.
- "**Any breaks**" (*fuṭūr*) — Refers to cracks, gaps, or any sign of weakness; none will be found.

Maturidi's insights:

- The perfection of the heavens is evidence of divine unity — one Creator, one Will, one flawless design.
- The command to "return your vision" invites rational contemplation, countering claims that faith discourages thought.
- This verse refutes **Muʿtazila** and naturalist philosophers who attribute cosmic order solely to nature; the Qur'an attributes it directly to *al-Raḥmān*.
- Cross-reference: *Qāf 50:6* — "Do they not look at the sky above them — how We built it and adorned it, and it has no rifts?"

Maturidi's commentary:

Maturidi further remarks that this manner of argument — directing people to signs in creation, challenging them to inspect repeatedly, and leaving them with no basis to deny — is a recurring Qur'anic method. The more one examines, the more the mind is compelled to submit to the reality of divine unity and perfect power. The lack of any *fuṭūr* (crack, split, or irregularity) in the heavens serves as a visual, undeniable proof against those who claim the world arose by chance or is maintained by multiple powers.

Surah al-Mulk – Verse 4

Arabic:

ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Tafsir:

"Then return your vision twice again; your vision will return to you humbled and fatigued."

Maturidi explains:

- "**Return your vision twice again**" — Repeated examination, not just a single glance, reinforces the certainty of Allah's flawless creation. The "two times" signifies persistence, not a literal limit.
- "**Your vision will return humbled**" — *Khāsiʾan* means humiliated, defeated in its attempt to find fault.
- "**…and fatigued**" — *Ḥasīr* describes exhaustion after extended effort; here, the human gaze is worn out by the fruitless search for imperfection.

Maturidi's insights:

- Encourages sustained reflection: truth withstands repeated scrutiny, while falsehood collapses under examination.
- Demonstrates the limits of human perception — even with repeated effort, one cannot find fault in Allah's work.
- Humbled vision symbolises human recognition of divine perfection after exhausting all personal inquiry.
- This verse complements verse 3: the first command is to look; the second is to look again, proving the point beyond doubt.

Maturidi further remarks that this manner of argument — directing people to signs in creation, challenging them to inspect repeatedly, and leaving them with no basis to deny — is a recurring Qur'anic method. The more one examines, the more the mind is compelled to submit to the reality of divine unity and perfect power. The lack of any *fuṭūr* (crack, split, or irregularity) in the heavens serves as a visual, undeniable proof against those who claim the world arose by chance or is maintained by multiple powers.

This verse also rebukes those who, like certain philosophers or sectarians, imagined that what is observable is sufficient for guidance without the need for revelation. While the perfection of creation is indeed a sign of its Creator, Maturidi stresses that revelation is necessary to understand the Creator's will, commands, and prohibitions. Observation may lead to recognition of order and power, but without revelation, people's interpretations will differ, and many will misdirect their worship. The repeated gaze, therefore, is a step toward recognising the Creator — but the Qur'an then leads the seeker to know Him as He truly is, through His speech

Surah al-Mulk – Verse 5

Arabic:

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ

Tafsir:

"And We have certainly adorned the nearest heaven with lamps and made them

[as] missiles for the devils, and We have prepared for them the punishment of the Blaze."

Maturidi explains:

4. "**Adorned the nearest heaven**" — *al-samāʾ al-dunyā* refers to the sky visible to us.
5. "**With lamps**" — *Maṣābīḥ* are the stars, both beautiful in appearance and beneficial in navigation.
6. "**Made them missiles for the devils**" — Some meteors, by Allah's command, drive away devils who attempt to eavesdrop on the heavenly assembly.
7. "**Punishment of the Blaze**" — The ultimate punishment for such devils is not the meteor but Hellfire.

Maturidi's insights:

- The verse unites beauty and function: stars are both adornment and protection.
- The devils' attempt to gain knowledge of the unseen by stealth is blocked by divine order, affirming that knowledge of the unseen belongs to Allah alone.
- The Qur'an's description of stars as missiles is consistent with the observable phenomenon of meteors, but their spiritual purpose is known only through revelation.
- Refutes claims by some philosophers that the heavens are purely static and without moral role.

Maturidi explains that *"the nearest heaven"* (*al-samāʾ al-dunyā*) refers to the first of the seven heavens, the one closest to the earth. It is described here as having been *"beautified"* (*zayyannā*) by Allah with *maṣābīḥ* — "lamps," meaning the stars. The choice of the word "lamps" draws attention to their function as sources of light and beauty, visible signs that inspire awe and reflection.

This adornment serves multiple purposes:

- It beautifies the sky, displaying the artistry of the Creator.
- It provides practical benefit, such as navigation, as indicated elsewhere in the Qur'an (e.g., *"**And by the stars they are guided**"* — al-Naḥl 16:16).
- It signals divine power and knowledge through their perfect placement and order.

"…and We have made them missiles for the devils" — Maturidi clarifies that the verse does not mean the actual stars themselves are hurled, for the stars remain in their fixed courses and do not depart from the places Allah set for them. Rather, *shihāb* (flaming projectiles) — blazing flames or meteoric bursts — are produced by Allah's command and directed against the devils. These devils, from among the jinn, attempt to ascend to the heavenly realm to eavesdrop on the conversations of the angels. When they do, they are repelled and struck by these fiery missiles.

This corresponds with the description in al-Jinn 72:8–9: *"**And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.**"*

Surah al-Mulk – Verse 6

Arabic:

وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ

Tafsir:

"And for those who disbelieve in their Lord is the punishment of Hell, and wretched is the destination."

Maturidi explains:

- "**Those who disbelieve in their Lord**" — Disbelief here is active rejection of truth, not mere ignorance. It includes denial of Allah's oneness, rejection of His messengers, and refusal to obey His commands.
- "**Punishment of Hell**" — The inevitable outcome for persistent disbelief.
- "**Wretched is the destination**" — Highlights the misery of Hell not only as a physical torment but as the final state of disgrace and loss.

Maturidi's insights:

- The transition from cosmic order (vv.3–5) to punishment (v.6) reminds the reader that recognising Allah's signs yet rejecting Him leads to accountability.
- "Disbelieve in their Lord" is phrased personally — disbelief is not just in an idea but in *their own Lord*, emphasising betrayal of the One who created and sustains them.
- Cross-reference: *Āl ʿImrān 3:4* — "Indeed, those who disbelieve in the verses of Allah will have a severe punishment."

Surah al-Mulk – Verse 7

Arabic:
إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقٗا وَهِيَ تَفُورُ

Tafsir:
"When they are thrown into it, they will hear from it a [terrible] inhaling while it boils up."

Maturidi explains:

- "**When they are thrown into it**" — The verb *ulqū* conveys forcefulness; they are hurled into Hell without dignity or care.
- "**Hear from it a terrible inhaling**" (*shahīq*) — A deep, harsh, terrifying sound, likened to the roar of a ferocious beast preparing to devour.
- "**While it boils up**" (*tifūr*) — The heat and rage of Hell cause it to seethe like a boiling cauldron.

Maturidi's insights:

- The *shahīq* reflects Hell's living, responsive nature — it reacts to the presence of its inhabitants.
- The violent imagery is meant to shake human complacency about the Hereafter.
- Cross-reference: *al-Furqān 25:12* — Hell "boiling up with rage" when it sees the guilty from afar.
- This verse serves a dual purpose: for the believer, it reinforces gratitude for being spared such a fate and strengthens resolve to obey; for the rejecter, it is a warning of the inevitability and

severity of what lies ahead. In both cases, the imagery of sound and motion — the inhaling and boiling — is meant to make the unseen scene vivid and undeniable.

Surah al-Mulk – Verse 8

Arabic:

تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ

Tafsir:

"It almost bursts with rage. Every time a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?'"

Maturidi explains:

4. "**Almost bursts with rage**" — Hell's fury is depicted as so intense that it nearly tears itself apart.
5. "**Every time a group is thrown into it**" — Punishment is not abstract; it comes in successive groups, each cast in as judgment is carried out.
6. "**Its keepers**" — The angels of Hell, who carry out Allah's commands without delay or hesitation.
7. "**Did there not come to you a warner?**" — A question of accountability, confirming that no one enters Hell without first receiving clear warning through prophets and revelation.

Maturidi's insights:

- The angels' question is rhetorical — it underscores that punishment follows rejection of truth, not ignorance of it.

- The image of Hell's rage conveys Allah's severe displeasure with persistent disbelief and arrogance.
- Cross-reference: *al-Zumar 39:71* — similar scene where the keepers of Hell question its new arrivals about receiving messengers.

Surah al-Mulk – Verse 9

Arabic:

قَالُواْ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ

Tafsir:

"They will say, 'Yes, a warner did come to us, but we denied and said, "Allah has not sent down anything; you are only in great error."'"

Maturidi explains:

- "**Yes, a warner did come to us**" — They admit the truth when it is too late to act on it.
- "**But we denied**" — Their rejection was deliberate and conscious.
- "**Allah has not sent down anything**" — This is outright denial of revelation.
- "**You are only in great error**" — An insult directed at the messengers, reversing reality by calling truth falsehood.

Maturidi's insights:

- The confession is a Qur'anic proof that rejection of revelation is a moral choice, not a lack of evidence.

- Their reversal of truth reflects a spiritual disease — they saw guidance as misguidance and vice versa.
- Cross-reference: *al-Anʿām 6:31* — regret of those who denied the truth when the Hour comes.

Surah al-Mulk – Verse 10

Arabic:
وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَـٰبِ ٱلسَّعِيرِ

Tafsir:
"And they will say, 'If only we had listened or reasoned, we would not be among the companions of the Blaze.'"

Maturidi explains:

- "**If only we had listened**" — Truly paying attention to the messengers' call, not just hearing words.
- "**…or reasoned**" — Using intellect to reflect on the truth of revelation.
- "**We would not be among the companions of the Blaze**" — Recognition that both revelation and reason were sufficient to guide them had they been used sincerely.

Maturidi's insights:

3. Affirms that Islam appeals to both **transmitted knowledge** (listening to revelation) and **rational reflection** (using reason).

4. Their own words testify that disbelief was due to neglect of both faculties.

5. Maturidi explains that their statement — *"law kunnā nasmaʿu aw naʿqilu"* — is an acknowledgment that their damnation was the direct result of neglecting the two greatest means Allah has given for recognising the truth: **listening** to revelation and **reasoning** upon it.

6. *"Listening"* here does not mean mere hearing with the ears, but hearing with acceptance, readiness to reflect, and a will to follow what is heard. Many heard the words of the prophets physically but did not "listen" in this sense. Allah distinguishes between these in al-Aʿrāf 7:179 — ***"They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear."***

7. *"Reasoning"* (*naʿqilu*) refers to using the intellect to contemplate the signs of Allah in the created world and in revelation. Maturidi consistently affirms that intellect is a God-given faculty that, when rightly used, leads to recognition of the Creator. This is part of his theological principle that human beings are responsible for seeking the truth even before revelation reaches them, based on their ability to perceive signs in creation.

8. By placing *listening* and *reasoning* together, the verse implies that either of these faculties, sincerely applied, could have led them to safety: to listen sincerely to the messenger would lead to belief; to reason sincerely upon the signs of the heavens and the earth would lead to recognising the need to heed revelation when it arrives.

9. Their regret — *"we would not be among the companions of the Blaze"* — is a confession that their place in Hell is deserved. It also indicates that salvation was within their reach; the means to escape were present, but they refused to use them. Maturidi notes that such regret in the Hereafter has no practical benefit, for the time for action has ended. In this world, the door of repentance remains open; in the next, the recognition of error is only a source of anguish.

10. He further observes that the verse serves as a sharp admonition to the living: every person has these two faculties to some degree. Neglecting them, or using them in ways that avoid the truth, is to walk the same path as those now confessing their ruin. This is why the Qur'an often couples the invitation to faith with calls to "listen" and to "reflect."

Surah al-Mulk – Verse 11

Arabic:

فَٱعۡتَرَفُواْ بِذَنۢبِهِمۡ فَسُحۡقٗا لِّأَصۡحَٰبِ ٱلسَّعِيرِ

Tafsir:

"So they will confess their sin, but [far] removed are the companions of the Blaze."

Maturidi explains:

4. "**Confess their sin**" — They admit guilt when confession no longer benefits them.
5. "**Far removed**" (*suḥqan*) — A declaration of being utterly cast away from Allah's mercy.

6. "**Companions of the Blaze**" — A fixed association; they are not merely in the Fire but belong to it as their permanent abode.

Maturidi's insights:

- Confession without repentance in life is useless in the Hereafter.
- *Suḥqan* implies both distance and contempt — they are far from mercy and held in utter disgrace.
- *"Fa-suḥqan li-aṣḥābi al-saʿīr"* — *suḥqan* literally means to be driven far away, to be utterly distanced. In Qur'anic usage, it is a pronouncement of total exclusion from Allah's mercy, consigning someone to destruction. The phrase can be read as a type of curse or final judgment: having acknowledged their guilt, they are now cast far from any hope of pardon. Maturidi points out that the use of *suḥqan* in the passive form underscores that this distance is not only physical (being in Hell rather than Paradise) but also spiritual — cut off from the mercy, pleasure, and nearness of Allah.

Surah al-Mulk – Verse 12

Arabic:

إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Tafsir:

"Indeed, those who fear their Lord unseen will have forgiveness and a great reward."

Maturidi explains:

- "**Fear their Lord unseen**" — *Bi'l-ghayb* means:

    - Fearing Allah while not seeing Him, purely through belief.
    - Fearing Him in private, away from people's eyes.
- "**Forgiveness**" — Removal of sins.
- "**Great reward**" — Paradise and its blessings.

Maturidi's insights:

- The verse links true faith to unseen fear — sincerity is measured by what one does when unseen by others.
- Balances the previous warning with hope: Hell is not inevitable — the opposite path leads to immense reward.
- Cross-reference: *Qāf 50:33* — fear of the Most Merciful unseen.

Surah al-Mulk – Verse 13

Arabic:
وَأَسِرُّواْ قَوْلَكُمْ أَوِ ٱجْهَرُواْ بِهِۦٓۖ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ

Tafsir:
"And conceal your speech or publicise it; indeed, He is Knowing of that within the breasts."

Maturidi explains:

- "**Conceal… or publicise**" — Allah's knowledge is not limited by sound or volume; nothing escapes Him.
- "**Knowing of that within the breasts**" — He knows thoughts, intentions, and secrets before they are spoken.

Maturidi's Commentary

6. **Comprehensive Knowledge of Allah**
   Maturidi emphasizes that this verse establishes Allah's *absolute knowledge* over all things, whether apparent or hidden. Human beings often distinguish between what is done openly and what is done secretly, but for Allah, there is no difference: both the spoken and the concealed are equally known.

7. **Refutation of Anthropomorphism and Limiting Beliefs**
   According to Maturidi, this verse refutes those who imagined Allah's knowledge to be partial or limited. Some sects claimed that Allah knows only generalities, not particulars. This verse negates such claims: *al-jahr* (open) represents outward, obvious actions, while *ma yakhfa* (hidden) points to the most inward, subtle realities. Thus, Allah's knowledge encompasses both universals and particulars without restriction.

8. **Moral and Theological Implication**
   The reminder that Allah knows the hidden is a direct warning to the hypocrites and disbelievers of Mecca who concealed their rejection inwardly while sometimes displaying courtesy outwardly. Maturidi explains that such knowledge leaves no room for escape—humans may deceive each other, but not the Creator.

9. **Connection to Divine Justice**
   Because Allah knows both the open and the hidden, His judgment is just and complete. No act, intention, or thought escapes Him. This demonstrates the fairness of reward and punishment in the Hereafter.

10. **Spiritual Dimension**
    Maturidi also alludes to a spiritual lesson: a believer should strive

for *ikhlas* (sincerity), since Allah knows the heart. Outward good deeds without inner sincerity carry no weight before Him. Likewise, concealed good intentions, even if unrecognized by people, are known and rewarded by Allah.

Surah al-Mulk – Verse 14

Arabic:
أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ

Tafsir:
"Does He who created not know, while He is the Subtle, the All-Aware?"

Maturidi's Commentary

- **Rhetorical Question and Certainty**
  Maturidi explains that this verse is framed as a rhetorical question to emphasize certainty. It challenges those who doubt Allah's encompassing knowledge: *Is it conceivable that the Creator would be unaware of His creation?* The very act of creation itself is proof of Allah's knowledge, for nothing can be brought into existence without perfect knowledge of its form, purpose, and function.
- **Refutation of Denial of Divine Knowledge**
  Some sects, such as the philosophers and certain misguided groups, claimed that Allah knows only universals and not particulars. Maturidi refutes this claim using this verse: if Allah knows the essence of His creation well enough to create it, He certainly knows every detail of it after creating it.
- **The Names "al-Latīf" and "al-Khabīr"**

- *al-Latīf*: Maturidi explains this as the One whose knowledge penetrates the most hidden and subtle realities. It may also signify Allah's gentle governance over creation, providing for them in ways they may not perceive.
- *al-Khabīr*: The One fully informed of all matters—outward and inward, past and future. Nothing escapes His awareness, whether in the seen or the unseen.

- **Connection with the Previous Verse (13)**
  Verse 13 declared that Allah knows the open and the concealed. Verse 14 gives the reason: He is the Creator Himself. Knowledge of creation is inseparable from the Creator's act of bringing it into existence. Thus, the verses together establish that Allah's knowledge is both necessary and complete.

- **Theological Implications**
  - Allah's knowledge is not like human knowledge, which is acquired and limited. His knowledge is eternal and essential to His being.
  - The verse serves as a decisive argument against anthropomorphists and skeptics: the Creator who fashioned the heart, thoughts, and hidden whispers must necessarily know them.
  - It further confirms divine justice: since Allah knows both the apparent and the hidden, His judgment is perfect and no act is overlooked.

- **Spiritual Lesson**
  For the believer, this verse is a reminder to purify one's inner state,

since Allah sees not only deeds but also intentions. Even the most subtle thought is not beyond His awareness. This encourages sincerity (*ikhlās*) and vigilance (*murāqabah*) in one's relationship with Allah.

- Cross-reference: *al-Shūrā 42:19* — Allah is Subtle and All-Aware.

Surah al-Mulk – Verse 15

Arabic:

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ

Tafsir:

"It is He who made the earth tame for you — so walk among its slopes and eat of His provision — and to Him is the resurrection."

Maturidi explains:

- "**Earth tame**" — *Dhalūlan* means manageable and suited for habitation, farming, travel, and building.
- "**Walk among its slopes**" — Encouragement to explore and benefit from the earth.
- "**Eat of His provision**" — All sustenance originates from Allah, even if gained through human effort.
- "**To Him is the resurrection**" — Final return is to Allah for accountability.

Maturidi's insights:

- The ease with which humans live on earth is a divine gift, not human achievement alone.
- Ends with resurrection to remind that provision should be used with gratitude and obedience.
- Cross-reference: *al-Nabaʾ 78:6* — the earth made a resting place.

Surah al-Mulk – Verse 16

Arabic:

ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ

Tafsir:

"Do you feel secure that He who is in the heaven will not cause the earth to swallow you, and then it would sway?"

Maturidi explains:

- "**He who is in the heaven**" — Refers to Allah's exaltedness and authority, not physical location.
- "**Cause the earth to swallow you**" — A sudden, catastrophic punishment like the one on Qārūn.
- "**Then it would sway**" — The earth quakes violently as part of divine punishment.

Maturidi's insights:

- This is a warning against false security in worldly stability.
- Affirms Allah's control over both heaven and earth.

- Cross-reference: *al-ʿAnkabūt 29:40* — punishments that seize the arrogant suddenly.

Maturidi's commentary

- **Not a Statement of Location:**
    - Māturīdī is clear: Allah is not *confined* to a place, nor does He *reside physically above the heavens*.
    - The phrase *"man fī al-samāʾ"* ("He who is in the heaven") is a Qur'ānic **rhetorical device**, not a spatial statement.
    - To assign a physical place to Allah would contradict His transcendence (*tanzīh*).

- *"Man fī al-samāʾ"* may be understood as:
    - **Authority and Dominion:** Allah is the One whose power and command is manifest over the heavens and earth — not that He "dwells" there.
    - **The Angels of Allah:** Some mufassirūn, including strands in Māturīdī's analysis, read it as referring to Allah's angelic agents, who execute His will from the heavens.
    - **The Direction of Supplication:** The heavens are mentioned because humans naturally raise their hands upward in duʿāʾ, associating height with majesty — though Allah Himself is not confined to "above."
- **Against Anthropomorphism:**
    - Māturīdī argues strongly against attributing bodily qualities to Allah.

- He links this verse with others, like *"laysa ka-mithlihi shayʾ"* (42:11 — "There is nothing like unto Him"), as decisive proof that Allah is unlike creation.
- Any notion of Allah "sitting" or "residing" in heaven is rejected; what is meant is **dominion, power, and majesty**, not physical location.

- **Theological Point:**
  - For Māturīdī, Allah is **not inside the creation**, nor **separate from it by physical distance**. He exists beyond spatial categories altogether.
  - Heaven (*samāʾ*) is invoked here as a sign of loftiness and sovereignty — much like "exalted" or "Most High" (*al-ʿAlī*), which describe majesty, not direction.

- The verse teaches that humans should not feel secure from Allah's grasp, even when His majesty is described in terms of the heavens.
- It does not point to a location of Allah, but to His absolute power to overturn the earth and seize His creation whenever He wills.

Surah al-Mulk – Verse 17

Arabic:

أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Tafsir:

"Or do you feel secure that He who is in the heaven will not send against you a storm of stones? Then you will know how was My warning."

Maturidi explains:

- "**Storm of stones**" (*ḥāṣib*) — A destructive wind carrying stones, as in the punishment of the people of Lūṭ.
- "**Then you will know**" — Knowledge comes too late when punishment arrives.
- "**How was My warning**" — The reality of Allah's warning is proven by its fulfilment.

Maturidi's insights:

- Highlights the link between earlier destroyed nations and the warning to Quraysh.
- Warns against dismissing divine threats as empty.

Maturidi draws parallels to past nations destroyed by such punishments, e.g.:

- The people of Lūṭ (Lot), upon whom Allah rained stones of baked clay (Q 11:82, 15:74).
- The people of the elephant, destroyed by birds striking with stones of clay (Q 105:4).

This example shows Allah's punishment can come suddenly from the sky, against which no human power can defend.

Surah al-Mulk – Verse 18

Arabic:

وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

Tafsir:
"And already those before them denied, so how was My rejection?"

Maturidi explains:

- "**Those before them denied**" — Refers to past nations who rejected their prophets (e.g., ʿĀd, Thamūd, Pharaoh, People of Lūṭ).
- "**So how was My rejection?**" — *Nakīr* means the manifestation of Allah's displeasure through punishment.

Maturidi's insights:

- History is presented as evidence — Allah's warnings are always fulfilled.
- The rhetorical question invites reflection: past deniers were destroyed, so why assume safety?
- Cross-reference: *al-Ḥajj 22:44* — similar statement about past deniers.

Surah al-Mulk – Verse 19

Arabic:
أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ

Tafsir:
"Do they not see the birds above them, spreading their wings and folding them? None holds them up except the Most Merciful. Indeed, He is Seeing of all things."

Maturidi explains:

- "**Spreading… and folding**" — Refers to the alternating motions in flight.
- "**None holds them up except the Most Merciful**" — Points to Allah's direct sustaining power over creation.
- "**Seeing of all things**" — Encompasses His oversight of both great and small matters.

Maturidi's insights:

- Natural phenomena are evidence of divine power — even bird flight depends on Allah's will.
- Contradicts materialist claims that such processes are self-sustaining without divine involvement.
- Cross-reference: *al-Naḥl 16:79* — similar reflection on bird flight.

Surah al-Mulk – Verse 20

Arabic:

أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ

Tafsir:

"Or who is it that is an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion."

Maturidi explains:

- "**Army**" — Any force or support network that one might rely on for protection.

- "**Other than the Most Merciful**" — No protector exists apart from Allah.
- "**Delusion**" — False security that blinds them to reality.

Maturidi's Commentary

- **Challenge to False Reliance:**
  - The rhetorical question *"am-man hādhā alladhī huwa jundun lakum"* — "who is it that could be an army for you?" — exposes the futility of depending on wealth, tribe, or allies against Allah.
  - Maturidi stresses that no military, clan, or idol can protect against divine decree.
- **"Apart from the Most Merciful":**
  - The use of *"min dūni ar-Raḥmān"* is deliberate.
  - Instead of saying simply "apart from Allah," the verse highlights Allah's name *ar-Raḥmān*, reminding that even those who deny Him live under His mercy. If they are ungrateful to the Most Merciful Himself, how can others benefit them?
- **The Concept of *Jund* (Army):**
  - *Jund* implies organized forces, like armies or hosts.
  - Maturidi interprets this broadly: all the powers humans might rely on — armies, alliances, wealth, offspring — are meaningless without Allah's aid.
- **Delusion of the Disbelievers:**

- The phrase *"in il-kāfirūna illā fī ghurūr"* — "the disbelievers are only in delusion" — shows their misplaced confidence.
- *Ghurūr* means deception, self-delusion, being tricked by false appearances.
- Their reliance on worldly strength blinds them from seeing their true vulnerability before Allah.

- **Theological Point:**
  - Reliance on creation without the Creator is a form of shirk in practice, even if not in open worship.
  - Maturidi emphasizes that Allah alone grants victory or protection; human or supernatural allies have no independent power.
  - Disbelievers live in an illusion of security — the verse shatters this by exposing their "armies" as powerless against the decree of the Most Merciful.

Surah al-Mulk – Verse 21

Arabic:

أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ

Tafsir:

"Or who is it that will provide for you if He should withhold His provision? But they persist in arrogance and aversion."

Maturidi explains:

- "**If He should withhold**" — Even the most basic necessities are in Allah's control.

- "**Persist in arrogance and aversion**" — They refuse humility before Allah and turn away from the truth.

Maturidi's insights:

- Provision is not guaranteed by human effort alone; it is subject to Allah's will.
- Arrogance blinds one to dependence on Allah for survival.
- Maturidi explains that this verse continues the rhetorical challenge from the previous one, moving from the subject of protection (v.20) to that of sustenance. Just as no one can defend against Allah's will, no one can sustain life without His decree.

- *"…who is it that could provide for you"* (*yarzuqukum*) — The term *rizq* (provision) encompasses every form of sustenance: food, drink, health, security, beneficial knowledge, favourable circumstances. It also includes the means by which provision reaches a person — land, rain, livestock, trade, and human effort. All of these, says Maturidi, are contingent on Allah's continuous enabling.

- *"…if He withheld His provision"* — This is not a hypothetical for argument's sake; it is a reality that has occurred in human history and still does. Allah can withhold through drought, famine, economic collapse, illness, or any barrier between the means and the result. Even if the outward means remain, without His blessing (*barakah*) they yield nothing.

- Maturidi points to past nations destroyed or afflicted when provision was cut off as a form of punishment, such as the people of Saba' whose lush gardens were replaced by bitter fruit (Saba'

34:16). The same reality, he says, can apply to individuals: wealth without blessing turns into a burden or disappears entirely.

- *"But they persist in insolence and aversion" — bal lajjū* ("but they persist") shows their stubbornness despite clear signs. *ʿutūw* (insolence) is deliberate rebellion against rightful authority — here, against Allah's commands. *nufūr* (aversion) conveys a sense of active turning away, as a startled animal bolts from what it fears or dislikes. Maturidi emphasises that this pairing describes not mere heedlessness but an intentional rejection: they recognise, at least inwardly, their dependence on Allah, yet continue to defy Him and avoid His message.

- This verse, like the one before it, dismantles two of the main pillars of worldly arrogance: security (v.20) and provision (v.21). In Maturidi's reading, the Qur'an strips away false sources of reliance so that the servant sees only the reality — that both safety and sustenance are in the hand of the Most Merciful alone.

Surah al-Mulk – Verse 22

Arabic:

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

Tafsir:

"Then is one who walks fallen on his face better guided, or one who walks upright on a straight path?"

Maturidi explains:

- "**Walks fallen on his face**" — Metaphor for misguidance, stumbling through life without clarity.
- "**Walks upright**" — Represents one guided by revelation and reason.
- "**Straight path**" — The way of truth, leading to salvation.

Maturidi's insights:

3. Contrasts the confusion of disbelief with the clarity of faith.
4. Upright walking symbolises dignity and purpose; fallen walking symbolises disgrace and blindness.
5. Cross-reference: *al-Isrāʾ 17:72* — whoever is blind in this life will be blind in the Hereafter.

6. Maturidi notes that "fallen on his face" is not just accidental; it conveys a state that the person persists in, as if content to move forward in ignorance despite the obvious disadvantage. This mirrors the stubborn rejecter of truth, who will not lift his gaze to see the clear signs of Allah.

7. *"…or one who walks upright"* (*sawiyyan*) — This refers to balance, composure, and awareness. Upright walking allows a person to see the path, adjust course, and avoid danger. Spiritually, it represents those who proceed through life with sound intellect and the guidance of revelation, enabling them to recognise truth from falsehood.

8. *"…on a straight path"* (*ʿalā ṣirāṭin mustaqīm*) — The *ṣirāṭ al-mustaqīm* is the clear, divinely ordained way that leads to salvation. Maturidi

emphasises that in Qur'anic language, this "straight path" is not discovered by human intellect alone, but is defined by Allah's revelation to His messengers. Even the most upright natural disposition (*fiṭrah*) requires this light to remain on course.

9. By presenting the two states side-by-side, the verse compels the listener to answer its own rhetorical question: the upright traveller on a clear road is obviously better guided than the one crawling blind on his face. Yet in practice, many choose the second state by rejecting revelation.

10. For Maturidi, this analogy also responds to the arrogant who boast of their worldly knowledge and self-sufficiency. No matter their worldly skills, if they walk without divine guidance, they are as handicapped as one moving face-down on the ground — their cleverness cannot save them from misdirection in ultimate matters.

Surah al-Mulk – Verse 23

Arabic:

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ

Tafsir:

"Say, 'It is He who produced you and made for you hearing and vision and hearts; little are you grateful.'"

Maturidi explains:

- "**Produced you**" — Brought into existence from nothing.

- "**Hearing… vision… hearts**" — Faculties for perceiving and understanding truth.
- "**Little are you grateful**" — Ingratitude despite overwhelming blessings.

Maturidi's insights:

3. Gratitude is not merely verbal but shown by obedience.
4. Faculties are given for recognising and worshipping Allah.
5. Maturidi explains that this verse confronts the arrogance implied in the previous verses by taking the listener back to the most basic facts of their existence.
6. *"It is He who produced you"* (*an shaʾakum*) — The verb *anshaʾa* here carries the meaning of originating, bringing into existence from nothing, and nurturing through successive stages. This includes not only the moment of creation but the entire process of growth from a drop of fluid to a fully formed human being. The Qur'an elsewhere uses similar wording: *"He created you, then proportioned you"* (al-Infiṭār 82:7).

7. *"…and made for you hearing and vision and hearts"* — Maturidi notes the order is deliberate. *Hearing* (*al-samʿ*) is mentioned first because the first faculty by which humans receive knowledge is hearing — even in the womb. *Vision* (*al-abṣār*) comes next as the faculty that complements hearing in perceiving the external world. *Hearts* (*al-afʾidah*, plural of *fuʾād*) refers here not to the physical organ but to the seat of understanding, reflection, and intention. In Qur'anic usage, the heart is the centre of will and moral responsibility.

8. By combining the three, the verse encompasses the full range of human capacity for acquiring knowledge and acting upon it: hearing for receiving reports and revelation, sight for witnessing signs, and the heart for processing and committing to truth.

9. *"…little are you grateful"* — This is both an observation and a rebuke. Maturidi explains that ingratitude (*kufr al-niʿmah*) here is shown by failing to use these faculties for their intended purpose: recognising Allah's oneness, obeying His commands, and refraining from what He has prohibited. Even those who verbally thank Allah but employ their hearing, sight, or understanding in ways that lead to disobedience are counted among "the few" who are not truly grateful.

10. The verse thus serves as a reminder that accountability is tied to capability. Allah gave these faculties so that humans could know Him and follow His guidance; on the Day of Judgment, these very faculties will testify regarding how they were used (cf. Fuṣṣilat 41:20–23). For Maturidi, this ties directly back to verse 10: those who end up among the companions of the Blaze will admit they neither "listened" nor "reasoned" — despite having been given both capacities, and more.

Surah al-Mulk – Verse 24

Arabic:

قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

Tafsir:

"Say, 'It is He who multiplied you throughout the earth, and to Him you will be gathered.'"

Maturidi explains:

- "**Multiplied you**" — Spread humankind across the earth in diverse communities.
- "**To Him you will be gathered**" — Return for judgment is inevitable.

Maturidi's insights:

- Human dispersion is a sign of divine planning, not accident.
- The final gathering emphasises accountability after worldly freedom.
- Maturidi explains that the verb *dharaʾa* means to spread, multiply, and disperse abundantly. Here it conveys that Allah is the One who brought humanity into being in great numbers and distributed them across the various lands, regions, and climates of the earth. This dispersal is not random — it is by divine decree, serving purposes of provision, testing, and mutual interaction.

- He notes that this wording recalls similar passages, such as *"**And We have spread you throughout the earth in diverse communities**"* (al-Ḥujurāt 49:13), which point to Allah's will in diversifying human circumstances, languages, and cultures. Such diversity is part of the *āyāt* (signs) of His creative power.

- *"…and to Him you will be gathered"* (*tuḥsharūn*) — Maturidi underscores that the verb is in the passive form but with Allah as the implied agent, meaning He will cause this gathering. This gathering (*ḥashr*) is the reassembling of all people on the Day of Judgment after their dispersal in life and in death. No matter how

far apart humans are scattered — whether by geography, by history, or even by burial in the depths of the earth or sea — the One who originated them will bring them all together again.

- Maturidi often stresses that pairing the act of initial creation and dispersion with the act of gathering is a Qur'anic method for affirming the Resurrection. The one who can create from nothing and spread mankind over the earth certainly has the power to gather them again. This rebukes the scepticism of those who, as seen in later verses (v.25), mock the idea of resurrection

Surah al-Mulk – Verse 25

Arabic:

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ

Tafsir:

"And they say, 'When is this promise, if you should be truthful?'"

Maturidi explains:

- "**This promise**" — Refers to resurrection and judgment.
- **Tone of mockery** — They intend ridicule, not genuine inquiry.

Maturidi's insights:

- Delay of the Hour is used by deniers as proof against it, but delay is a mercy for repentance.
- Cross-reference: *Sabaʾ 34:29* — similar challenge from disbelievers.

Theologically, Maturidi points out that their demand contains two major errors:

- **Misunderstanding the purpose of the warning** — The Prophet's mission is to convey and warn, not to control the timing of Allah's decree. The demand for an immediate occurrence misunderstands that the delay itself is a mercy, giving opportunity for repentance.
- **Confusing delay with falsehood** — They assume that because the Day has not yet come, it will never come. In reality, Allah's timing is based on wisdom, not on human demands.

Maturidi also notes that such mockery reveals arrogance: they set themselves up as judges over the truth of revelation, as though the validity of the message depended on conforming to their conditions. This attitude is itself a sign of heedlessness that justifies the very punishment they doubt.

Surah al-Mulk – Verse 26

Arabic:

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ

Tafsir:

"Say, 'The knowledge is only with Allah, and I am only a clear warner.'"

Maturidi explains:

- "**Knowledge… with Allah**" — The timing of the Hour is part of the unseen known only to Him.

- "**Clear warner**" — The Prophet's duty is to convey, not to set the time.

Maturidi's insights:

Maturidi explains that this response is a direct instruction to the Prophet ﷺ on how to answer the mockery and demands of the deniers (v.25). It contains two decisive points:

- "**The knowledge is only with Allah**" — The timing of the promised Day is part of Allah's exclusive knowledge of the unseen (*ʿilm al-ghayb*). This echoes verses such as Luqmān 31:34 — *"Indeed, Allah [alone] has knowledge of the Hour…"*. By asserting that the knowledge rests solely with Allah, the Prophet distances himself from claims of foretelling the exact moment, making clear that his message is not based on human speculation but on divine revelation.

Maturidi notes that this also corrects a theological misunderstanding: knowing the time of the Hour is not necessary for the truth of the warning. The certainty of its occurrence is independent of knowing when it will occur. Those who demand its timing before believing are essentially refusing to believe in the unseen, which is a core aspect of faith.

- "**I am only a clear warner**" — *nadhīr mubīn* means a warner whose message is explicit, unambiguous, and supported by manifest proofs. The Prophet's role is to convey and clarify the consequences of belief and disbelief. Maturidi points out that this wording strips away any false expectations that the Prophet's mission includes control over divine decree or punishment.

By pairing these two points, the verse teaches that divine justice operates on two levels: Allah alone holds the keys of the unseen, and His messengers are tasked solely with delivering the message in clarity. The

failure to respond to that message rests entirely with the hearer, not with the messenger.

Maturidi also observes that the use of *innamā* ("only") in both clauses is emphatic, drawing a sharp boundary: knowledge of the Hour is Allah's alone, and warning is the Prophet's function in this matter. This repetition leaves no room for ambiguity or misplaced demands.

Surah al-Mulk – Verse 27

Arabic:

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَـٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ

Tafsir:

"But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, 'This is what you used to call for.'"

Maturidi explains:

6. "**Approaching**" — The punishment or the Hour.
7. "**Faces distressed**" — Visible shame, fear, and regret.

Maturidi's Commentary:

On "when they see it approaching near (زلفة)"

8. The pronoun *"it"* refers to the punishment of the Hereafter — specifically the Fire, or the chastisement promised to them.
9. *Zulfah* means *nearness*. The wording suggests the moment when the punishment is no longer distant or abstract, but immediately present before their eyes.

10. Maturidi notes that the Qur'an often uses the language of *zulfah* to signify that divine threats, which disbelievers once mocked, will suddenly and inevitably become reality.

On "their faces will be distressed (سِيئَتْ وُجُوهُ)"

11. Their faces will be covered with gloom, shame, and horror.

12. The Qur'an frequently ties emotional states to facial expressions (e.g., "faces will be radiant" vs. "faces darkened"). Here, the disgrace of disbelief manifests visibly.

13. Maturidi stresses that the Qur'an's depiction is deliberate: the face is the most honored and expressive part of the human being, and its disfigurement conveys ultimate humiliation.

14. On "This is what you used to call for (تَدَّعُونَ)"

15. Two possible readings:

16. Taḥaddī (challenge/mockery): In the world, they used to say: ***"Bring us what you threaten us with if you are truthful"*** **(cf. 8:32, 22:47).** Thus, on the Day of Judgment, it will be said**:** ***"Here it is — the very thing you used to demand."***

17. Duʿāʾ (calling/supplication): It can also mean they used to "call" for it upon themselves out of stubborn rejection — i.e., they practically invited punishment through denial and mockery.

Theological emphasis:

18. The verse illustrates divine justice: what the disbelievers arrogantly demanded in ridicule is now presented to them as reality.

19. Their humiliation (disfigured faces) contrasts with the honour promised to believers (radiant, joyful faces).

20. It demonstrates Allah's perfect power in turning their arrogance into disgrace.

Cross Reference:

21. Surah Yunus (10:45): *"…**and the Day the Hour will be established, the criminals will swear they had remained but an hour**…"*

22. Surah al-Jathiyah (45:27–28): *"…**and you will see every nation kneeling, each nation summoned to its record**…"*

23. These parallels show the Qur'an's consistent theme of sudden confrontation with the punishment once denied.

Maturidi vs. opponents:

24. Muʿtazila often emphasized free will and human responsibility — Maturidi agrees on accountability but stresses that the punishment's arrival is entirely by Allah's will, not something man brings upon himself independently.

25. Literalists who might say the punishment is "already here" in a physical sense — Maturidi explains the verse in the sense of *imminence* on the Day of Resurrection, not something currently materialized.

Surah al-Mulk – Verse 28

Arabic:

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَـٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ

Tafsir:
"Say, 'Have you considered: whether Allah destroys me and those with me or has mercy upon us — who can protect the disbelievers from a painful punishment?'"

Maturidi explains:

- **Point** — The fate of the Prophet ﷺ is irrelevant to the reality of their own accountability.
- "**Painful punishment**" — The real threat they face.

Maturidi's insights:

- Rejects personalising the dispute — truth stands regardless of the Prophet's earthly fate.
- Cross-reference: *Yūnus 10:103* — Allah saves the believers, but the wrongdoers face punishment.

This verse serves as a rebuttal to two errors in the disbelievers' thinking:

3. **Personalising the message** — They treated the warning as a personal threat from Muhammad ﷺ, rather than a divine truth that would stand regardless of who delivered it.
4. **Linking survival to opposition** — They assumed that harming the messenger or outliving him would absolve them of the warning's consequences.

Maturidi remarks that this is a timeless lesson: the destruction or absence of a prophet does not nullify the truth he brought. The message is from Allah, and rejection of it brings the same end regardless of the messenger's fate in this world.

Surah al-Mulk – Verse 29

Arabic:

قُلْ هُوَ ٱلرَّحْمَـٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَـٰلٍ مُّبِينٍ

Tafsir:

"Say, 'He is the Most Merciful; we have believed in Him, and upon Him we rely. And you will know who is in clear error.'"

Maturidi explains:

- "**Most Merciful**" — Even in warning, Allah's mercy is offered through guidance.
- "**Believed… rely**" — Faith and trust in Allah are the believer's foundation.
- "**You will know**" — Reality will soon reveal who is truly misguided.

Maturidi's insights:

- Affirms that mercy and justice operate together.
- *"…and upon Him we have relied"* (*wa ʿalayhi tawakkalnā*) — Maturidi stresses that *tawakkul* in Qur'anic usage is not passive resignation. It means taking all lawful means while placing the outcome entirely in Allah's hands, confident that nothing can occur except by His will. This reliance includes protection from harm, fulfilment of needs, and steadfastness in the face of hostility.

- *"So you will know who is in clear error"* — The future tense (*fa-sa-taʿlamūn*) mirrors verse 17's warning and verse 27's scene: the truth will become undeniable, but often only after it is too late to act on it. The phrase *ḍalāl mubīn* ("clear error") emphasises that when the

reality is revealed, the misguidance of the disbelievers will be obvious not only to themselves but to all.

- For Maturidi, this verse functions as both a declaration and a challenge: the Prophet and the believers openly state their commitment and reliance on Allah, while leaving the disbelievers to wait for the unfolding of events that will prove decisively who was right.

Surah al-Mulk – Verse 30

Arabic:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

Tafsir:

"Say, 'Have you considered: if your water were to sink into the ground, who could bring you flowing water?'"

Maturidi explains:

- "**Sink into the ground**" — Water becomes inaccessible and irretrievable.
- "**Flowing water**" — Fresh, accessible, life-giving water.

Maturidi's insights:

- Ends the surah by bringing the matter to a tangible, daily necessity — dependence on Allah is constant.
- The Arabs depended heavily on wells and springs; water scarcity meant death. The verse uses this reality as a parable of dependence on Allah.

- The rhetorical structure "Have you considered…?" (أَرَأَيْتُمْ) calls them to reflect logically, not just emotionally — a common Qur'anic method that Maturidi often highlights as proof that Islam appeals to reason.

- Cross-reference: *al-Wāqiʿah 56:68–70* — reminder of Allah's control over water.

Maturidi's Commentary

- **On the rhetorical question:**
    - This verse concludes the surah with a profound reminder of human dependence on Allah.
    - Maturidi emphasizes that it is not only about water itself, but about *life's most basic necessity* being wholly in Allah's control.
- **On "if your water were to sink deep (غورًا)"**
    - *Ghawr* means descending, vanishing into the depths of the earth.
    - The imagery: if the life-sustaining water Allah provides were to vanish into subterranean depths beyond human reach, mankind would be left powerless.
    - This highlights man's fragility and the futility of relying on power, wealth, or idols.
- **On "who then could bring you flowing water (ماءً معينًا)"**
    - *Maʾ maʿīn* refers to fresh, accessible, running water on the surface, easily drawn upon.
    - The verse shifts from absence (*ghawr*) to the possibility of restoration, then denies it: *none but Allah can provide it.*

    - Maturidi says this contrast is deliberate — to show that if Allah withholds, none can restore.

- **Theological emphasis:**
    - The verse demonstrates **tawḥīd al-rubūbiyyah** (oneness of Lordship): ultimate control of nature belongs to Allah alone.
    - It also serves as an implicit **proof against shirk**: no idol, no false deity, no human power can restore life's essentials once Allah withholds them.
    - For Maturidi, this verse underlines that Allah is not only the *Creator* but the *Sustainer* — existence continues at every moment only by His will.

Lessons according to Maturidi

- **Absolute Dependence on Allah**
    - Human beings cannot secure even the most basic need — water — without Allah's continuous provision.
- **Rejection of Human Arrogance**
    - Those who mock prophets or deny resurrection are reminded that they cannot even guarantee water for themselves.
- **Proof of Allah's Rubūbiyyah**
    - Allah is both *Creator* and *Sustainer*. He not only brought water into being but maintains its accessibility.
- **Implicit Warning**
    - Just as Allah can withhold water, He can withhold mercy. This verse warns against false security and complacency.

Maturidi observes that ending the surah with this question is profoundly fitting. Throughout the chapter, Allah has:

- Directed attention to the heavens (v.3–4)
- Warned of punishment from above and below (v.16–17)
- Challenged reliance on any other protectors or providers (v.20–21)
- Reminded of His mercy and creative power (v.15, v.29)

Surah al-Qalam – Verse 1

Arabic:
ن ۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ

Tafsir:
"Nun. By the pen and what they inscribe."

Maturidi explains:

- "**Nun**" — One of the disjointed letters (*ḥurūf al-muqaṭṭaʿāt*) at the start of some surahs. Maturidi notes that their exact meaning is known only to Allah, but their presence challenges the Arabs: the Qur'an is composed of the very letters they use, yet they cannot produce its like.
- "**By the pen**" — The pen is both a literal and symbolic object:
    - Literally: the first thing Allah created, according to hadith, and by which He commanded the writing of all that will occur.

    - Symbolically: the instrument of preserving knowledge, revelation, and law.

- "**What they inscribe**" — Refers to all that is written: the decrees of Allah, the records kept by the angels, and the writings of the prophets and scholars by which guidance is preserved.

Maturidi's insights:

- The oath by the pen elevates the act of recording truth — it is a divine tool in the unfolding of destiny and the transmission of knowledge.
- Knowledge has two sources: revelation and what is discovered or recorded by human effort, both under Allah's will.
- The opening oaths prepare the listener for the surah's main subject: defending the Prophet ﷺ's truthfulness and exposing the moral failings of his opponents.
- *"By the pen"* (*wa'l-qalam*) — Maturidi explains that the *qalam* here refers to the instrument of writing, and by extension, to the act and gift of writing itself. The Qur'an elsewhere mentions the pen as a foundational blessing of knowledge: ***"[He] taught by the pen, taught man that which he knew not"*** (al-ʿAlaq 96:4–5). The oath by the pen elevates its status, showing that writing is a means by which knowledge is preserved, truth is recorded, and guidance is conveyed across generations.

- *"…and what they inscribe"* (*wa mā yasṭurūn*) — *yasṭurūn* means "they write" or "they set down in lines." This includes all that is written — whether revelation recorded by the prophets' companions, decrees written by angels (as in the recording of deeds), or even the divine decrees preserved in the *Lawḥ al-Maḥfūẓ* (the Preserved

Tablet). Maturidi remarks that this can also encompass the writings of scholars and those who record truth and justice, for the oath is general.

- By swearing upon the pen and what is written, Allah draws attention to the nobility of knowledge and its documentation, which stand in direct contrast to the accusations and falsehoods that the Prophet ﷺ was facing. The oaths at the start of this surah thus prepare the listener for the declaration in the next verse, where Allah will affirm the Prophet's innocence of the charges against him.

Surah al-Qalam – Verse 2

Arabic:
مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

Tafsir:
"You, by the favour of your Lord, are not mad."

Maturidi explains:

- "**By the favour of your Lord**" — Allah Himself declares the Prophet ﷺ's innocence from the accusation of madness. The *niʿmah* here is prophethood, revelation, and divine support.
- "**Are not mad**" — Refutes the Quraysh's slander that the Prophet's message was the product of insanity.

Maturidi's insights:

- The Qur'an's defence is not merely logical but sworn by divine grace — Allah's testimony is the highest possible vindication.

- Accusing prophets of madness is a repeated tactic of disbelievers in history; it is used when they cannot fault the message but seek to undermine the messenger.
- The verse flips the accusation: the Prophet's clarity, consistency, and moral integrity are themselves evidence of divine support, which is incompatible with madness.

Surah al-Qalam – Verse 3

Arabic:
وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

Tafsir:
"And indeed, for you is a reward uninterrupted."

Maturidi explains:

- "**Reward**" — This refers to the everlasting reward in the Hereafter promised to the Prophet ﷺ for fulfilling his mission faithfully.
- "**Uninterrupted**" (*ghayra mamnūn*) — Means it will never be cut off, diminished, or interrupted. It is permanent and without limit.

Maturidi's insights:

- This promise of unceasing reward contrasts with worldly rewards, which are temporary and often tainted by obligation or burden.
- Maturidi draws a connection to *al-Inshirah 94:4–5* — the lifting of the Prophet's burden and the assurance that hardship is followed by ease — showing that his mission is accompanied by divine reward and honour.

- The verse also reassures the Prophet ﷺ that his suffering in the face of mockery will not be in vain.

Surah al-Qalam – Verse 4

Arabic:
وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Tafsir:
"And indeed, you are upon a great character."

Maturidi explains:

- "**Upon**" (*ʿalā*) — Indicates firm establishment; the Prophet ﷺ is not occasionally displaying good character but is firmly grounded in it.
- "**Great character**" — Encompasses sincerity, justice, patience, mercy, truthfulness, and all virtues that align with divine guidance.

Maturidi's insights:

- This is Allah's testimony to the Prophet's complete moral excellence, the ultimate proof against claims of madness or falsehood.
- The Prophet ﷺ's character is a living embodiment of the Qur'an's guidance — his actions are in harmony with revelation.
- The greatness of his character is shown in his patience with enemies, compassion for followers, humility despite authority, and absolute honesty.

- This verse affirms that morality in Islam is not arbitrary but anchored in divine revelation, and the Prophet is its perfect model.
- *"…an exalted standard of character"* (*khuluqin ʿaẓīm*) — *Khuluq* in Qur'anic usage encompasses not only personal manners but the entirety of one's ethical disposition, inner state, and outward dealings. The term *ʿaẓīm* ("great") here denotes perfection and magnitude — greatness in the sight of Allah, not merely in human estimation.

- Maturidi comments that this character is the direct product of revelation and divine upbringing. It is not merely natural disposition (*fiṭrah*), though the Prophet ﷺ possessed the purest fiṭrah; rather, it is the fiṭrah refined, guided, and perfected by continuous revelation and divine care.

- Classical reports, which Maturidi cites approvingly, include the statement of ʿĀʾishah (may Allah be pleased with her) when asked about the Prophet's character: *"**His character was the Qur'an**."* This means he embodied its teachings in every aspect — mercy, justice, patience, truthfulness, humility, and steadfastness in worship.

- Theologically, Maturidi notes that this verse also responds indirectly to the accusations of his opponents: a man of such *khuluq ʿaẓīm* could not be driven by madness or falsehood. His entire life — before and after prophethood — was marked by honesty and noble conduct, a fact acknowledged even by his enemies.

- By placing this verse here, the Qur'an establishes that the Messenger's moral example is inseparable from his message;

following the Qur'an means following him, for he is its living embodiment.

Surah al-Qalam – Verse 5

Arabic:
فَسَتُبْصِرُ وَيُبْصِرُونَ

Tafsir:
"So you will see, and they will see."

Maturidi explains:

- This is a foretelling of the eventual outcome of the conflict between the Prophet ﷺ and his opponents.
- "**You will see**" — The Prophet will witness the fulfilment of Allah's promise of support and victory.
- "**They will see**" — The disbelievers will witness the realisation of the punishment and the truth of what they denied.

Maturidi's insights:

- The symmetrical phrasing highlights that both sides will come to know the truth, but from opposite positions — one in vindication, the other in regret.
- The timing is left unspecified, emphasising certainty without revealing when, which maintains the test of faith.

Surah al-Qalam – Verse 6

Arabic:
بِأَيِّيكُمُ ٱلْمَفْتُونُ

Tafsir:
"Which of you is the afflicted one?"

Maturidi explains:

- "**Afflicted**" (*maftūn*) — Can mean one who is tested, deluded, or seized by madness.
- The verse follows from verses 4–5, turning the Quraysh's accusation back upon them: they called the Prophet ﷺ *majnūn* (mad), but the real state of affliction belongs to those who reject clear truth.

Maturidi's insights:

- The challenge is rhetorical: the unfolding of events will reveal who is truly misguided or mentally deluded — the Prophet or his opponents.
- Affliction here is spiritual — hearts blinded, intellects corrupted, morals inverted.
- By phrasing it as a question, the verse leaves the conclusion to the listener's reasoning, though the answer is certain in Allah's sight.

Surah al-Qalam – Verse 7

Arabic:
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

Tafsir:
"Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the guided."

Maturidi explains:

- This is a decisive statement that ultimate knowledge of guidance and misguidance belongs solely to Allah.
- "**Most knowing**" — His knowledge is perfect, encompassing both outward actions and inner realities.

Maturidi's insights:

- The verse removes the matter from subjective judgment: accusations and counter-accusations are irrelevant before Allah's absolute knowledge.
- Guidance is not merely external conformity; Allah knows the inner state that makes a person truly guided.
- This also comforts the Prophet ﷺ — divine knowledge validates him even if human perception is clouded by prejudice.

Surah al-Qalam – Verse 8

Arabic:
فَلَا تُطِعِ ٱلْمُكَذِّبِينَ

Tafsir:
"So do not obey the deniers."

Maturidi explains:

- "**Do not obey**" — This is both a prohibition and an encouragement to remain firm; it warns against yielding to pressure or compromise in matters of truth.
- "**The deniers**" — Those who reject revelation knowingly, not out of ignorance but out of arrogance and hostility.

Maturidi's insights:

- Obedience in this context means following their wishes, altering the message to suit them, or adopting their values in place of revelation.
- The instruction protects the Prophet ﷺ from any dilution of the divine message under social or political pressure.
- This command is also a general principle for believers: truth is not to be reshaped to fit the desires of those who reject it.

Surah al-Qalam – Verse 9

Arabic:
وَدُّواْ لَوْ تُدْهِنُ فَيُدْهِنُونَ

Tafsir:
"They wish that you would compromise, so they would compromise."

Maturidi explains:

- "**Compromise**" (*tud'hin*) — Means softening the stance on matters of truth, showing leniency by accepting part of falsehood or omitting part of the truth.
- The Quraysh hoped the Prophet ﷺ would reduce his opposition to their practices in exchange for reduced hostility toward him.

Maturidi's insights:

- The verse exposes a common tactic of falsehood: seeking mutual concession where truth gives up some of its purity and falsehood gains legitimacy.
- For Maturidi, truth cannot enter a bargain with falsehood without being corrupted; the Prophet ﷺ is to reject such offers entirely.
- This is linked to the earlier command in verse 8 — the refusal to obey the deniers includes refusing to adjust the message to please them.

Surah al-Qalam – Verse 10

Arabic:
وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ

Tafsir:
"And do not obey every worthless habitual swearer."

Maturidi explains:

- "**Habitual swearer**" (*ḥallāf*) — Someone who constantly swears oaths, often to persuade or deceive, revealing a lack of truthfulness.
- "**Worthless**" (*mahīn*) — A person of low moral standing, despised in the sight of Allah, regardless of social status.

Maturidi's insights:

- Frequent swearing indicates unreliability — truth does not need endless oaths to be convincing.
- The verse warns against granting influence to people whose words lack integrity, as they are easily swayed by self-interest.
- Maturidi stresses that moral corruption can exist even in outwardly respectable figures, and the Prophet ﷺ must not give them any place in shaping the message.

Surah al-Qalam – Verse 11

Arabic:
هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ

Tafsir:
"Scandal-monger, going about with malicious gossip."

Maturidi explains:

- "**Scandal-monger**" (*hammāz*) — One who habitually belittles, mocks, or slanders others, whether in their presence or behind their back.
- "**Going about with gossip**" (*mashshāʾ bi-namīm*) — A spreader of rumours and divisive speech intended to sow discord.

Maturidi's insights:

- The Qur'an connects moral corruption of the tongue with broader social harm; slander and gossip destroy trust in a community.
- Such behaviour reflects deep inner arrogance and malice — traits wholly opposed to prophetic character.
- The Prophet ﷺ is warned to avoid aligning with such people in any form, as their influence undermines truth and justice.

Surah al-Qalam – Verse 12

Arabic:
مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ

Tafsir:
"A preventer of good, transgressing and sinful."

Maturidi explains:

- "**Preventer of good**" (*mannāʿ lil-khayr*) — One who blocks acts of charity, hinders truth from spreading, or discourages others from obeying Allah.
- "**Transgressing**" (*muʿtad*) — Exceeding the bounds set by Allah in both belief and action.
- "**Sinful**" (*athīm*) — Persisting in wrongdoing without repentance.

Maturidi's insights:

- The combination shows a person who harms both others and themselves: they deny benefit to others and burden their own soul with guilt.
- Preventing good is graver than mere personal negligence — it actively obstructs the path of righteousness.
- The verse warns the Prophet ﷺ against allowing such people to have influence, as they are destructive to both faith and community.

Surah al-Qalam – Verse 13

Arabic:
عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ

Tafsir:
"Cruel, and moreover, an illegitimate pretender."

Maturidi explains:

- "ʿ**Utull**" — Harsh, coarse, and violent in nature, lacking compassion or gentleness.
- "**Zanīm**" — Described by early interpreters as one known for evil lineage or infamous for disgraceful conduct. It can mean a person publicly marked by vice, even if from a socially prominent family.

Maturidi's insights:

- This pairing describes someone who combines moral corruption with social arrogance — abusing power while masking themselves with false honour.

- The description serves as both a warning and a portrait of specific leaders among the Quraysh who fit this pattern.
- Maturidi stresses that such traits are wholly incompatible with faith and integrity, making it impossible to compromise with such individuals without tainting the truth.

Surah al-Qalam – Verse 14

Arabic:
أَن كَانَ ذَا مَالٍ وَبَنِينَ

Tafsir:
"Because he has wealth and sons."

Maturidi explains:

- This verse identifies the root of the person's arrogance described in the previous verses: worldly assets and social backing.
- "**Wealth**" — Material abundance that fosters a false sense of independence from Allah.
- "**Sons**" — In pre-Islamic society, having many sons was a symbol of strength, protection, and influence.

Maturidi's insights:

- Worldly blessings are here shown as a test — they can lead to gratitude or to arrogance and rebellion.
- The arrogance in question stems from assuming that material and social power can shield one from accountability.

- For Maturidi, this is part of the Qur'an's consistent warning that worldly status is meaningless before divine judgment.

Surah al-Qalam – Verse 15

Arabic:
إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَـٰتُنَا قَالَ أَسَـٰطِيرُ ٱلۡأَوَّلِينَ

Tafsir:
"When Our verses are recited to him, he says, 'Legends of the former peoples.'"

Maturidi explains:

3. "**Legends**" (*asāṭīr*) — False stories, myths, or tales invented by earlier generations.
4. This is the dismissive response of one whose arrogance blinds them to truth.

Maturidi's insights:

- Labeling revelation as "legends" is a tactic to strip it of authority and present it as irrelevant.
- This rejection is not based on lack of evidence — the verses themselves are clear — but on refusal to submit to a truth that challenges their pride.
- The pattern is repeated across prophetic history: the arrogant often dismiss divine truth as mere old tales to avoid its moral demands.

Theologically, Maturidi sees in this reaction two intertwined diseases:

- **Pride** — Wealth and social status made him feel above being taught by someone he saw as his social equal or inferior.
- **Willful ignorance** — Labelling revelation as "stories" allowed him to avoid grappling with its challenge and moral demands.

The Qur'an elsewhere records similar responses from other deniers, showing that this pattern is a repeated human tendency (cf. al-Muṭaffifīn 83:13, al-Anʿām 6:25).

For Maturidi, such dismissals are a form of *takdhīb* (denial) that springs from the heart — the tongue is only voicing what pride has already decided.

Thus, verse 15 links the inner corruption of vv.10–14 and the worldly arrogance of v.14 to a clear rejection of divine truth when it is presented plainly. It shows that disbelief is not just an intellectual stance but the outcome of a moral and spiritual condition.

Surah al-Qalam – Verse 16

Arabic:
سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ

Tafsir:
"We will brand him upon the snout."

Maturidi explains:

- "**Brand him**" (*sanisimuhu*) — A mark of lasting disgrace, whether in this life, the Hereafter, or both. Branding in Arab culture was a visible sign of ownership, shame, or punishment.

- "**Snout**" (*khurṭūm*) — Literally "nose," but used here as a deliberate insult, likening the arrogant man to an animal.
- In Arab culture, using this word (*khurṭūm*) for a human being was intentionally degrading, implying lowliness and loss of dignity. Maturidi notes that since the nose was considered a symbol of honour and pride — hence the idiom *rāfiʿ al-anf* ("high-nosed") — threatening to brand it meant publicly shattering a person's status.

Maturidi's insights:

- The imagery strips away the false dignity of the person described in earlier verses — the high-born, wealthy leader will be marked like cattle.
- It signals complete humiliation, overturning the social standing that was once a source of pride.
- This punishment is both literal (in the Hereafter) and symbolic (loss of honour and standing in this life).
- The choice of "snout" emphasises that arrogance rooted in lineage and wealth will be met with degradation that touches the very symbol of pride.

Surah al-Qalam – Verse 17

Arabic:

إِنَّا بَلَوْنَـٰهُمْ كَمَا بَلَوْنَآ أَصْحَـٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ

Tafsir:

"Indeed, We have tested them just as We tested the companions of the garden, when they swore to pluck its fruit in the morning."

Maturidi explains:

- "**We have tested them**" — Refers to the Quraysh, who are being tested with blessings and warnings, similar to earlier peoples.
- "**Companions of the garden**" — A group of people in past generations given a lush orchard as provision from Allah.
- "**Swore to pluck its fruit in the morning**" — Their plan was to harvest early, before the poor could come and claim their rightful share.

"**When they swore they would surely cut its fruit in the morning**" (*idh aqsamū la-yaṣrimunnahā muṣ'biḥīn*) —

- *Aqsamū* means they took a firm oath among themselves.
- *La-yaṣrimunnahā* means they would harvest it entirely — cutting off the fruit from the trees — with the implied intent of leaving nothing for the poor.
- *Muṣ'biḥīn* means early in the morning, suggesting they planned to do this secretly before anyone could see or ask them for charity.

Maturidi's insights:

- The parable is meant to reflect the arrogance and ingratitude of the Quraysh by likening them to a past community that failed its moral duty.
- Withholding the right of the poor is seen here not just as selfishness but as betrayal of Allah's trust in granting sustenance.
- Tests are not always through hardship — abundance itself can be a test of gratitude and justice

- The “garden” was a fertile orchard owned by righteous parents who used to give a portion of its harvest to the poor as charity.
- When the parents died, their children inherited it and swore: *“La-yaṣrimunnahā muṣ'biḥīn”* — “they would surely harvest it in the morning.”
- Their intent was to gather the produce early before the poor arrived, so they could deny them their due.
- Just as the garden-owners plotted against the poor, Quraysh plotted against the Prophet ﷺ and the believers, thinking to prevent them from their share of divine mercy.
- Maturidi highlights the Qur’an’s method: using past parables as mirrors for present reality.
- Their error was not in harvesting, but in the **intention** to withhold charity.
- Maturidi stresses that Allah’s test exposes inner motives: even before they acted, their intention itself was blameworthy.
- Their *qasam* (oath) without *istithnāʾ* (saying “in shāʾ Allāh”) also shows arrogance — forgetting dependence on Allah’s will.

Theological Point:

- Allah tests people through wealth and abundance as much as through poverty.
- Withholding rights of the needy brings divine punishment just as denial of prophecy does.
- Both Quraysh and the owners of the garden failed to recognize that blessings are a trust (*amānah*), not a private possession.

Surah al-Qalam – Verse 18

Arabic:
وَلَا يَسْتَثْنُونَ

Tafsir:
"And they made no exception."

Maturidi explains:

- They did not say "in shāʾ Allāh" (if Allah wills), nor did they make an allowance for the poor to take their share.
- This indicates not only arrogance but the removal of Allah from their intentions and planning.

Maturidi's insights:

- Failing to acknowledge Allah's will in matters of future action is both a theological error and a sign of self-reliance detached from divine dependence.
- This verse also shows how a single attitude — ignoring Allah's will — can manifest in multiple sins: arrogance, injustice, and ingratitude.

Surah al-Qalam – Verse 19

Arabic:
فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ

Tafsir:
"So there came upon it an affliction from your Lord while they were asleep."

Maturidi explains:

- "**An affliction**" (*ṭāʾif*) — A sudden punishment or calamity that struck the garden.
- The destruction came at night, catching them unprepared and unaware.

Maturidi's insights:

- Allah's punishment can arrive at any time — wealth and security are no defence when His will decrees otherwise.
- The timing (during their sleep) mirrors their heedlessness in moral duty — as they were unaware of the poor's rights by day, they were unaware of divine retribution by night.

Surah al-Qalam – Verse 20

Arabic:
فَأَصْبَحَتْ كَٱلصَّرِيمِ

Tafsir:
"And it became as though reaped."

Maturidi explains:

- "**As though reaped**" (*ṣarīm*) — Either burned to ash or stripped bare like land already harvested.
- The word conveys both total loss and the end of fruitfulness.

Maturidi's insights:

- Their plan to deny the poor resulted in the total loss of the orchard's benefit — they reaped nothing, neither for themselves nor others.
- The image is symbolic: greed and ingratitude strip blessings of their value, just as surely as fire strips a garden of its fruit.

Maturidi explains that this verse delivers the outcome of the *ṭā'if* (the visitation) described in verse 19 — the once-flourishing garden was left barren.

"**So it became**" (*fa-aṣbaḥat*) — The use of the verb in the past tense shows the sudden transformation that took place overnight. What they expected to be a fruitful harvest in the morning was already gone by dawn.

"**…as though reaped**" (*ka'l-ṣarīm*) — *Ṣarīm* comes from the root *ṣ-r-m*, meaning "to cut off." In the context of agriculture, it refers to a field or orchard that has been completely harvested — the fruit and produce entirely removed, leaving bare branches or stumps.

- Maturidi understood *ṣarīm* to mean a land scorched black, resembling a field after its produce has been cut away or burned.
- The image is one of total loss: there was nothing left for the owners to collect, and nothing for the poor whom they sought to deprive.

Maturidi highlights the irony — they swore in verse 17 that they would *surely* cut the fruit themselves, leaving nothing for others. Instead, Allah "cut" the garden before they could touch it. The divine act mirrored and reversed their own intention, teaching them (and the audience) that ultimate control over provision lies with Allah alone.

This outcome also ties back to verse 18: by failing to say *in shāʾ Allāh* and by planning in greed, they acted as though they were the sole masters of their harvest. Allah's action stripped away that illusion in a single night.

Surah al-Qalam – Verse 21

Arabic:
فَتَنَادَوْا۟ مُصْبِحِينَ

Tafsir:
"Then they called one another at morning."

Maturidi explains:

- As soon as dawn came, they urged each other to set out for the garden to carry out their plan.
- They remained unaware that the orchard had already been destroyed during the night.

Maturidi's Commentary

- **Public Coordination (not secrecy yet):**
  Fatanādaw = they called one another openly to meet at dawn. This is the organizational step **before** the hush-hush plotting (which comes in v.23).
- **"Muṣbiḥīn" (at daybreak):**
  Going at first light signals **haste** and an intent to pre-empt the poor from arriving. Dawn—normally a time of blessing—ironically frames their plan to hoard.

Wealth is a test; their confidence rests on planning rather than on Allah. The sin ripens from intention to coordination to exclusion—Allah exposes each step.

Early resolve without remembrance breeds injustice. What they hoped to secure by dawn was already overturned by Allah's decree in the night.

Surah al-Qalam – Verse 22

Arabic:
أَنِ ٱغْدُواْ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ

Tafsir:
"Saying, 'Go early to your crop if you would cut it.'"

Maturidi explains:

- "**Go early**" — They wanted to harvest before anyone could notice and before the poor could arrive.
- "**If you would cut it**" — Their aim was total exclusion of others from the produce.

Maturidi's insights:

- Their language shows determination in wrongdoing; they treat the matter as urgent and strategic, yet never pause to remember Allah or the rightful share of others.

- The Qur'an exposes the planning stage of sin to show that divine justice addresses intentions as well as actions.

Maturidi's Commentary

- **Their Instruction to One Another:**
  - *"An ighdū ʿalā ḥarthikum"* — "go early to your crop."
  - They urge each other to head to the fields at dawn before the poor arrive.
  - Maturidi highlights that this eagerness shows deliberate intent to hoard and exclude, not forgetfulness or accident.
- **"If you are to cut it":**
  - *Ṣārimīn* = reapers, harvesters.
  - The phrase underscores determination: *"if you are going to reap, do it now."*
  - It recalls their oath (v.18) that they would surely reap in the morning, but here it is stated as a plan of action.
- **Moral Unfolding:**
  - First came the oath (v.17–18), then Allah's unseen decree by night (v.19–20).
  - Now comes their morning rally: a final coordination before they set out (v.23).
  - Maturidi stresses that sin often grows in stages — intention, speech, and then act.
- **Theological Point:**
  - Their crime is not harvesting, but their **intention to deny rights** and exclude the needy.

- They also fail to acknowledge Allah by not saying *in shāʾ Allāh*, showing arrogance.
- Allah lets their plan reach its peak before showing His judgment.
- Every step away from gratitude hardens the heart.
- Speaking words of exclusion confirms inward corruption; speech manifests the intention that Allah will soon expose.

Surah al-Qalam – Verse 23

Arabic:
فَٱنطَلَقُواْ وَهُمْ يَتَخَـٰفَتُونَ

Tafsir:
"So they went off, whispering to one another."

Maturidi explains:

- "**Whispering**" (*yatakhāfatūn*) — Speaking quietly to keep their plan secret, ensuring no one else would hear and come to claim a share.
- Their secrecy shows awareness that what they were doing was morally wrong, yet they persisted.

Maturidi's insights:

- Whispering about wrongdoing reveals both guilt and determination — they know the act is blameworthy but seek to hide it from witnesses, not from Allah.

- This behaviour parallels the Quraysh's conspiracies against the Prophet ﷺ, carried out in private councils, believing secrecy would shield them from consequences.

Maturidi's Commentary

- **Their Determined Action:**
  - After swearing their oath to harvest, they *"fa-inṭalaqū"* — set out early in the morning with firm resolve.
  - The Qur'an captures not only their act but their state of mind: they went secretly, united in their intention to deny the poor their share.
- **"Yataḫāfatūn" (Whispering):**
  - Maturidi explains this whispering as:
    - Speaking quietly among themselves so that no one else would hear of their plan.
    - Whispering to avoid attracting the attention of the poor who were accustomed to receiving charity from the orchard.
  - This secrecy reveals their guilt — they knew what they planned was wrong, otherwise they would not hide it.
- **Moral Parable:**
  - Just as the owners of the garden whispered to conceal their greed, Quraysh plotted in secret against the Prophet ﷺ and his mission.
  - Maturidi points out that divine justice exposes such hidden conspiracies and repays them in kind.

- **Theological Reflection:**
    - Withholding the rights of the needy is a form of injustice (*ẓulm*).
    - Even before an act is carried out, the scheming intention and hidden plotting already register as sin in Allah's sight.
    - The whispering highlights hypocrisy: outwardly appearing normal, inwardly planning harm.
    - Wealth and blessings are a test; if misused, they lead to humiliation and loss.
    - Whispered plots cannot shield one from Allah's knowledge — secrecy in sin is still rebellion against Him.

Surah al-Qalam – Verse 24

Arabic:
أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ

Tafsir:
"Saying, 'No poor person is to enter it upon you today.'"

Maturidi explains:

- This is the core of their agreement — to shut out the needy entirely from the orchard's harvest.
- It shows premeditated injustice rather than a spontaneous failure in generosity.
- Such deliberate exclusion is a form of theft from Allah's appointed share for the poor.

- This verse exposes the inner speech of greed: first secrecy (v.23), then open verbal commitment to injustice.
- In Maturidi's view, this is a warning that Allah's punishment targets the intention and planning of oppression, not just its outward act.

Maturidi's insights:

- **Their Statement:**
  - The content of their whispering is laid bare: *"an lā yadkhulannahā al-yawma ʿalaykum miskīn."*
  - Their collective intent was to exclude the poor from receiving any share of the harvest.
- **Denial of Rights:**
  - Maturidi explains that the poor had a customary right (*ḥaqq maʿlūm*) in the produce of the garden, given by the righteous parents.
  - The children's plot was not just selfishness but the removal of a known right, turning charity into deprivation.
- **Moral Degeneration:**
  - Their words show a deliberate hardening of the heart.
  - It was not that they had forgotten the poor — they actively discussed preventing them, making the sin heavier.
- **Parallel to Quraysh:**
  - Just as the garden-owners resolved to cut off the poor from sustenance, the Quraysh sought to cut off the Prophet ﷺ

from delivering divine guidance to the weak and marginalized.

- Maturidi highlights this as a Qur'anic method: using parables of past peoples to reflect the present deniers.

- **Theological Insight:**
  - Allah tests people by how they treat the vulnerable.
  - Withholding from the poor, especially while enjoying abundance, is a grave injustice that invites divine punishment.
  - Blessings (*niʿmah*) become a source of ruin when they are misused against Allah's command.
  - Charity is not optional generosity but a responsibility placed by Allah in wealth.
  - When people deliberately plan to deny others, they are plotting against Allah's trust, and that plot will return upon them.

Surah al-Qalam – Verse 25

Arabic:
وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ

Tafsir:
"And they went early, resolved in intent."

Maturidi explains:

- "**Went early**" — They set out at the earliest part of the morning to ensure secrecy and prevent the poor from arriving in time.
- "**Resolved in intent**" (*ḥard*) — Indicates strong determination and fixed resolve to carry out their plan without deviation.
- "**Capable**" (*qādirīn*) — They believed themselves fully able to execute their plan, confident that nothing could stop them.

Maturidi's insights:

- The verse portrays a psychological state: eagerness in wrongdoing, combined with misplaced confidence in human ability.
- Maturidi draws attention to the arrogance here — they acted as if their control over events was absolute, ignoring that blessings and success are subject to Allah's will.
- The description "capable" is ironic: in reality, their power was an illusion, for Allah had already decreed the loss of what they sought to take.
- This verse implicitly warns that when determination is directed toward sin, it becomes a path to humiliation rather than achievement.

Maturidi's Commentary

- **Their Determination:**
  - *"Wa-ghadaw"* — they set out in the early morning, consistent with their plan to harvest before the poor could come.
  - *"ʿAlā ḥardin qādirīn"* — Maturidi explains *ḥard* as **anger, resolve, or determination**. They went with a strong, fixed intent to carry out their selfish oath.

- **Two Interpretations of *Ḥard*:**
    - **Deprivation:** They were resolved to deprive the poor of their customary share.
    - **Determination with resentment:** They set out with harshness in their hearts, bitter toward the needy who relied on their charity.
- **"Qādirīn" (Thinking Themselves Powerful):**
    - They thought they were in full control of their plan and capable of preventing the poor from entering.
    - Maturidi underlines the irony: they imagined themselves powerful, yet Allah had already overturned their garden by night.
- **Theological Point:**
    - Human beings may plan with full confidence, but Allah's decree prevails.
    - The verse captures the illusion of self-sufficiency — believing one's own power secures outcomes.
- **Lesson:**
    - Blessings are a trust, not a possession.
    - Planning to deprive others, even with determination, invites Allah's justice.
    - The believer should never go forth "with ḥard," but with gratitude and humility.

Surah al-Qalam – Verse 26

Arabic:
فَلَمَّا رَأَوْهَا قَالُوٓاْ إِنَّا لَضَآلُّونَ

Tafsir:
"But when they saw it, they said, 'Indeed, we are lost.'"

Maturidi explains:

- Upon arrival, they did not immediately recognise the garden because it was stripped of its fruit and beauty.
- "**Lost**" (*ḍāllūn*) — At first they assumed they had taken the wrong road and arrived at the wrong place.

Maturidi's insights:

- The first reaction to sudden loss is often disbelief — the mind looks for alternative explanations before facing the truth.
- Maturidi notes that this reflects human tendency to attribute events to error, chance, or external causes rather than immediately recognising divine judgment.
- Their inability to accept the reality in that moment mirrors the Quraysh's reaction to the Prophet ﷺ — faced with signs, they sought any explanation other than divine truth.

Maturidi's Commentary

- **The Moment of Discovery:**

- When they reached their garden, they found it ruined — struck overnight by Allah's decree (v.19–20).
- *"Falammā raʾawhā"* — "when they saw it" — emphasizes the shock of firsthand sight, not mere report.

- **Their First Reaction:**
  - They exclaimed: *"Innā la-ḍāllūn"* — "we are lost / astray."
  - Maturidi explains two possible readings:
    - **Literal** — they thought they had taken the wrong path, because the place looked unfamiliar, charred and unrecognizable.
    - **Moral** — they admitted being in error, recognizing the ruin as divine punishment for their intention to deny the poor.
- **Stages of Realization:**
  - At first, they waver between denial (*maybe we're lost*) and recognition (*no, we have been deprived* v.27).
  - Maturidi notes this reflects how sinners rationalize before admitting guilt: excuses come first, repentance later.
- **Theological Point:**
  - Allah's decree can alter blessings overnight, turning abundance into barrenness.
  - Those who treat blessings as absolute security are reminded that all sustenance is fragile without Allah's will.
- **Lesson:**
  - Human plans collapse when they ignore Allah's command.

- The first reaction to calamity often reveals the heart: denial or recognition. The wise believer responds with humility and repentance.

Surah al-Qalam – Verse 27

Arabic:
بَلْ نَحْنُ مَحْرُومُونَ

Tafsir:
"Rather, we have been deprived."

Maturidi explains:

- They quickly corrected themselves — realising this was indeed their orchard, but now ruined beyond recovery.
- "**Deprived**" (*maḥrūmūn*) — A state of loss where one is prevented from benefiting from what they once possessed.

Maturidi's insights:

- The use of *maḥrūmūn* acknowledges divine intervention — they are not merely unlucky but have been denied by Allah's will.
- Maturidi underlines that this is a moral deprivation, a direct result of their intention to withhold the poor's share.
- The verse marks the turning point from denial to recognition of justice, even if full repentance has yet to come.

- **Moral sequencing of the parable:**
  Oath without "in shāʾ Allāh" (v.18) → Divine visitation by night

(v.19) → Garden becomes like charred waste (v.20) → **Morning call** (v.21) → "Go early to your field…" (v.22) → Whispering (v.23) → "Let no poor person enter" (v.24) → Shock at loss (vv.26–27).

Surah al-Qalam – Verse 28

Arabic:
قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ

Tafsir:
"The most moderate among them said, 'Did I not say to you, why do you not glorify [Allah]?'"

Maturidi explains:

- "**The most moderate among them**" (*awsaṭuhum*) — Not moderate in the sense of compromise, but the most just, balanced, and morally aware of the group.
- His words show that he had previously warned them against their plan and urged them to remember Allah's rights and will.
- "**Glorify Allah**" (*tusabbiḥūn*) — Here, glorification means recognising Allah's greatness, obeying His commands, and avoiding ingratitude.

Maturidi's insights:

- The term *awsaṭ* reflects moral superiority, not merely a middle position; he was the one most inclined to righteousness and awareness of consequences.

- His rebuke links their deprivation directly to their failure to glorify Allah — by denying the poor their share, they dishonoured the Giver of the garden.
- For Maturidi, *tasbīḥ* here is practical: it is shown through obedience and justice, not mere verbal praise.
- This man's role in the story parallels the prophets' role among their peoples — a voice of reason ignored until it is too late.

Surah al-Qalam – Verse 29

Arabic:
قَالُواْ سُبْحَـٰنَ رَبِّنَآ إِنَّا كُنَّا ظَـٰلِمِينَ

Tafsir:
"They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'"

Maturidi explains:

4. Upon hearing the reminder, they now verbally glorify Allah, acknowledging His greatness and their own guilt.
5. "**Wrongdoers**" — They admit to injustice, both toward the poor and toward themselves by inviting Allah's punishment.

Maturidi's insights:

- This recognition of wrongdoing comes only after punishment — a common human pattern that Maturidi warns against.

- Their *tasbīḥ* here is sincere in words, but it would have been far more valuable had it been made before the loss, when it could have averted punishment.
- The verse illustrates that glorification of Allah must be proactive, not merely reactive to calamity.

Maturidi's commentary

"**Indeed, we were wrongdoers**" (*innā kunnā ẓālimīn*) — Maturidi notes that this confession is not limited to recognising injustice toward others (by depriving the poor), but also injustice toward themselves, for they wronged their own souls by sinning and inviting Allah's displeasure. In Qur'anic terminology, *ẓulm* means placing something where it does not belong — here, placing the blessing of Allah in the service of greed instead of gratitude.

Maturidi emphasises that their words reflect an important theological principle: true repentance (*tawbah*) requires both recognition of Allah's perfection (*tasbīḥ*) and acknowledgment of one's own fault (*iʿtirāf bi'l-dhanb*). However, the text does not explicitly say whether their repentance was accepted, which suggests that the primary point of the story is moral warning rather than the details of their fate.

In this moment, the People of the Garden finally speak the truth they should have uttered when the garden was full: that all blessings belong to Allah, and denying His rights over them is injustice. But they have learned it through loss, rather than gratitude in prosperity

Surah al-Qalam – Verse 30

Arabic:
فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ

Tafsir:
"Then they turned to one another, blaming each other."

Maturidi explains:

This verse describes the natural next stage after their confession in verse 29 — having admitted their wrongdoing before Allah, they now turn inward and begin assigning responsibility among themselves.

"**Then they turned to one another**" (*fa-aqbola baʿḍuhum ʿalā baʿḍin*) — This is a vivid phrase that conveys immediacy and mutual engagement. They are now fully facing each other, no longer whispering in conspiratorial unity as they did in verse 23. The unity they had in greed has dissolved into confrontation.

"**…blaming each other**" (*yatalāwamūn*) — From *lawma* (blame), the verb here is reflexive and mutual — each one blames the others, while also being blamed in return. Maturidi notes that this is a frequent scene in the Qur'an when people realise the consequences of their collective sins (cf. al-Ṣāffāt 37:27).

Maturidi's insights:

This mutual blaming can have two layers:

- **Practical blame** — Some may have accused others of pushing the plan too strongly or not guarding against Allah's will.

- **Moral blame** — Others may have rebuked their companions for ignoring warnings, such as that of the "most moderate" one in verse 28.

  Maturidi draws an important theological lesson here: in this world, sinners may unite in opposition to truth, but when consequences fall, that false unity quickly turns to division and recrimination. This mirrors the scene of the Hereafter, where those who were allies in sin will turn against one another, each trying to absolve themselves by shifting blame.

  He also notes that blaming one another, while perhaps showing some recognition of fault, is not itself repentance unless it is coupled with turning back to Allah. Here, their earlier declaration in verse 29 shows they did have some degree of genuine remorse, but the blame-trading reveals the lingering human tendency to deflect responsibility.

Surah al-Qalam – Verse 31

Arabic:
قَالُواْ يَـٰوَيْلَنَآ إِنَّا كُنَّا طَـٰغِينَ

Tafsir:
"They said, 'Woe to us! Indeed, we were transgressors.'"

Maturidi explains:

This verse captures the moment when their blame of each other (v.30) gives way to a collective and unified admission of guilt. It marks the deepest point of their realisation — an open acknowledgment that their

conduct was not just a mistake, but outright rebellion against Allah's command.

"**Woe to us!**" (*yā waylanā*) — This is an expression of grief, regret, and recognition of impending ruin. In Qur'anic language, it is often used by those who finally see the reality of their sin and its consequences, whether in this world or the next (cf. al-Anbiyāʾ 21:14). Maturidi notes that it is not merely a cry of pain, but a recognition that their ruin is deserved.

"**Indeed, we were transgressors**" (*innā kunnā ṭāghīn*) — The term *ṭāghīn* comes from *ṭughiyān*, meaning to exceed proper bounds. This includes:

- **Transgressing against Allah** by denying His rights over their wealth and ignoring His commands.
- **Transgressing against people** by depriving the poor of their rightful share in the harvest.
  Maturidi explains that *ṭughiyān* is worse than ordinary sin (*maʿṣiyah*) because it implies willful rebellion with arrogance, not a momentary lapse.

Maturidi's insights:

Theologically, Maturidi notes that this admission contains the two key elements of repentance: recognising the majesty of Allah (implied in their grief and in v.29's *Subḥāna rabbinā*) and admitting their own guilt without excuse. However, he also observes that the Qur'an does not state whether their repentance was accepted — a silence that suggests the story's main aim is to warn others before they reach such a point of loss.

In this verse, the People of the Garden move from selfish unity (planning their greed) to divided accusation (blaming each other) and finally to united confession (admitting their transgression) — a progression that

mirrors how many sinners come to the truth, though often too late to reverse worldly consequences.

Surah al-Qalam – Verse 32

Arabic:
عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ

Tafsir:
"It may be that our Lord will substitute for us [something] better than it. Indeed, we turn in longing to our Lord."

Maturidi explains:

This verse shows a shift in the People of the Garden's mindset from mere regret over loss to a form of hopeful repentance, directing their desires toward Allah instead of their destroyed wealth.

"**It may be that our Lord will substitute for us better than it**" (*ʿasā rabbunā an yubdilanā khayran minhā*) — The use of *ʿasā* ("perhaps") is not doubt about Allah's power, but humility before His will. They do not demand replacement; they hope for it while recognising it is a gift that must be deserved.

- *Khayran minhā* ("better than it") could mean better in material form (a more fruitful garden) or better in moral value — a blessing used in gratitude and charity rather than hoarded in greed.
  Maturidi notes that this is a subtle sign of their moral change: they

now think of the garden not only in terms of personal benefit but in terms of using it rightly.

"**Indeed, we turn in longing to our Lord**" (*innā ilā rabbinā rāghibūn*) — *Rāghibūn* comes from *raghbah*, meaning eager desire or aspiration. In the Qur'an, when directed toward Allah, it signifies hopeful pursuit of His mercy, forgiveness, and favour. Maturidi points out that this is the opposite of their earlier state, when their eagerness (*raghbah*) was fixed on hoarding fruit and excluding the poor. Now, their longing is for Allah's approval, not merely worldly gain.

Maturidi's insights:

This verse shows that repentance, when sincere, not only acknowledges wrong but reorients the heart toward the Giver rather than the gift. The shift from arrogance to humility, from self-reliance to reliance on Allah, is at the core of the Qur'anic concept of *tawbah*.

Maturidi leaves the outcome of their plea unstated, emphasising instead the moral of the story: those who suffer loss as a result of their own injustice still have the door of hope open, but the real blessing is not merely restored wealth — it is restored guidance.

Surah al-Qalam – Verse 33

Arabic:

كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ

Tafsir:

"Such is the punishment, but the punishment of the Hereafter is greater — if only they knew."

Maturidi explains

This verse serves as the moral seal to the parable of the People of the Garden. After narrating their intentions, the sudden destruction of their wealth, and their eventual repentance, Allah makes explicit that what befell them was **not random misfortune**, but **a deliberate act of divine chastisement**.

Maturidi's insights:

"**Such is the punishment**" (*ka-dhālika al-ʿadhāb*) — Meaning: this is how We punish in this world those who are arrogant, deny the rights of the poor, and fail to glorify Allah for His blessings. Maturidi notes that this punishment came in the same form as their sin: they sought to deprive others, so they themselves were deprived. This principle of *jazāʾ min jins al-ʿamal* (recompense in the likeness of the deed) is a recurring Qur'anic theme.

"**…but the punishment of the Hereafter is greater**" (*wa la-ʿadhābu al-ākhirati akbar*) — The destruction of the garden, though devastating to them, was still a worldly calamity that left open the possibility of repentance. The Hereafter's punishment, however, is eternal, encompassing both physical and spiritual torment, and leaves no chance for return or repair.

Maturidi stresses that worldly punishment can serve as a **warning** — a smaller taste of what awaits if repentance is not made. For those who heed the warning, it can be a mercy; for those who ignore it, the greater punishment becomes inevitable.

"**…if only they knew**" (*law kānū yaʿlamūn*) — This is a gentle but pointed lament: if people truly understood the reality of the Hereafter, they would recognise that every worldly trial, however severe, is minor in comparison to the eternal consequences of disbelief and injustice.

Maturidi remarks that *yaʿlamūn* here means deep, certain knowledge — not just intellectual awareness but conviction that shapes one's choices.

This verse shifts the parable from a historical or illustrative story into a **universal warning**. The Quraysh — and, by extension, every audience — are invited to see themselves in the People of the Garden and to take heed before the "greater punishment" arrives.

Surah al-Qalam – Verse 34

Arabic:
إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّـٰتِ ٱلنَّعِيمِ

Tafsir:
"Indeed, for the righteous with their Lord are Gardens of Pleasure."

Maturidi explains:

- "**The righteous**" (*al-muttaqīn*) — Those who fear Allah, avoid what He has forbidden, and fulfil what He has commanded.
- "**Gardens of Pleasure**" (*jannāt al-naʿīm*) — Gardens filled with every form of joy, comfort, and honour, prepared specifically for them.

Maturidi's insights:

- This verse contrasts the ruined orchard of the parable with the everlasting gardens for those who fulfil Allah's rights.
- In Maturidi's reading, the transition is deliberate: just as greed deprived the garden owners in this life, taqwā preserves and multiplies blessings in the Hereafter.

- The use of “with their Lord” underscores that the reward is not just the gardens themselves, but the honour of receiving them directly from Allah.

Surah al-Qalam – Verse 35

Arabic:
أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ

Tafsir:
”Shall We then treat the Muslims like the criminals?”

Maturidi explains:

- "**Muslims**" — Those who submit to Allah’s will in belief and practice.
- "**Criminals**" (*mujrimīn*) — Persistent sinners and disbelievers who reject Allah’s commands.

Maturidi’s insights:

- This rhetorical question rebukes the Quraysh’s attitude that belief and disbelief should end in the same outcome.
- For Maturidi, the verse is an appeal to reason: justice demands a distinction between the obedient and the rebellious.
- The question implicitly affirms the reality of reward and punishment in the Hereafter.

- Maturidi explains that this rhetorical question reinforces a key theological principle in the Qur'an: Allah's justice never equates those who submit to Him (*muslimīn*) with those who persist in sin and rebellion (*mujrimīn*).

- *Mujrimīn* refers to those who commit major sins and persist in disbelief, here especially those who arrogantly reject revelation and deprive others of their rights. Maturidi notes that in Qur'anic usage, *ijrām* (criminality) is not limited to legal violations but includes moral and spiritual crimes against Allah's law.

This verse directly challenges the false assumption — common among the Meccan elite — that status, wealth, or tribal position could erase the difference between righteous believers and corrupt disbelievers. By placing this question after verse 34's promise to the *muttaqūn*, the Qur'an makes it clear: eternal reward and punishment are determined by obedience to Allah, not by worldly measures.

Maturidi stresses that this principle also addresses a theological point: Allah's justice requires that those who live in submission and righteousness are not given the same fate as those who live in sin and disbelief. If they were, it would nullify the entire moral order of divine command and prohibition.

Surah al-Qalam – Verse 36

Arabic:
مَا لَكُمْ كَيْفَ تَحْكُمُونَ

Tafsir:
"What is [wrong] with you? How do you judge?"

Maturidi explains:

- The Quraysh's expectation that all should share the same fate, regardless of faith and deeds, is portrayed as irrational and unjust.
- The question exposes the flaw in their moral reasoning.

Maturidi's insights:

- This is both a theological and ethical rebuke — they are reminded that their thinking is inconsistent with the justice they claim to uphold in worldly matters.
- Maturidi points out that the Qur'an here appeals to their intellect, showing that even reason demands different outcomes for different actions.

- "**What is [wrong] with you?**" (*mā lakum*) — This is not a request for information but an expression of astonishment and reproach. It is as if Allah is saying: "What has happened to your reason? How can you think in such a way?" In Qur'anic style, this question is used to highlight that the addressed party's thinking is so corrupt that it defies logic.

- "**How do you judge?**" (*kayfa taḥkumūn*) — This further exposes the irrationality of their position. It challenges them to explain the basis of their judgment that the obedient and the disobedient, the truthful and the lying, the humble and the arrogant, could be treated alike in the sight of Allah. Maturidi remarks that this is a

criticism of both their reasoning process (*ḥukm*) and the unjust conclusion it has produced.

- Theologically, this verse reaffirms one of Maturidi's core points: Allah's justice requires that people be rewarded or punished in accordance with their actions, and any suggestion to the contrary is a denial of divine wisdom.

- Here, the Quraysh are not only in error in their beliefs; they are guilty of passing a judgment that goes directly against both revelation and sound reason.

Surah al-Qalam – Verse 37

Arabic:

أَمْ لَكُمْ كِتَـٰبٌ فِيهِ تَدْرُسُونَ

Tafsir:

"Or do you have a scripture in which you study?"

Maturidi explains:

4. The verse challenges the Quraysh: do they possess a divine book confirming their belief that Muslims and criminals will be treated the same?
5. "**Study**" (*tadrusūn*) — To read and examine repeatedly, implying consistent learning from an authoritative source.

Maturidi's insights:

- The question is rhetorical — they have no such scripture from Allah to justify their claims.

- Maturidi highlights that the Qur'an is contrasting its own divine authority with the baseless opinions of the disbelievers.
- The verse also underlines that true religious certainty must come from revelation, not assumption or custom.

Maturidi's Commentary

- **Exposure of False Claims:**
    - The Qur'an challenges the arrogant assumption of Quraysh: *"am lakum aymānun ʿalaynā bāligah"* — "do you have binding oaths upon Us?"
    - Maturidi explains that this is sarcasm: they behave as if Allah were bound by some covenant to guarantee them safety, wealth, and honor regardless of their disbelief.
- **The Word *Aymān* (Oaths):**
    - Here *aymān* refers to solemn pacts or guarantees.
    - Maturidi notes that Allah is asking rhetorically: "Who gave you such a guarantee? On what basis do you think you are entitled to special treatment?"
    - No such binding covenant exists unless Allah Himself establishes it through revelation.
- **The Arrogance of Quraysh:**
    - They acted as though their status as custodians of the Kaʿbah, their wealth, and their tribal power gave them a divine right to immunity.
    - This verse shatters that illusion: neither lineage nor power creates a covenant with Allah. Only īmān and obedience do.

- **“Ilā yawmi al-qiyāmah”:**
    - The verse highlights the absurdity of their attitude — as if Allah had guaranteed their privilege *forever*.
    - Maturidi stresses: no human can impose terms on Allah; it is Allah alone who binds and fulfills promises, and His promise is for the believers.
- **Theological Reflection:**
    - This is a repudiation of the idea that Allah is *obligated* to do anything for creation (a Muʿtazilī claim).
    - For Maturidi, Allah’s promises are by His own will and truthfulness, not because anyone can compel or bind Him.
    - Thus, only those covenants Allah Himself establishes (like the promise of Paradise for the believers) are binding.
- **Lesson:**
    - Arrogance leads people to imagine entitlement before Allah.
    - The verse strips away false security: without faith, no one has a “contract” guaranteeing blessing or salvation.
    - True covenant lies in submission to Allah’s guidance, not in worldly status or self-made claims.

Surah al-Qalam – Verse 38

Arabic:

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ

Tafsir:
"That you will have therein whatever you choose?"

Maturidi explains:

- This continues the rhetorical challenge: do they have a divine guarantee that their desires and judgments will be fulfilled?
- The Quraysh acted as if they could dictate the outcome of the Hereafter according to personal preference.

Maturidi's insights:

- The verse exposes the arrogance of assuming that divine judgment can be shaped by human will.
- For Maturidi, this is a reminder that the Hereafter is governed solely by Allah's justice, not by earthly power or lineage.

Surah al-Qalam – Verse 39

Arabic:
أَمْ لَكُمْ أَيْمَـٰنٌ عَلَيْنَا بَـٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

Tafsir:
"Or do you have oaths binding upon Us until the Day of Resurrection, that you will indeed have whatever you judge?"

Maturidi explains:

- The Qur'an mocks the idea that Allah is bound to fulfil the Quraysh's self-serving wishes.

- "**Oaths binding**" — Refers to agreements or covenants; here, the verse highlights that no such binding commitment exists from Allah in their favour.

Maturidi's insights:

- Maturidi notes the rhetorical force: it reduces their claims to absurdity by suggesting they think Allah owes them allegiance.
- The verse shatters the false sense of entitlement held by those who rely on lineage or worldly position for salvation.

Surah al-Qalam – Verse 40

Arabic:
سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ

Tafsir:
"Ask them which of them will guarantee that."

Maturidi explains:

- This verse demands accountability: who among them can personally stand as a guarantor before Allah that their claims are true?
- It invites them to name a figure who can vouch for such a promise — none exists.

Maturidi's insights:

- The challenge exposes the emptiness of their assertions by forcing them to confront the fact that no one — not a leader, not an ancestor, not an idol — can guarantee salvation apart from Allah's judgment.
- For Maturidi, the verse underlines personal responsibility: every soul will face Allah on its own, without intermediaries to secure a different verdict.

Surah al-Qalam – Verse 41

Arabic:
أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُواْ بِشُرَكَآئِهِمْ إِن كَانُواْ صَـٰدِقِينَ

Tafsir:
"Or do they have partners? Then let them bring their partners, if they are truthful."

Maturidi explains:

- "**Partners**" (*shurakāʾ*) — Those they claim share in Allah's authority, such as idols, deities, or supposed intercessors.
- The verse challenges them to present these "partners" to defend them or fulfil their claims in the Hereafter.

Maturidi's insights:

5. The challenge is a direct dismantling of shirk: if these partners cannot even appear to defend them, how can they be worthy of worship?
6. Maturidi notes that this is a public exposure of their false beliefs — the Qur'an invites them to test their idols' power openly.

7. The structure of the challenge mirrors earlier Qur'anic refutations, linking the invalidity of shirk to the inability of these "partners" to act independently of Allah's will.

Surah al-Qalam – Verse 42

Arabic:
يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ

Tafsir:
"On the Day the shin will be uncovered, and they will be called to prostrate, but they will not be able."

Maturidi explains:

- "**Uncovering of the shin**" — An Arabic idiom denoting a moment of great severity and crisis. It indicates that an overwhelming reality will be revealed, leaving no room for doubt or delay.
- "**Called to prostrate**" — A direct command from Allah on the Day of Judgment, testing their sincerity in worship.
- "**They will not be able**" — Their bodies will be made stiff and unresponsive; those who refused to bow in this life will be incapable of doing so in the Hereafter.

Maturidi's insights:

- This inability reflects their spiritual reality — their hearts resisted worship in life, so their bodies are prevented in the Hereafter.
- The verse affirms that the Hereafter is the time of recompense, not opportunity; actions are only possible in this life.

- Maturidi links this to the Qur'anic principle that arrogance in worship leads to humiliation when the truth is manifest.

Maturidi's Commentary

- **"Yawma yukshafu ʿan sāq" — The Uncovering of the Shin:**
  - Maturidi explains that this expression is an **Arabic idiom** meaning the appearance of a grave, terrifying affair.
  - Among the Arabs, to "bare the shin" signified entering into the midst of hardship, battle, or severity.
  - Thus, it does **not** mean Allah has a limb or physical shin — Allah is exalted above bodily attributes.
  - He stresses this is figurative (*majāz*), pointing to the severity of the Day of Judgment.
- **Call to Prostration:**
  - On that Day, people will be commanded: *"wa-yudʿawna ilā al-sujūd"* — "they will be called to prostrate."
  - This is a form of exposure: in the world, they had the chance to prostrate willingly in ṣalāh; on the Day of Judgment, the command will come again, but many will be unable.
- **Why They Cannot Prostrate:**
  - *"fa-lā yastaṭīʿūn"* — "but they will not be able."
  - Maturidi notes two meanings:
    - Physically, their backs will be made stiff, preventing them from bowing.

        - Spiritually, their hypocrisy and arrogance in the world deprived them of the capacity to respond in the Hereafter.
    - This is a just recompense: those who refused to bow to Allah in humility when able, are deprived of bowing when it matters most.
- **Theological Points:**
    - Maturidi highlights that verses like this must be read in light of *laysa ka-mithlihi shayʾ* (42:11) — "there is nothing like unto Him." Thus, any anthropomorphic interpretation is rejected.
    - The "shin" is a metaphor for **severity and hardship**, not an attribute of Allah's essence.
    - The inability to prostrate is divine justice — the veil of arrogance in dunya becomes a veil of incapacity in ākhirah.
- **Lesson:**
    - Obedience in this world is the only safeguard against humiliation in the next.
    - Rejecting ṣalāh in life leads to disgrace on the Day of Judgment, when the truth is manifest and no excuses remain.

Surah al-Qalam – Verse 43

Arabic:

خَـٰشِعَةً أَبْصَـٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَـٰلِمُونَ

Tafsir:
"Their eyes humbled, humiliation will cover them. And they had been invited to prostrate while they were sound."

Maturidi explains:

- "**While they were sound**" — In the world, they had full health and opportunity to obey but deliberately refused.

Maturidi's insights:

- The contrast is deliberate: in life they had the ability to bow but chose pride; in the Hereafter they desire to bow but are stripped of the ability.
- Maturidi stresses that humiliation in the Hereafter is the mirror image of arrogance in this life.

Surah al-Qalam – Verse 44

Arabic:
فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ

Tafsir:
"So leave Me with those who deny this statement; We will gradually lead them [to destruction] from where they do not know."

Maturidi explains:

- "**Leave Me with them**" — Allah takes personal charge of their punishment, emphasising its certainty.

- "**Gradually lead**" (*nastadrijuhum*) — Giving them rope through continued blessings and respite, which increases their arrogance until the punishment comes suddenly.
- Maturidi explains that in this verse Allah addresses the Prophet ﷺ directly, relieving him of the burden of trying to force belief upon those who persist in denial. Instead, Allah Himself will take charge of dealing with them.

Maturidi's insights:

- This divine method of punishment is more severe because it blinds them with false security before striking.
- Maturidi notes that such gradual leading is itself a sign of divine justice: they are given every chance to repent, and their persistence seals their fate.
- "**…from where they do not know**" (*min ḥaythu lā yaʿlamūn*) — This highlights the subtlety of this divine plan: they will not see the destruction coming because it will be disguised as continued prosperity. Maturidi observes that this is one of the most fearful forms of divine punishment — when blessings are not withdrawn immediately, but allowed to increase, causing greater arrogance and making the eventual fall even more devastating.

- The theological lesson is clear: persistent deniers of revelation are sometimes punished not with immediate calamity, but with a deceptive rope of success that leads them unawares to the very point of judgment they think they have escaped.

Surah al-Qalam – Verse 45

Arabic:
وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ

Tafsir:
"And I will give them respite. Indeed, My plan is firm."

Maturidi explains:

- "**Give them respite**" — Allah allows them time, granting worldly success and delaying immediate punishment. This is not approval but part of the divine plan.
- "**My plan is firm**" (*matīn*) — His decree is unshakable; nothing can prevent its fulfilment when the appointed time arrives.

Maturidi's insights:

- Respite can be a greater test than hardship; it may lead the arrogant to believe they are safe from divine justice.
- The firmness of Allah's plan is meant to strip away any false confidence they have in escaping punishment.

Surah al-Qalam – Verse 46

Arabic:
أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

Tafsir:
"Or do you ask them for payment, so they are burdened by debt?"

Maturidi explains:

- The verse points out that the Prophet ﷺ sought no worldly compensation for delivering the message.
- "**Burdened by debt**" — A sarcastic image: as if they avoid belief because they think following him would be a financial liability.

Maturidi's insights:

- This removes any worldly explanation for their rejection, exposing it as purely obstinacy and arrogance.
- Maturidi highlights that prophets demand no fee — their call is purely for Allah's sake.
- This is consistent with the pattern of earlier prophets, who all declared: ***"I ask you for no payment; my reward is only from Allah"*** (cf. al-Shuʿarāʾ 26:109, 127, 145).

Surah al-Qalam – Verse 47

Arabic:

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ

Tafsir:

"Or do they have knowledge of the unseen, so they write it down?"

Maturidi explains:

- The verse challenges the Quraysh: do they possess secret knowledge that guarantees their position in the Hereafter?
- "**So they write it down**" — Meaning they record their imagined guarantees as if they were divine truth.

Maturidi's insights:

- It is a direct exposure of their baseless confidence; only Allah holds the unseen.
- Maturidi stresses that reliance on conjecture is not the same as possessing truth — without revelation, all such claims collapse.

Maturidi's Commentary

- **Rhetorical Challenge:**
  - The verse asks: *"Am ʿindahumu al-ghaybu fa-hum yaktubūn?"* — "Do they have access to the unseen, so that they record it?"
  - This ridicules the claim of Quraysh who acted as though they knew with certainty that no punishment would come to them and that their way would endure.
- **Meaning of *Ghayb* (Unseen):**
  - *Ghayb* refers to all that is hidden: the decrees of Allah, future events, the Hereafter.
  - Maturidi reminds that such knowledge belongs to Allah alone, and He discloses it only to prophets when necessary (cf. 72:26–27).
- **"So they write it down":**
  - *Fa-hum yaktubūn* indicates that they act as if they are authors of destiny, writing decrees of safety for themselves.
  - Maturidi highlights the irony: they behave as if they hold divine knowledge and authority, yet they cannot even guarantee their own next breath.

- **Against False Certainty:**
    - The Quraysh mocked the Prophet ﷺ and denied resurrection with baseless confidence, as though they had proof from the unseen.
    - Maturidi notes this verse strips away their pretension: without revelation, their claims are mere conjecture and arrogance.
- **Theological Reflections:**
    - Knowledge of the unseen (*ʿilm al-ghayb*) is Allah's exclusive domain.
    - To claim certainty about divine matters without revelation is a form of falsehood and arrogance.
    - Prophets convey only what Allah permits; disbelievers invent from ignorance.
- **Lesson:**
    - Human beings must submit to revelation, not to their own speculation.
    - Acting as though one "writes the unseen" is the height of delusion.
    - True knowledge is with Allah, and His revelation exposes the emptiness of human arrogance.

Surah al-Qalam – Verse 48

Arabic:

فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تَكُن كَصَٰحِبِ ٱلۡحُوتِ إِذۡ نَادَىٰ وَهُوَ مَكۡظُومٞ

Tafsir:
"So be patient for the decision of your Lord, and do not be like the companion of the fish when he called out while he was distressed."

Maturidi explains:

- "**Be patient**" — Endure the rejection and insults until Allah's decree of victory and justice comes.
- "**Companion of the fish**" — Prophet Yunus عليه السلام, who left his people before receiving Allah's command to do so.
- "**Distressed**" (*makẓūm*) — Overcome by grief and regret inside the belly of the fish.

Maturidi's insights:

- The verse warns against hastiness — the Prophet ﷺ is to persist until divine timing, unlike Prophet Yunus (alayhi al-salām), who acted prematurely.
- Maturidi interprets this as reassurance, not rebuke: the Prophet's mission is secure, but endurance is essential.

Maturidi explains that this verse is a direct instruction to the Prophet ﷺ, urging him to remain firm and patient under the pressure of the Quraysh's denial and mockery. It draws on the story of Prophet Yūnus (ʿalayhi al-salām), known as *Ṣāḥib al-Ḥūt* ("the Companion of the Fish"), as a moral example.

"**So be patient for the judgment of your Lord**" (*fa-ṣbir li-ḥukmi rabbika*) — *Ḥukm* here can mean Allah's decree in two senses:

- **The decree to convey the message fully** — patience until the mission is complete, regardless of opposition.
- **The decree regarding the deniers** — patience until Allah's judgment comes upon them in His own time.

  Maturidi notes that patience (*ṣabr*) here is not passive endurance but steadfast commitment to the prophetic mission without being swayed by frustration or despair.

"**…and do not be like the Companion of the Fish**" (*wa lā takun ka-ṣāḥibi al-ḥūt*) — Referring to Yūnus (alayhi al-salām), who left his people in anger before receiving Allah's permission, thinking his departure would be without consequence (cf. al-Ṣāffāt 37:139–148, al-Anbiyāʾ 21:87).

"**…when he called out while he was distressed**" (*idh nādā wa huwa makẓūm*) — *Makẓūm* means choked with grief, anger, or anguish. Maturidi explains that this describes Prophet Yūnus in the belly of the great fish, calling upon Allah in repentance after realising his haste.

The lesson for the Prophet ﷺ is clear:

- Do not allow the rejection of the people to drive you to act hastily or abandon the mission.
- Wait for Allah's timing and judgment, which is always wise and purposeful.

Maturidi points out that this reminder does not diminish the status of Prophet Yūnus (alayhi al-salām), but uses his story as a teaching

moment — showing that even a great prophet experienced the consequences of impatience, and thus the seal of the prophets must exercise the highest degree of perseverance.

Surah al-Qalam – Verse 49

Arabic:

لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُۢبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ

Tafsir:

"If not that a favour from his Lord reached him, he would have been thrown onto the open shore while he was blameworthy."

Maturidi explains:

- "**A favour**" — Allah's mercy in accepting Yunus's repentance and rescuing him.
- "**Blameworthy**" — Had the favour not reached him, he would have remained in disgrace before his people.

Maturidi's insights:

- The verse teaches that even prophets are in need of Allah's mercy to complete their missions with honour.
- Maturidi uses this to emphasise that repentance wipes away the state of blame and restores one to divine favour.

- Maturidi explains that this verse continues the reference to Prophet Yūnus (alayhi al-salām), showing how divine mercy rescued him from what could have been a state of lasting disgrace.

- "**Had there not reached him a favour from his Lord**" (*lawlā an tadārakahū niʿmatun min rabbihī*) — The *niʿmah* here is Allah's mercy and pardon, encompassing both deliverance from the belly of the fish and the removal of the blame that might have otherwise clung to him. *Tadārakahū* means it overtook or reached him in time, indicating that Allah's grace intervened at the most critical moment.

- "**…he would have surely been cast**" (*la-nubidha*) — The verb means to be thrown out or expelled. This refers to the moment the fish released him, which, without Allah's favour, would have happened under circumstances of humiliation.

- "**…upon the barren shore**" (*bi'l-ʿarāʾ*) — *ʿArāʾ* means a place devoid of vegetation, shelter, or life — an inhospitable and exposed land. Maturidi notes that this image emphasises vulnerability: without Allah's mercy, Yūnus would have been left in a weakened state in a place offering no protection.

- "**…while being blamed**" (*wa huwa madhmūm*) — That is, carrying the censure of having acted hastily in leaving his people before Allah's permission.

- Maturidi explains that Allah's mercy not only saved Prophet Yūnus physically but also restored his honour, turning his story into one of repentance, forgiveness, and renewed mission rather than lasting shame.

- This verse reinforces the earlier lesson to the Prophet ﷺ (v.48): even a prophet as honoured as Yūnus (alayhi al-salām), needed divine rescue from the consequences of impatience — therefore the seal of the prophets must hold firmly to patience until Allah's command is fulfilled.

Surah al-Qalam – Verse 50

Arabic:
فَٱجۡتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ

Tafsir:
"Then his Lord chose him and made him among the righteous."

Maturidi explains:

- "**Chose him**" (*ijtabāhu*) — Allah selected Prophet Yunus again for prophethood after his ordeal.
- His status was restored, proving that Allah's mercy can elevate even after error.

Maturidi's insights:

- This verse reassures the Prophet ﷺ that patience leads to vindication and honour.
- It also affirms that divine selection is not lost through a single lapse if repentance follows.

The theological lesson is twofold:

- **For the Prophet ﷺ —** If Yūnus's story ended with restored honour through patience and repentance, then the Prophet ﷺ must hold firmly to patience in his own mission, confident that Allah's decree will lead to the best outcome.
- **For the believers** — Even those who falter can, through sincere turning back to Allah, be raised again to high standing. Divine mercy is not only pardoning but also restoring.

This conclusion to Yūnus's episode transitions smoothly back to the surah's immediate audience — the Quraysh — who are about to be reminded of the fate awaiting the disbelievers if they persist in rejection.

Surah al-Qalam – Verse 51

Arabic:

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزْلِقُونَكَ بِأَبْصَـٰرِهِمْ لَمَّا سَمِعُواْ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ

Tafsir:

"And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, 'Indeed, he is mad.'"

Maturidi explains:

- "**Make you slip with their eyes**" — An expression meaning to harm with intense hatred, some interpreting it as the evil eye.
- The hatred is triggered when they hear the Qur'an, which challenges their authority and beliefs.

Maturidi's insights:

- This shows the depth of their hostility — they cannot refute the message, so they resort to slander and wishing harm.

- Repeating the accusation of madness connects the end of the surah to its opening, framing the whole chapter as a defence of the Prophet's truthfulness.

Surah al-Qalam – Verse 52

Arabic:
وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ

Tafsir:
"But it is nothing except a reminder to the worlds."

Maturidi explains:

- The Qur'an is presented as universal guidance, not restricted to Arabs or a specific time.
- "**Reminder**" — A call back to truth and the fitrah (innate disposition) of recognising Allah.

Maturidi's insights:

- Ending with this statement asserts that the Qur'an's message is elevated above personal disputes — it is a mercy for all creation.
- The surah closes by affirming that the Prophet ﷺ's mission is global and timeless, refuting any attempt to dismiss it as personal ambition or cultural folklore.

This verse closes the surah on two key theological affirmations:

- The Qur'an is a mercy and a reminder from Allah, not a product of human madness or invention.

- Its universality leaves no one outside its scope — the warning and guidance apply equally to all.

Maturidi observes that by ending here, the surah circles back to its opening themes: the truthfulness of the Prophet ﷺ, the certainty of divine judgment, and the moral separation between those who accept the reminder and those who mock it.

Surah al-Ḥāqqah – Verse 1

Arabic:
ٱلْحَآقَّةُ

Tafsir:
"The Inevitable Reality."

Maturidi explains:

- "**Al-Ḥāqqah**" — A name for the Day of Judgment, meaning the event that will make the truth manifest and confirm all that Allah and His messengers have warned of.
- It is called this because it is the day when promises and threats will be fulfilled without the slightest deviation.
- Maturidi explains that the term comes from the root **ḥ-q-q** (حقّ), which conveys *truth, certainty, and realization*.

It is called *al-Ḥāqqah* because:

- It is the **event that will certainly happen**, unlike the denials of disbelievers.

- It will reveal the **truth of matters**: the truth of faith vs. disbelief, obedience vs. sin.
- It is the Day that will **give everyone their due right** (*ḥaqq*).

Maturidi's insights:

- The definite article *al-* and the form of the word convey both certainty and singular importance — there is no "reality" like this one.
- The term also implies that all disputes and denials will be settled conclusively; falsehood will have no ground left.
- For Maturidi, naming the Day in such a way forces the listener to confront the inevitability and seriousness of the event.
- Maturidi notes that the Qur'an often names the Day of Judgment with titles that evoke awe and fear: *al-Qāriʿah, al-Ṣākhkhah, al-Ghāshiyah*. Each emphasizes a different aspect. *Al-Ḥāqqah* stresses the finality and undeniability.

Surah al-Ḥāqqah – Verse 2

Arabic:
مَا ٱلْحَآقَّةُ

Tafsir:
"What is the Inevitable Reality?"

Maturidi explains:

- This rhetorical question is meant to magnify the subject, drawing the listener's mind to its weight and mystery.
- It is not posed because the Prophet ﷺ or believers are ignorant of it, but to awaken attention and stir reflection.

Maturidi's insights:

- Maturidi notes that the Qur'an often uses such questions to provoke awe and mental engagement before giving details.
- Here, the repetition deepens the sense of suspense: the first mention names it; the second asks the listener to consider its magnitude.

Surah al-Ḥāqqah – Verse 3

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ

Tafsir:
"And what will make you know what the Inevitable Reality is?"

Maturidi explains:

- The formula *"And what will make you know"* occurs in the Qur'an to signal that the matter is beyond full human comprehension.
- The Day of Judgment is unlike anything in worldly experience, so it cannot be fully grasped until it occurs.

Maturidi's insights:

- The verse underscores that even with revelation, the full reality of that Day is beyond imagination — a further reason for humility and preparation.
- For Maturidi, this threefold opening — name, rhetorical question, and "what will make you know" — builds an escalating sense of inevitability and awe before moving to historical proofs.

Surah al-Ḥāqqah – Verse 4

Arabic:
كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ

Tafsir:
"Thamud and 'Aad denied the Striking Calamity."

Maturidi explains:

- "**Thamud**" — The people of Prophet Ṣāliḥ عليه السلام, known for their skill in carving homes into mountains, yet arrogant in disbelief.
- "**'Aad**" — The people of Prophet Hūd عليه السلام, a powerful desert nation boasting in their strength.
- "**Denied**" — They rejected both the message and the warning of punishment.
- "**The Striking Calamity**" (*al-Qāriʿah*) — Another name for the Day of Judgment, also applied here to the devastating punishment they faced in this world.

Maturidi's insights:

- Linking *al-Qāriʿah* to their worldly destruction shows that their punishment was a foretaste of the greater, final calamity.
- Maturidi stresses the parallel: just as their denial brought a sudden, overwhelming end, so too will denial of the Hereafter end in destruction.

Surah al-Ḥāqqah – Verse 5

Arabic:
فَأَمَّا ثَمُودُ فَهُلِكُواْ بِٱلطَّاغِيَةِ

Tafsir:
"As for Thamud, they were destroyed by the overpowering blast."

Maturidi explains:

- "**Overpowering blast**" (*ṭāghiyah*) — An intense, overpowering sound or tremor, shattering their bodies and buildings.
- This word also conveys the idea of excess — a punishment exceeding anything they could resist.

Maturidi's insights:

- Maturidi notes the moral link: they were *ṭāghūn* (transgressors), so their destruction came through a *ṭāghiyah* — an overwhelming force matching their own excess.
- The destruction was swift, leaving no chance for reversal or escape.

Surah al-Ḥāqqah – Verse 6

Arabic:
وَأَمَّا عَادٌ فَأُهْلِكُواْ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

Tafsir:
"And as for 'Aad, they were destroyed by a screaming, violent wind."

Maturidi explains:

- "**Screaming**" (*ṣarṣar*) — A chilling, howling wind of extreme force.
- "**Violent**" (*ʿātiyah*) — Unrestrained, beyond human control or endurance.

Maturidi's insights:

- Their pride in physical might was answered with a force of nature they could not oppose.
- Maturidi highlights that the same wind which can be a mercy in gentle form becomes a deadly punishment when Allah wills.

Surah al-Ḥāqqah – Verse 7

Arabic:
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

Tafsir:
"He imposed it upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees."

Maturidi explains:

- "**Imposed**" — The wind was set against them continuously without pause.
- "**In succession**" (*ḥusūm*) — Without break, cutting them off entirely.
- "**Hollow trunks**" — Their large bodies lay lifeless and empty, likened to palm trunks stripped of substance.

Maturidi's insights:

- The image is both physical and moral — their imposing forms were emptied of all power and pride.
- Maturidi notes the precision of the time given (seven nights, eight days) to stress that the punishment was measured and deliberate, not random.

Surah al-Ḥāqqah – Verse 8

Arabic:
فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ

Tafsir:
"Do you see any remnant of them?"

Maturidi explains:

- After describing the annihilation of ʿĀd and Thamūd, the Qur'an challenges the listener: look — is there any trace left of them?
- Their civilizations, once mighty, were erased without remainder.

Maturidi's insights:

- For Maturidi, this is an invitation to reflect: the memory of their might survives only as a warning, not as a glory.
- It also signals that worldly strength is temporary, and what endures is the moral lesson drawn from history.
- This rhetorical question silences arrogance. Quraysh saw themselves as secure, yet the ruins of past nations lay visible on their trade routes.
- Theologically: permanence belongs only to Allah. Nations that rebel against Him are cut off entirely.

Surah al-Ḥāqqah – Verse 9

Arabic:

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ

Tafsir:

"And Pharaoh came, and those before him, and the overturned cities, with sin."

Maturidi explains:

- "**Pharaoh**" — Refers specifically to the Pharaoh of Moses ﷺ, whose tyranny was coupled with rejection of clear signs.
- "**Those before him**" — Other tyrannical nations destroyed for similar rebellion, such as earlier rulers and disbelieving peoples.
- "**The overturned cities**" (*al-muʾtafikāt*) — The towns of the people of Lūṭ عليه السلام, overturned in punishment for their sins.

- "**With sin**" (*bil-khāṭiʾah*) — Here meaning a deliberate, grave offence against Allah, not a mistake or error.

Maturidi's insights:

- The verse collects examples across history to show the uniform outcome of persistent defiance — different nations, same fate.
- The choice of "overturned" for the people of Lūṭ conveys both physical destruction and moral inversion.
- Maturidi notes that this linkage of examples builds cumulative proof: no matter the time or place, arrogance before Allah ends in ruin.

Surah al-Ḥāqqah – Verse 10

Arabic:
فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً

Tafsir:
"So they disobeyed the messenger of their Lord, so He seized them with an exceeding seizure."

Maturidi explains:

- "**Disobeyed the messenger**" — Rejection of a prophet is treated as direct disobedience to Allah Himself.
- "**Exceeding seizure**" (*rābiyah*) — Overwhelming, surpassing any other worldly punishment in its swiftness and scope.

Maturidi's insights:

- The emphasis is on their conscious choice — they rejected one sent with proof, knowing he was truthful.
- Maturidi highlights that Allah's "seizure" is proportionate to the arrogance and persistence of the sin.

Maturidi's Commentary

- **Disobedience of Messengers:**
  - The phrase *"fa-ʿaṣaw rasūla rabbihim"* highlights that their downfall was due to their disobedience, not lack of knowledge. They had clear warnings, but chose arrogance.
  - Maturidi emphasizes that "the messenger of their Lord" here applies generically — every nation rejected its prophet, and the pattern of destruction followed.
- **The Nature of the Seizure:**
  - *"Fa-akhadhahum akhdhatan rābiyah"* — "He seized them with an overwhelming seizure."
  - *Akhadh* (to seize) in Qur'anic language signifies divine punishment that none can resist.
  - *Rābiyah* comes from *r-b-w* meaning "to rise, to swell, to exceed." It indicates a punishment that was greater than what they expected or imagined — overpowering, exceeding all limits.
- **Parallels to Earlier Examples:**
  - Pharaoh drowned in the sea despite his armies.
  - The people of Lūṭ were overturned and pelted with stones.

    - Each nation experienced a form of *akhdhah rābiyah* suited to its crimes, yet all shared the same root cause: rejection of divine truth.

- **Theological Point:**
    - Allah's punishment is neither arbitrary nor unjust. It is described as *rābiyah* (exceeding) to show that His justice matches the enormity of their sin.
    - Maturidi stresses that the severity of punishment is directly tied to the persistence and arrogance of their denial.
    - History shows that arrogance against messengers leads to overwhelming destruction.
    - Quraysh is warned: their rejection of Muhammad ﷺ places them in the same pattern as past nations. If Allah seized the mighty Pharaoh, how could Quraysh escape?

Surah al-Ḥāqqah – Verse 11

Arabic:
إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ

Tafsir:
"Indeed, when the water overflowed, We carried you in the sailing ship."

Maturidi explains:

- Refers to the flood of Nūḥ عليه السلام.
- "**Overflowed**" — The water exceeded all bounds, covering the earth by Allah's command.

- "**We carried you**" — Humanity's survival was preserved in those saved with Nūḥ, from whom later generations descended.

Maturidi's insights:

- Maturidi stresses that this direct address to the listener ("We carried you") makes the event personal — our own existence depends on Allah's mercy in that moment.
- The verse is not mere history but a reminder of humanity's debt to Allah's deliverance.

Surah al-Ḥāqqah – Verse 12

Arabic:
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ

Tafsir:
"That We might make it for you a reminder, and that a conscious ear might remember it."

Maturidi explains:

- "**Reminder**" — The preservation of the story of the flood serves as a lasting moral lesson for all generations.
- "**Conscious ear**" (*udhun wāʿiyah*) — An ear that listens attentively and retains what it hears, implying not only hearing but understanding and acting upon it.

Maturidi's insights:

- Maturidi emphasises the link between memory and responsibility — hearing truth creates an obligation to respond.
- The survival of these stories in revelation is part of Allah's ongoing mercy, providing guidance long after the events themselves.

Surah al-Ḥāqqah – Verse 13

Arabic:
فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ

Tafsir:
"Then, when the Trumpet is blown with a single blast."

Maturidi explains:

- With one command, the Trumpet is sounded, and resurrection begins.

Maturidi's insights:

- Resurrection requires only one act, one divine decree.
- This rebukes skeptics: the same God who created with a word will re-create with a word.

Maturidi's Commentary

- **The Trumpet (Ṣūr):**
  - The word *ṣūr* refers to the horn that will be blown by the angel Isrāfīl.

- Maturidi explains that this imagery is not metaphorical but a real event decreed by Allah.

- The blowing of the trumpet marks the beginning of the universal upheaval leading to resurrection.

- **"Nafkhah wāḥidah" (a single blast):**
  - Maturidi notes that only **one blast is mentioned here**, to emphasize the suddenness and completeness of the event.
  - Elsewhere in the Qur'an, two or three blasts are mentioned:
    - **The blast of terror** (*nafkhatu al-fazaʿ*).
    - **The blast of death/destruction** (*nafkhatu al-ṣaʿq*).
    - **The blast of resurrection** (*nafkhatu al-baʿth*).
  - In this verse, the focus is on the decisive blast that ushers in the overwhelming collapse of the cosmos.

- **Theological Reflections:**

  - The fact that the entire universe collapses at a *single command* (*nafkhah wāḥidah*) demonstrates Allah's absolute power.
  - No resistance, delay, or second chance is possible — one divine signal is enough to overturn creation.
  - This rebukes those who deny resurrection, showing how effortless it is for Allah who created existence to also end it.
  - Arrogance over wealth, power, or disbelief crumbles when reminded that a single blast will end all life.
  - Believers are reminded to prepare, for the Day begins in an instant without warning.

Surah al-Ḥāqqah – Verse 14

Arabic:
وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً

Tafsir:
"And the earth and mountains are lifted up and crushed with a single crushing."

Maturidi explains:

- At that blast, the very foundations of creation — earth and mountains — are uprooted and destroyed.

Maturidi's insights:

- The strongest symbols of permanence collapse.
- This proves human weakness: if mountains cannot resist, how can man deny resurrection?

Maturidi's Commentary

- **The Cosmic Upheaval:**
  - The verse describes the cataclysm following the trumpet blast.
  - *"Ḥumilat al-arḍ wa-l-jibāl"* — "the earth and the mountains will be lifted up."
    - Maturidi explains this as the earth being violently shaken and torn from its normal stability.
    - The mountains, which people regard as symbols of firmness, will also be uprooted and carried.

- **"Fadukkata dakkatan wāḥidah" (crushed with a single crushing):**

- *Dakk* means to pulverize, to flatten, to break down into pieces.
- Despite their immensity, mountains will be reduced to dust in an instant.
- Maturidi stresses the word *wāḥidah* (single) — this overwhelming transformation happens at once, not gradually.

- **Theological Point:**
  - The verse emphasizes Allah's absolute qudrah (power): what humans see as the most unshakable realities — earth and mountains — are undone by a single command.
  - Maturidi points out that this directly confronts those who deny resurrection. If even mountains can be destroyed instantly, how much easier is it for Allah to recreate human beings?

- **Symbolism of Stability Removed:**
  - Earth and mountains normally symbolize stability and permanence. Their annihilation shows that on that Day, all illusions of permanence vanish.
  - Nothing in creation has intrinsic permanence; only Allah is everlasting (*al-Bāqī*).

- **Lesson:**
  - The verse humbles human arrogance by showing that the strongest elements of creation are fragile before Allah's command.
  - It warns Quraysh: if Allah can dismantle the universe itself, He can certainly overturn their power and pride.

Surah al-Ḥāqqah – Verse 15

Arabic:
فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ

Tafsir:
"Then on that Day, the Event occurs."

Maturidi explains:

- *Al-Wāqiʿah* (the Occurrence) — another name for Judgment.
- What prophets warned of becomes undeniable reality.

Maturidi's insights:

- The certainty is emphasised: the Event is not hypothetical but inevitable.
- Denial ends, but too late.

Maturidi's Commentary

- **"Wa Waqaʿat al-Wāqiʿah":**
    - The verse declares the unfolding of the **Day of Judgment**.
    - *Al-Wāqiʿah* (the Occurring) is another Qur'ānic name for the Resurrection, used elsewhere (Sūrah al-Wāqiʿah 56:1).
    - Maturidi notes that this wording stresses **certainty** — not possibility, not metaphor, but a real event that will *fall* upon creation without escape.
- **Connection to the Preceding Verses:**
    - After describing the trumpet blast and the crushing of earth and mountains, Allah affirms the result: the great event has come.
    - It is the logical conclusion — the destruction of the cosmos ushers in the beginning of accountability.
- **The Weight of the Word *Wāqiʿah*:**
    - *Waqaʿa* in Arabic means "to fall, to happen, to descend suddenly and heavily."

- This conveys both inevitability and impact: when it “falls,” it changes everything and cannot be resisted.

- **Theological Point:**
  - Maturidi underlines that naming the Day with multiple titles (*al-Ḥāqqah, al-Wāqiʿah, al-Ṣākhkhah, al-Qāriʿah*) reflects its multiple aspects: certainty, suddenness, severity, and inescapability.
  - The Qur’an confronts deniers with different angles of the same truth — there will be no way to explain it away when it occurs.
- **Lesson:**
  - The believer must live with awareness that the *Wāqiʿah* is not distant but certain.
  - The disbeliever who denies it will find the very reality they mocked descending upon them suddenly, inescapably.

Surah al-Ḥāqqah – Verse 16

Arabic:
وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ

Tafsir:
"And the sky is split apart, for that Day it is fragile."

Maturidi explains:

- The heavens, once seen as unbreakable, will tear open and weaken.

Maturidi's insights:

- The Qur'an shatters illusions of permanence. The sky itself will collapse.
- This symbolises the unveiling of the unseen — nothing remains hidden.

Maturidi's Commentary

- **The Splitting of the Sky:**
- *"Wan shaqqat al-samā'"* — "the heaven will split apart."
- Maturidi explains that the sky, which appears to humans as a vast, seamless, and impenetrable structure, will be torn and broken.
- This dismantling of the heavens mirrors the upheaval of the earth and mountains described earlier.
- **"Wāhiyah" (Fragile, Weak):**
- The Qur'an describes the sky as *wāhiyah* — weak, flimsy, without its usual firmness.
- In this world, the heavens are a sign of stability, protection, and order. On that Day, they will lose their cohesion and collapse.
- Maturidi highlights the contrast: what people assumed to be most enduring will be exposed as fragile before Allah's command.

Theological Point:

- This verse affirms Allah's absolute power over the cosmos.
- The heavens, which encompass all created beings, are themselves created and therefore destructible.

- For Maturidi, this undermines any claim that celestial bodies or heavenly realms possess inherent divinity — their fragility proves they are contingent, not eternal.
- Creation that seems most solid and permanent is in reality dependent on Allah's sustaining will.
- On the Day of Resurrection, all illusions of permanence are stripped away; only Allah, *al-Qayyūm* (the Sustainer), remains.

Surah al-Ḥāqqah – Verse 17

Arabic:

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ

Tafsir:

"And the angels will be on its sides, and eight will bear the Throne of your Lord above them that Day."

Maturidi explains:

- Angels surround the heavens, awaiting command.
- Eight mighty angels bear the Throne of Allah.

Maturidi's insights:

- This magnifies divine majesty: even the greatest of creation stand in awe and servitude.
- Allah does not "need" carriers; their bearing of the Throne is symbolic of His grandeur.

Maturidi's Commentary

- **The Angels on the Edges:**

- *"Wal-malak ʿalā arjāʾihā"* — the angels will be stationed on the edges of the heavens after they are split apart.
- Maturidi explains this as the angels surrounding creation, awaiting the command of Allah, signifying their complete readiness for the events of the Day of Judgment.
- **The Bearers of the Throne:**
- *"Wa-yaḥmilu ʿarsha rabbika fawqahum yawmaʾidhin thamāniyah"* — "and on that Day eight will bear the Throne of your Lord above them."
- In the present world, a group of angels already bear the Throne (*ḥamalat al-ʿarsh*).
- On the Day of Judgment, their number will be eight — either eight angels, or eight ranks/armies of angels.
- Both interpretations are cited, but the Qur'an leaves the exact form unspecified.

Nature of the Throne (*ʿArsh*):

- Maturidi emphasizes that the *ʿArsh* (Throne) is not a "seat" where Allah sits — Allah is exalted above place and direction.
- The *ʿArsh* is a created entity, the greatest of Allah's creations, symbolizing His majesty and dominion.
- The angels' bearing of it is an act of obedience and honor, not because Allah needs it to support Him.

Theological Point:

- The verse demonstrates the greatness of the angels and their role in glorifying Allah, but also their utter servitude.
- It rejects anthropomorphic understandings: Allah is not "carried," nor is He contained. The *ʿArsh* itself is created and subject to Him.

- By mentioning "eight," Allah highlights the majesty and scale of that Day — when even the greatest angels stand in awe, bearing the Throne.
- The grandeur of the Hereafter dwarfs human imagination: heavens torn apart, angels in ranks, the Throne borne in majesty.
- For the disbelievers, this is a scene of terror; for the believers, it is a reminder of Allah's supreme authority and justice.

Maturidi's Expanded Commentary

On the ʿArsh (Throne):

- Māturīdī affirms that the *ʿArsh* is a real, created entity — the greatest of Allah's creations, signifying His majesty and dominion.
- But he is absolutely clear: **Allah is not in need of the Throne, nor does He dwell upon it.**
- The angels carrying the Throne are honored servants, not because Allah requires the support, but to manifest the greatness of the Day and the majesty of His dominion.

Against Anthropomorphism:

- Some literalists in early kalām circles read verses like this to imply that Allah is "sitting on" or "established above" the ʿArsh.
- Māturīdī rejects this entirely. He insists that Allah is **beyond place, direction, and spatial confinement.**
- The Qur'an itself refutes any anthropomorphism: *"laysa ka-mithlihi shayʾ"* (42:11) — "There is nothing like unto Him."

Where is Allah?

- Māturīdī explains: Allah **exists without a place (bilā makān)**, before the creation of space and time.
- Place is a created category; Allah existed when there was no*where*, and He remains as He always was.
- Thus, to ask "where is Allah?" in the physical sense is meaningless, because He is not contained, limited, or bound.

- **Meaning of Allah being "above the Throne":**
- Verses like *"ar-Raḥmān ʿalā al-ʿarsh istawā"* (20:5) are interpreted by Māturīdī as metaphors of **dominion, sovereignty, and absolute control** — not physical location.
- To say Allah is "above" the ʿArsh means His command and power encompass all creation, not that He is situated in a place.
- If Allah were literally above the ʿArsh, He would be limited by direction and place — which would contradict His transcendence (*tanzīh*).

Theological Foundation:

- Allah is eternal (*qadīm*), independent (*ghaniyy*), incomparable (*munazzah* from attributes of creation).
- He is neither inside the world nor outside in a spatial sense — He simply **is**, and all things depend on Him.
- Māturīdī's creed emphasizes: Allah's existence does not resemble the existence of created things; He is not bound by time, direction, or dimension.

- The image of the angels bearing the Throne highlights the greatness of that Day and the majesty of Allah's dominion.
- But the verse does not imply Allah sits on or resides above the ʿArsh — rather, the *ʿArsh* itself, despite its enormity, is only a **created symbol** of His kingship.
- True belief is to affirm Allah's transcendence: He existed before the ʿArsh, and His reality is independent of place.

Surah al-Ḥāqqah – Verse 18

Arabic:
يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ

Tafsir:
"That Day you will be presented; nothing of you will be hidden."

Maturidi explains:

- All are brought forth, exposed, without concealment.
- Every deed, word, and intention is laid bare.

Maturidi's insights:

- Maturidi stresses perfect justice: no excuse, no denial, no hidden act.
- Even limbs and tongues testify (cf. 24:24, 36:65).

Maturidi's Commentary

- **The Presentation:**
    - *"Tuʿraḍūn"* — "you will be presented" — refers to being brought forth before Allah for accountability.
    - Maturidi explains this as an all-encompassing exposure: every human, believer and disbeliever, will be unveiled before their Lord.
- **Nothing Hidden:**
    - *"Lā takhfā minkum khāfiyah"* — "nothing will be hidden from you."
    - This means both the **outward and inward**:
        - Actions, whether public or secret.
        - Intentions, motives, and thoughts of the heart.
    - Maturidi stresses that Allah's knowledge already encompasses these, but on that Day, they will be revealed so that no one can deny or dispute their record.
- **Theological Implications:**
    - There is no intercession or excuse without Allah's permission; the truth of each person will be fully exposed.
    - The verse refutes those who think they can hide behind lineage, wealth, or idols. Even hidden sins, concealed in this world, will stand in plain sight.
    - For Maturidi, this illustrates perfect divine justice: judgment is based on complete, undeniable knowledge.
- **Lesson:**

- Since nothing will be hidden then, a believer should strive to purify what is hidden now — sincerity of intention (*ikhlāṣ*), hidden deeds of righteousness, repentance for secret sins.
- Awareness of this reality keeps the servant humble and cautious, avoiding hypocrisy and cultivating taqwā.

Surah al-Ḥāqqah – Verse 19

Arabic:

فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ

Tafsir:

"Then as for he who is given his book in his right hand, he will say, 'Here, read my record!'"

Maturidi explains:

- "**Given his book**" — Each soul is handed the written record of its deeds.
- "**Right hand**" — A symbol of acceptance, success, and honour before Allah.
- His joy leads him to call others to read, confident that the record confirms his salvation.

Maturidi's insights:

- The eagerness to display the record reflects certainty in Allah's mercy and the sweetness of a conscience at peace.
- Maturidi highlights that the act of showing the book is itself a reward, turning past obedience into eternal pride.

- This stands in sharp contrast to the humiliation of those who will conceal their records (v.25 onwards).

Maturidi's Commentary

- **Receiving the Record in the Right Hand:**
  - *"Utiya kitābahu biyamīnih"* — "given his record in his right hand" symbolizes acceptance, salvation, and honor.
  - Maturidi explains that the right hand is associated with auspiciousness and dignity. Being handed the record on this side signifies that the person is destined for mercy and Paradise.
- **Joyful Proclamation:**
  - The believer says: *"Hāʾumu iqraʾū kitābiyah"* — "Here, read my record!"
  - The word *hāʾumu* is a call of invitation, as if saying, "Come, read!"
  - Maturidi highlights that the believer's joy is so overwhelming that he calls others to witness his success. His book, once a source of fear, becomes a source of pride.
- **Why the Believer Rejoices:**
  - In the dunya, he struggled with obedience, repentance, and accountability, uncertain of his fate.
  - On that Day, seeing his record in his right hand confirms Allah's acceptance.
  - His joy is not arrogance, but gratitude that Allah's mercy covered his shortcomings.

- **Theological Reflections:**
    - The Qur'an portrays the *record* (*kitāb*) as literal and real, not metaphorical. Every deed is written and preserved.
    - For Maturidi, this affirms divine justice: no one is rewarded or punished without evidence.
    - The believer's transparency contrasts the hypocrite's secrecy — here, the righteous openly display their record without fear.
- **Lesson:**
    - A true believer should live as if every action is being written — because it is.
    - The joy of the Hereafter is not in worldly achievement but in seeing one's record reflect sincere faith and righteous deeds.

Surah al-Ḥāqqah – Verse 20

Arabic:
إِنِّى ظَنَنتُ أَنِّى مُلَـٰقٍ حِسَابِيَهْ

Tafsir:
"Indeed, I was certain that I would meet my account."

Maturidi explains:

- His joy stems from prior conviction: he lived with awareness that accountability was inevitable.
- "**Certain**" (*ẓanantu*) — Here means firm belief, not doubt.

Maturidi's insights:

- Maturidi stresses that the decisive factor is living with certainty of the Hereafter; this belief shaped his deeds and saved him.
- The verse ties reward to conviction — those who prepare with faith and expectation rejoice, those who deny are ruined.

Maturidi's Commentary

- **The Believer's Statement:**
  - The one who receives his record in his right hand declares: *"Innī ẓanantu annī mulāqin ḥisābiyyah"* — "I was certain I would meet my account."
  - Maturidi explains that *ẓanantu* here does not mean "mere assumption" but **firm conviction** (*yaqīn*). It reflects the believer's constant awareness that accountability before Allah was inevitable.
- **Why This Certainty Matters:**
  - The believer lived with the conviction that every deed would be reckoned.
  - This awareness kept him humble, restrained his desires, and motivated righteous deeds.
  - By contrast, the deniers lived as though there were no accountability, which led them to arrogance and heedlessness.
- **Meeting the Account (*Mulāqī ḥisābīyah*):**
  - Maturidi emphasizes that this phrase affirms the **reality of resurrection and judgment**.

- To “meet one’s account” means facing the consequences of every action, good and bad, written in the record.
- For the believer, the moment of facing the record becomes one of relief and joy, because he prepared for it throughout his life.

- **Theological Reflections:**
  - Faith is not complete without certainty in the Hereafter. Denying accountability undermines belief in divine justice.
  - This verse rebukes the Quraysh and others who acted as if no reckoning would ever come.
  - Maturidi underlines that conviction in the Day of Judgment is part of *īmān* itself; without it, deeds lose their sincerity and weight.
- **Lesson:**
  - A believer’s constant mindfulness of the reckoning shapes his character and actions.
  - True success lies in living with **yaqīn of the Hereafter**, which transforms fear into joy when the record is handed over.

Surah al-Ḥāqqah – Verse 21

Arabic:
فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ

Tafsir:
"So he will be in a pleasant life."

Maturidi explains:

- "**Pleasant life**" — A life fully satisfying, without deficiency or worry.
- It refers to eternal bliss in Paradise, both material and spiritual.

Maturidi's insights:

- For Maturidi, the perfection of this life is in contrast to the fleeting joys of the world, which were always mixed with hardship.
- The adjective *rāḍiyah* suggests not only that the life pleases him, but that it accords with Allah's approval.

Maturidi's Commentary

- **The Reward of Certainty:**
    - Because the believer lived with conviction of accountability and prepared for it, Allah rewards him with *ʿīshah rāḍiyah* — a life of complete satisfaction.
    - Maturidi explains that this is both **material and spiritual bliss**: no hardship, no fear, no grief.
- **Meaning of *ʿĪshah Rāḍiyah*:**
    - *ʿĪshah* means livelihood or mode of life.
    - *Rāḍiyah* can mean either:
        - **Pleasing** — a life that is delightful and satisfying in itself.

        - **Well-pleased** — i.e., the believer is content with it, free of any complaint.
    - Maturidi notes that both meanings apply: the life itself is full of blessings, and the believer's heart is entirely satisfied.
- **Contrast with the Worldly Life:**
    - In the dunya, even the wealthiest and most comfortable lives carry worry, fear, and dissatisfaction.
    - In the ākhirah, the believer's life is *rāḍiyah* — no deficiency, no anxiety, only pure contentment.
- **Theological Reflections:**
    - Allah alone grants *riḍā* (contentment). True satisfaction does not come from possessions but from Allah's mercy.
    - For Maturidi, the believer's joy here is not only in the removal of hardship, but in **knowing Allah's acceptance**.
    - This verse teaches that preparing for accountability leads to lasting peace.
    - The "pleasant life" of Paradise is both external (luxuries, delights) and internal (contentment, peace of heart).
    - The true success of a believer is to attain Allah's riḍā (pleasure), mirrored in *ʿīshah rāḍiyah*.

Surah al-Ḥāqqah – Verse 22

Arabic:

فِى جَنَّةٍ عَالِيَةٍ

Tafsir:
"In an elevated Garden."

Maturidi explains:

- "**Elevated**" — Describes both the lofty position of the gardens and the exalted honour of those admitted.
- The gardens are not just lush but raised in rank and splendour.

Maturidi's insights:

- Height symbolises closeness to Allah, freedom from harm, and dignity above the punishments below.
- Maturidi often stresses that Paradise combines physical beauty with spiritual nearness to Allah — both are included here.

Maturidi's Commentary

- **Description of the Believer's Abode:**
    - After stating that the believer will be in a *ʿīshah rāḍiyah* (a content and pleasing life), Allah further specifies: *"fī jannatin ʿāliyyah"* — "in a lofty Garden."
    - Maturidi explains that *ʿāliyyah* (high, exalted) signifies both **spatial loftiness** and **spiritual nobility**.
- **Meanings of Loftiness:**
    1. **Elevation in rank:** The Garden is exalted above all worldly abodes — no corruption, no sorrow, no death.
    2. **Elevation in place:** The Qur'an often describes Paradise as being "above" (*fawq*), symbolizing its nearness to Allah's mercy and majesty.

3. **Elevation in honor:** The dwellers of this Garden are raised in dignity, a contrast to the humiliation of the deniers.

- **Contrast with the Deniers' Fate:**
  - While the believers are described as "lofty," the disbelievers will be described later as "in the lowest depths" (*fa-ummuhu hāwiyah* – v.32).
  - Maturidi highlights this literary balance: elevation vs. downfall, nobility vs. disgrace.
- **Theological Point:**
  - The "Garden" is a real, created abode, not a metaphor.
  - Its loftiness reflects Allah's generosity and the elevation of those who lived with īmān and taqwā.
  - The verse also refutes the idea that worldly elevation (status, wealth, power) is true nobility; rather, the *ʿāliyyah* Garden is the real elevation.
  - True honor is not worldly pride but the eternal rank Allah grants in Paradise.
  - Believers should strive for *ʿuluw* (spiritual loftiness) through humility, sincerity, and obedience, for this is what leads to the lofty Garden.

Surah al-Ḥāqqah – Verse 23

Arabic:
قُطُوفُهَا دَانِيَةٌ

Tafsir:
"Its fruits are near at hand."

Maturidi explains:

- Paradise's fruits will hang low, easily accessible without effort or labour.
- This represents abundance without toil.

Maturidi's insights:

- For those who toiled righteously in the world, the reward is ease and immediacy in the Hereafter.
- Maturidi contrasts this with the orchard of the parable in Surah al-Qalam: the greedy withheld fruit from the poor, while in Paradise fruit is freely offered to the righteous.

Maturidi's Commentary

- **Ease of Enjoyment:**
    - *"Quṭūfuhā dāniyah"* means that the fruits of Paradise are within easy reach of its inhabitants.
    - Maturidi explains that there will be no toil, climbing, or effort required; the branches bend and present themselves.
- **Contrast with the Worldly Life:**
    - In the dunya, people labor, struggle, and sometimes fail to reach what they desire.
    - In Paradise, Allah removes hardship entirely — desires are fulfilled instantly, without effort or frustration.
- **Symbol of Honor:**

- Low-hanging fruits signify that the dwellers of Jannah are honored guests.
- They are served by creation itself, not as laborers but as kings and queens in ease.
- Maturidi notes that this image reflects not only physical comfort but also dignity: blessings approach the believer, not the other way around.

- **Theological Reflections:**
  - This verse demonstrates Allah's generosity (*karam*). The pleasures of Paradise are abundant and facilitated directly by divine grace.
  - For Maturidi, it symbolizes the removal of every form of human limitation that once defined earthly life.
  - The believer who restrained himself in dunya is rewarded with effortless abundance in ākhirah.
  - Paradise is described in sensory detail so that hearts are drawn toward it and strengthened in patience against worldly trials.

Surah al-Ḥāqqah – Verse 24

Arabic:

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ

Tafsir:

"Eat and drink in satisfaction for what you sent ahead in days past."

Maturidi explains:

- The righteous are invited to enjoy freely, their past deeds now transformed into eternal provision.
- "**Days past**" — Refers to their worldly life, fleeting in comparison but decisive in consequence.

Maturidi's insights:

- The contrast is sharp: temporary restraint in dunya becomes endless delight in ākhirah.
- Maturidi points out the justice of Allah — what was done for His sake is never lost but repaid with multiplied reward.

Maturidi's Commentary

- **The Command of Welcome:**
  - The believers are told: *"kulū wa-shrabū hanīʾan"* — "eat and drink in comfort and delight."
  - Maturidi notes that this is not merely permission but an **invitation of honor**, like a host welcoming honored guests.
- **"Hanīʾan" (with ease, without harm):**
  - In this world, food and drink can bring discomfort, illness, or dissatisfaction.
  - In Paradise, *hanīʾan* means pure enjoyment without any consequence — no hunger, no thirst, no sickness.
- **The Reason for Reward:**
  - *"Bimā aslaftum fī al-ayyām al-khāliyah"* — "for what you sent forth in the days past."

- Maturidi explains that this refers to righteous deeds done in the dunya.
- *Aslaftum* (you sent forth) portrays worldly actions as an **investment** whose fruits are reaped in the Hereafter.
- The "days past" emphasizes the brevity of dunya: a short span of struggle and patience leading to eternal joy.

- **Theological Reflection:**
  - While Paradise is ultimately by Allah's mercy, He attributes it here to the believers' deeds, showing the balance: mercy grants entry, deeds determine rank.
  - This verse refutes those who think deeds are meaningless — Maturidi stresses that action, faith, and sincerity all matter.
  - Every act of worship, patience, and obedience in this fleeting life is "sent ahead" as provision for eternity.
  - The comforts of Paradise are the direct fruits of one's past choices — a reminder that time in dunya should be spent in preparing for ākhirah.

Surah al-Ḥāqqah – Verse 25

Arabic:

وَأَمَّا مَنْ أُوتِىَ كِتَـٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَـٰلَيْتَنِى لَمْ أُوتَ كِتَـٰبِيَهْ

Tafsir:

"But as for the one who is given his book in his left hand, he will say, 'Would that I had not been given my record!'"

Maturidi explains:

- **"Left hand"** marks rejection and disgrace; it signals that the record contains nothing to rejoice over.
- The immediate wish to have **no record** at all shows certainty of condemnation—the book itself is the proof against him.

Maturidi's insights:

- Shame at the **evidence**, not merely at the punishment; the human being is confronted with his own authored case.
- Receiving with the left hand opposes the honour of the right-hand reception (vv.19–24); it is moral inversion made visible.

Maturidi's Commentary

- **The Opposite Case:**
  - After the joy of those who receive their record in the right hand, the Qur'an contrasts the despair of the denier: *"wa-ammā man ūtiya kitābahu bishimālihi."*
  - The left hand symbolizes rejection, dishonor, and humiliation.
- **Cry of Regret:**
  - The condemned one cries: *"yā laytanī lam ūta kitābiyah"* — "would that I had not been given my record!"
  - Maturidi explains this as the peak of despair: the very book that should testify to his deeds has become a witness against him.
  - It reflects the hopeless wish that the record of his life could simply vanish — but divine justice requires its exposure.

- **Theological Points:**
    - The *kitāb* (record) is real, not metaphorical. Every action is preserved and will confront its doer.
    - Maturidi stresses that Allah does not wrong anyone — the sinner's own deeds fill the book; he despairs only at the unveiling of truth.
    - The wish to escape accountability shows the futility of disbelief: denial in dunya was arrogance, but in ākhirah it turns into regret.
- **Lesson:**
    - This verse is a mirror of the earlier passage: the believer joyfully invites others to read his book; the disbeliever dreads anyone seeing his record.
    - The contrast is deliberate: certainty in the Hereafter leads to joy, denial leads to ruin.

Surah al-Ḥāqqah – Verse 26

Arabic:

وَلَمْ أَدْرِ مَا حِسَابِيَهْ

Tafsir

"And I never knew what my account would be."

Maturidi's Commentary

- **Cry of the Condemned:**

- After lamenting in verse 25, *"Oh, would that I had not been given my record,"* the disbeliever continues: *"wa-lam adri mā ḥisābiyyah"* — "I never knew what my account would be."
- Maturidi explains this as a confession of ignorance and negligence: in dunya, he lived without concern for accountability, acting as if no reckoning would ever come.

- **Two Layers of Meaning:**
  - **Ignorance in the World:** He lived heedlessly, ignoring the Prophet's warnings and never reflecting on his final account.
  - **Shock in the Hereafter:** Now, confronted with his record, he realizes the depth of his ruin — his ignorance was willful, not innocent.
- **Contrast with the Believers:**
  - The believer says in verse 20: *"Innī ẓanantu annī mulāqin ḥisābiyyah"* — "I was certain I would meet my account."
  - Here, the denier says the opposite: *"wa-lam adri mā ḥisābiyyah."*
  - Maturidi highlights this contrast as the essence of īmān vs. kufr: certainty vs. heedlessness.
- **Theological Reflections:**
  - Denial of accountability leads to arrogance in dunya and regret in ākhirah.
  - Allah does not punish without warning; the Prophet ﷺ conveyed the message, but the arrogant turned away as if ignorant.
  - This false "not knowing" is actually a form of culpable negligence (*ghaflah*).

- **Lesson:**
    - The verse warns against living heedlessly — as if the record will never be opened.
    - True wisdom is to remember constantly that every deed is being written, so that the Day of ḥisāb brings joy, not despair.

Surah al-Ḥāqqah – Verse 27

Arabic:
يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ

Tafsir:
"Oh, would that it (death) had been the decisive end!"

Maturidi explains:

- This is the cry of the one who receives his record in the left hand (vv. 25–29).
- He wishes that death had been the final end — *al-qāḍiyah* meaning "the terminator, the final judgment."
- In other words: "If only death had ended everything, and there were no resurrection, reckoning, or punishment."

Maturidi's insights:

- Maturidi stresses the irony: in dunya, the disbeliever mocked the Hereafter and clung to life; in ākhirah, he wishes death had been permanent.

- This wish exposes their true motive in denial: they wanted freedom from accountability, hoping death would erase all consequences.
- For Maturidi, the verse reveals two theological truths:
    - The soul survives death: if death were annihilation, this regret would be meaningless. The verse confirms that punishment continues beyond death.
    - Denial stems from desire, not evidence: their plea shows they never truly lacked proof — they just hoped to escape responsibility.
- He links this with Qur'an 32:12: *"If only you could see when the guilty hang their heads before their Lord, [saying], 'Our Lord, we have seen and heard, so return us…'"* — but it is too late.
- Death (*al-mawt*) thus becomes the disbeliever's false hope: they thought it ended life, but in reality it only began eternal judgment

Surah al-Ḥāqqah – Verse 28

Arabic:
مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡ

Tafsir:
"My wealth has not availed me!"

Maturidi explains:

- The disbeliever, receiving his record in his left hand, now laments that all his wealth has brought no benefit, no protection.

- In dunya he clung to riches as his safeguard; in ākhirah they are worthless.

Maturidi's insights:

- Maturidi emphasises that this cry unmasks the illusion of dunya:
    - Wealth was treated as if it could buy security, honour, or even eternity.
    - On the Day of Judgment, wealth cannot ransom, bribe, or even delay punishment for a moment.
- He notes that the Qur'an elsewhere repeats this truth: *"Neither wealth nor children will avail, except one who comes to Allah with a sound heart."* (26:88–89).
- This verse ties denial directly to misplaced trust: instead of trusting Allah and the Hereafter, they trusted money.
- For Maturidi, this demonstrates divine justice: Allah exposes, in the Hereafter, the falseness of every worldly idol — wealth, status, tribe — all collapse in the face of truth.

Here we see the condemned person's progression of despair:

- Verse 26: wishing death had ended everything.
- Verse 27: admitting wealth cannot save.

Surah al-Ḥāqqah – Verse 29

Arabic:

هَلَكَ عَنِّى سُلْطَـٰنِيَهْ

Tafsir:
"My authority has perished from me!"

Maturidi explains:

- The disbeliever next laments the loss of *sulṭān* — meaning his worldly authority, power, arguments, or influence.
- In dunya he relied on status, lineage, or eloquence to defy prophets; in ākhirah all of it collapses.

Maturidi's insights:

- Maturidi underlines the irony: those who once used wealth and power to mock revelation now declare both destroyed.
- *Sulṭān* can mean both **political authority** and **rational argument** — both are useless now.
- Theological point: proof and authority belong to Allah alone; all other "power" is temporary illusion.

Surah al-Ḥāqqah – Verse 30

Arabic:
خُذُوهُ فَغُلُّوهُ

Tafsir:
"Seize him, then shackle him!"

Maturidi explains:

- This is the divine command given to the angels of punishment regarding the one who receives his record in the left hand.

- The order is sharp and immediate: *khudhūhu* ("seize him"), *faghullūhu* ("shackle him with chains").
- It reflects the sudden reversal of the arrogant man's condition — once free, proud, and untouchable, he is now helpless and bound.

Maturidi's insights:

- **Reversal of arrogance:**
    - In dunya he walked freely, boasting of power and independence.
    - In ākhirah, he cannot move an inch without being seized and chained.
- **Chains as humiliation:**
    - Maturidi points out that *ghullūhu* indicates shackles on the neck and hands, symbolising disgrace and absolute loss of dignity.
    - Just as he refused to "bind" himself with Allah's covenant of obedience, he is now bound in chains of punishment.
- **Proof of divine justice:**
    - The command is not arbitrary but proportionate: the one who denied Allah's power is made powerless; the one who defied servitude is forced into humiliating bondage.
- He often stresses that Qur'anic imagery of chains and shackles is not mere metaphor but a real punishment — while also carrying symbolic meaning: disbelievers are chained by their own arrogance in dunya, and those chains appear in reality in ākhirah.

Surah al-Ḥāqqah – Verse 31

Arabic:
ثُمَّ ٱلْجَحِيمَ صَلُّوهُ

Tafsir:
"Then throw him into the blazing Fire."

Maturidi explains:

- After the command to seize and shackle him (v. 29), comes the second order: cast him into *al-jaḥīm*, the fiercely blazing Fire.
- *Ṣallūhu* means to thrust, to roast, to expose continuously — not a passing encounter with the Fire, but ongoing immersion.

Maturidi's insights:

- **Escalation of punishment:**
  - The sequence is deliberate: humiliation by shackling, then torment by Fire.
  - It shows Allah's justice working step by step — no escape at any stage.
- **Fire as the mirror of arrogance:**
  - Maturidi notes that the denier "burned" in dunya with pride, greed, and rebellion. The Fire of ākhirah is the true reflection of that inner fire.
- **Contrast with the righteous:**

- Earlier verses (v. 19–24) describe the believer joyfully receiving his record, rewarded with gardens. Now the denier, bound and disgraced, is thrust into the Fire.
- The symmetry is striking — reward is as complete as punishment.

- **Not metaphor but reality:**
  - Maturidi insists the torment of Fire is real, not allegory. Denial of its reality is itself a continuation of kufr.
  - At the same time, the imagery teaches a moral lesson: Hell embodies the consequences of one's choices.

Surah al-Ḥāqqah – Verse 32

Arabic:
ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ

Tafsir:
"Then bind him in a chain whose length is seventy cubits."

Maturidi explains:

- After being seized (v. 29) and cast into the blazing Fire (v. 30), the sinner is subjected to an even harsher punishment — bound inside an immense chain, measured at seventy cubits in length.
- The verb *faslukūhu* means to insert or thread him into it, as though he is forced entirely through the chain's links.

Maturidi's insights:

5. **Emphasis on enormity:**

1. The number seventy is not meant as a precise measurement but as a Qur'anic expression of vastness — a chain unimaginably long, heavy, and impossible to break.
2. It conveys the intensity of the humiliation, not mathematical detail.

6. **Punishment mirrors crime:**
    1. Maturidi stresses the reversal:
        1. In dunya, he refused to "bind" himself with Allah's covenant of obedience.
        2. Now he is literally bound, imprisoned, and restrained.
    2. The chain symbolises his lifelong attachment to arrogance, greed, and sin — what he clung to becomes his fetter.
7. **Psychological dimension:**
    1. The punishment is not only physical but degrading.
    2. The one who boasted of power, wealth, and freedom now cannot move a limb without being threaded into chains.
8. **Theological point:**
    1. For Maturidi, this verse proves that Hell's punishments are both **real** and **measured with divine justice**.
    2. Nothing is random — each torment corresponds to the crime of denial and rebellion.

Surah al-Ḥāqqah – Verse 33

Arabic:
إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ

Tafsir:

"Indeed, he did not believe in Allah, the Magnificent."

Maturidi explains:

- Here the Qur'an identifies the root cause of the condemned man's fate: he **refused to believe in Allah**, the One described as *al-ʿAẓīm* — the truly Great, beyond all comparison.
- All his arrogance, corruption, and neglect stemmed from this central denial of Allah's majesty and authority.

Maturidi's insights:

- **Disbelief as arrogance:**
  - Maturidi often stresses that kufr is not innocent ignorance but willful arrogance. The denier knows signs of Allah's greatness but suppresses them.
  - To deny the *ʿAẓīm* is to belittle the Infinite — the greatest crime imaginable.
- **Theological lesson:**
  - Belief in Allah must include recognition of His greatness, sovereignty, and worthiness of worship. To reject or belittle this truth severs the soul from salvation.
- **Link to punishment:**
  - His disbelief in Allah's greatness is mirrored by his humiliation in chains and Fire. The one who refused to humble himself before the Majestic Lord is now broken and disgraced.

- **Contrast with believers:**
    - In verse 19, the righteous received their book in the right hand with joy because they did believe in Allah the Great, and that belief guided their actions.
    - The denier's punishment here flows directly from the same principle — denial of Allah leads to collapse of all virtue.

Surah al-Ḥāqqah – Verse 34

Arabic:
وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

Tafsir:
"And he did not encourage the feeding of the poor."

Maturidi explains:

- After mentioning his theological crime (denying Allah the Great, v. 32), the Qur'an exposes his **social failure**: he never urged, encouraged, or took part in feeding the poor.
- The verb *yaḥuḍḍu* means active encouragement — it is not only about feeding personally, but also promoting and urging others to do so.

Maturidi's insights:

- **Link between belief and action:**

  - Maturidi emphasises that denial of Allah leads inevitably to denial of human duty.
  - One who does not recognise the Giver of sustenance has no reason to share sustenance with others.
- **Crime of neglect, not just oppression:**
  - It does not say he stole or oppressed the poor, but that he failed to even **encourage** feeding them.
  - Maturidi points out that this shows how grave neglect is in Islam — omission of mercy is itself a crime.
- **Social theology:**
  - For Maturidi, true īmān manifests in compassion. Feeding the needy reflects gratitude to Allah and recognition of His mercy.
  - Kufr produces selfishness: no care for Allah's rights, no care for His creation.
- **Contrast with the righteous:**
  - In Surah al-Insān (76:8–9), the righteous are praised for feeding the poor, orphan, and captive purely for Allah's sake.
  - Here, the condemned is disgraced for the opposite — selfish neglect of the weak.

Surah al-Ḥāqqah – Verse 35

Arabic:

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ

Tafsir:
"So today he has no close friend here."

Maturidi explains:

- In the Hereafter, the one who denied Allah and neglected the poor finds himself utterly alone.
- *Ḥamīm* refers to a close, intimate friend — one who would normally rush to protect or support.
- On that Day, he has none.

Maturidi's insights:

- **Isolation as punishment:**
    - In dunya he enjoyed companionship, alliances, and social support that emboldened his arrogance.
    - In ākhirah, all such ties vanish; the Qur'an portrays him abandoned, with no friend to help or intercede.
- **True friendship is tied to īmān:**
    - Maturidi stresses that genuine *ḥamīm* only exists in belief and obedience. Friendship built on sin and arrogance collapses in the Hereafter.
    - Qur'an 43:67 echoes this: *"Close friends that Day will be enemies to one another, except for the righteous."*
- **Theological lesson:**
    - This verse demonstrates divine justice: one who rejected Allah's friendship (wilāyah) and spurned mercy toward people cannot expect friendship in Hell.

- The denier is isolated both spiritually (cut off from Allah) and socially (cut off from creation).

Surah al-Ḥāqqah – Verse 36

Arabic:
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ

Tafsir:
"And no food will there be for him except from ghislīn."

Maturidi explains:

- *Ghislīn* is described as a vile, filthy substance — the discharge, pus, and foul residue from the wounds and bodies of the people of Hell.
- It is the only "food" available for the condemned, and even that provides no nourishment or relief.

Maturidi's insights:

7. **Justice by reversal:**
    1. In dunya he enjoyed luxury, feasting on the best food while neglecting the hungry.
    2. In ākhirah, his food is degradation itself — loathsome, disgusting, humiliating.
8. **Spiritual meaning:**

    1. Maturidi notes that Hell's food symbolises the soul's corruption. Just as he consumed arrogance and selfishness in life, he now consumes filth in the Hereafter.

9. **Denial exposed:**
    1. Those who denied resurrection because they could not imagine life without worldly pleasures are shown its opposite: eternal existence, but with pleasures inverted into torment.

10. **Contrast with believers:**
    1. In earlier surahs (e.g., al-Insān 76:5–6), the righteous drink from pure springs flavoured with camphor and ginger.
    2. Here, the denier has only *ghislīn* — a vivid contrast that reflects divine justice.

Surah al-Ḥāqqah – Verse 37

Arabic:
لَّا يَأْكُلُهُ إِلَّا ٱلْخَٰطِـُٔونَ

Tafsir:
"None will eat it except the sinners."

Maturidi explains:

- The Qur'an clarifies that *ghislīn* is not universal for all — it is reserved only for the *khāṭiʾūn*.
- *Khāṭiʾūn* means deliberate sinners, those who knowingly persist in error and rejection, not those who err unintentionally.

Maturidi's insights:

- **Restriction of punishment:**
  - Maturidi stresses that this shows Allah's justice: only those who deliberately reject truth and persist in arrogance face such food.
  - It is not for the weak believer who sins but still affirms Allah — their fate is different, depending on divine mercy.
- **Food as reflection of the soul:**
  - The *khāṭiʾūn* corrupted themselves with arrogance and sin; in ākhirah their food reflects that corruption.
  - Just as good deeds nourish the soul, evil deeds rot it — and that rot becomes their sustenance.
- **Moral theology:**
  - For Maturidi, this verse proves that actions have consequences beyond this world. What one chooses to "consume" in life — truth or denial, mercy or greed — appears in tangible form in the Hereafter.

Surah al-Ḥāqqah – Verse 38

Arabic:

فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ

Tafsir:

"But no! I swear by what you see…"

Maturidi explains:

- Allah swears by everything humans can see — all visible creation around them.
- The oath is a rebuke to the deniers who mock resurrection, as if to say: the very world you look at daily testifies to My power.

Maturidi's insights:

- **Oaths in the Qur'an:**
  - Maturidi reminds that Allah does not swear to establish truth for Himself, but to **draw human attention**.
  - Since people are stubborn, Allah points to what they already witness — creation itself — as undeniable proof.
- **Visible world as argument:**
  - The heavens, earth, mountains, life, and death are signs of Allah's wisdom and power.
  - The deniers live among proofs, yet pretend blindness. The oath forces them to confront what they cannot deny.
- **Theological lesson:**
  - For Maturidi, this verse emphasises *naẓar* (reflection): reason itself, by observing creation, affirms that resurrection is possible and necessary.
  - The oath exposes denial as willful rebellion, not intellectual doubt.

Surah al-Ḥāqqah – Verse 39

Arabic:
وَمَا لَا تُبْصِرُونَ

Tafsir:
"…and by what you do not see."

Maturidi explains:

- Allah expands the oath: not only by the visible creation, but also by the unseen — realities hidden from human perception.
- This includes the unseen world of angels, spirits, revelation, Paradise, Hell, and the decrees of the Hereafter.

Maturidi's insights:

- **Comprehensive proof:**
    - By swearing on both *what you see* (v. 37) and *what you do not see* (v. 38), Allah encompasses all existence. Nothing lies outside His dominion.
- **Seen vs. unseen:**
    - Maturidi stresses that humans often only trust what they see, yet they already believe in many unseen realities (soul, reason, justice).
    - The Qur'an reminds them: the unseen is no less real than the seen, and Allah governs both.
- **Theological lesson:**
    - For Maturidi, this oath rebukes materialists and deniers (*dahriyyah*) who claimed only visible things exist.

- Islam affirms both realms: what is perceptible through sense and what is known through revelation.
- Resurrection, though unseen now, belongs to the same divine order that sustains the visible world.

Surah al-Ḥāqqah – Verse 40

Arabic:
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

Tafsir:
"Indeed, it is surely the word of a noble Messenger."

Maturidi explains:

- After the emphatic oaths (vv. 37–38), Allah affirms: the Qur'an is not human invention, but the message conveyed faithfully by a *rasūl karīm* (noble Messenger).
- This refers primarily to **Jibrīl (Gabriel)**, who delivered revelation to the Prophet ﷺ. Some mufassirūn also extend it to the Prophet himself, as the Messenger who conveys to mankind.

Maturidi's insights:

- **The Qur'an's origin:**
  - Maturidi is clear: the Qur'an is Allah's speech (*kalām Allāh*), sent down through the agency of Jibrīl.
  - It is not the Prophet's composition, nor does it resemble poetry or soothsaying.

- **“Noble Messenger”:**
    - Whether Jibrīl or the Prophet ﷺ, the title stresses dignity, trustworthiness, and purity.
    - Revelation is preserved from corruption because it is delivered by honourable messengers, free from deceit.
- **Refutation of slanders:**
    - Quraysh accused the Prophet of being a poet, magician, or fortune-teller. This verse directly rejects those claims, affirming that the Qur’an is divine speech brought by a noble envoy.
- **Theological lesson:**
    - For Maturidi, this verse anchors ʿ*aqīdah*: the Qur’an is uncreated, divine, and infallible.
    - It also highlights that Allah’s message reaches humanity through His chosen messengers — the chain of truth that leaves no excuse for denial.

Surah al-Ḥāqqah – Verse 41

Arabic:

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ

Tafsir:

"And it is not the word of a poet; little is it that you believe."

Maturidi explains:

- Here Allah directly rebuts one of Quraysh's accusations: that the Qur'an is merely poetry.
- The Qur'an's content, style, and effect are entirely unlike the speech of poets.
- Their claim only exposed their unwillingness to accept its divine origin.

Maturidi's insights:

- **Distinction from poetry:**
  - Maturidi emphasises that poetry is built on imagination, exaggeration, and ornament.
  - The Qur'an, by contrast, is revelation: truth, law, and guidance, with rhetorical perfection beyond human craft.
- **"Little do you believe":**
  - This phrase (*qalīlan mā tuʾminūn*) shows that they had glimpses of recognition — they knew the Prophet ﷺ was not a poet — but their arrogance suppressed faith.
  - Their "little belief" was not sufficient for submission, so it is dismissed as worthless.
- **Theological lesson:**
  - For Maturidi, this verse shows that denial is not due to lack of clarity but stubbornness.
  - The Qur'an's miraculous nature (*iʿjāz al-Qurʾān*) refutes all claims of it being poetry or human speech.

Surah al-Ḥāqqah – Verse 42

Arabic:
وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ

Tafsir:
"Nor is it the word of a soothsayer; little is it that you take heed."

Maturidi explains:

- Another Qurayshi accusation is refuted: they alleged the Prophet ﷺ was a *kāhin* (soothsayer, fortune-teller).
- But the Qur'an is nothing like the incoherent rhymes and dark predictions of soothsayers.
- Instead of reflecting on this obvious difference, they refused to take heed.

Maturidi's insights:

- **Difference from soothsaying:**
  - *Kuhhān* (soothsayers) dealt in guesswork, superstition, and whispers from jinn, often mixed with lies.
  - The Qur'an, by contrast, is clarity, truth, law, and guidance, with no contradiction or falsehood.
- **"Little do you take heed":**
  - (*qalīlan mā tadhakkarūn*) means they had the capacity to reflect but refused to use it.
  - Their hearts recognised that the Prophet's message was unlike soothsaying, yet they deliberately ignored the reminder.

- **Theological lesson:**
    - Maturidi stresses that denial here is **moral, not intellectual**. The difference between revelation and fortune-telling was clear, but arrogance blinded them.
    - Revelation appeals to reason and fitrah (innate nature). To dismiss it as soothsaying is to reject both reason and innate awareness of truth.

Surah al-Ḥāqqah – Verse 43

Arabic:
تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ

Tafsir:
"It is a revelation from the Lord of the worlds."

Maturidi explains:

- After rejecting the false claims (poetry, soothsaying), the Qur'an declares its true source: it is *tanzīl* — revelation, deliberately sent down from *Rabb al-ʿālamīn* (the Lord of all the worlds).
- This affirms that the Qur'an is not human speech, but divine communication with creation.

Maturidi's insights:

- **Universality of the message:**

- Maturidi stresses that by saying *Rabb al-ʿālamīn*, the Qur'an shows its message is not limited to Quraysh, Arabs, or one nation.
- The same Lord who created all beings sent this revelation for all humanity.

- **Contrast with human speech:**
  - Poetry and soothsaying are human constructs, based on imagination and lies.
  - Revelation is divine truth, descending from the Creator Himself — absolute, uncorrupted, and beyond human capacity to produce.
- **Theological lesson:**
  - For Maturidi, this verse affirms the Qur'an as the eternal speech of Allah (*kalām Allāh ghayr makhlūq*), conveyed to mankind through His messenger.
  - It establishes tawḥīd in revelation: the One who is Lord of all worlds alone has the authority to send guidance for all worlds.

Surah al-Ḥāqqah – Verse 44

Arabic:
وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ

Tafsir:
"And if he had fabricated against Us any sayings…"

Maturidi explains:

- This verse introduces a conditional scenario: if the Prophet ﷺ had falsely attributed any words to Allah — if he had invented even part of the Qur'an — then the consequence would be immediate and severe.
- *Taqawwul* means to deliberately fabricate, to claim falsely.

Maturidi's insights:

- **Proof of Prophethood:**
  - For Maturidi, this is a rational argument: the Prophet's survival and success prove he is truthful.
  - If he had invented, Allah would not have allowed him to prosper in his mission.
- **Contrast with poets and soothsayers:**
  - Unlike them, the Prophet ﷺ speaks only revelation. The Qur'an distinguishes him by placing him under Allah's direct protection and scrutiny.
- **Theological lesson:**
  - The very existence of the Qur'an and the Prophet's enduring mission is evidence of divine support.
  - Denial of his truthfulness contradicts both reason and revelation: reason sees the impossibility of falsehood enduring under Allah's will; revelation testifies that fabrication would have been instantly punished.

Surah al-Ḥāqqah – Verse 45

Arabic:
لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ

Tafsir:
"We would have seized him by the right hand."

Maturidi explains:

- If the Prophet ﷺ had fabricated speech in Allah's name, Allah Himself would have seized him swiftly and decisively.
- *Akhadhnā* ("We would have seized") conveys overpowering capture.
- *Bi'l-yamīn* literally "by the right hand," symbolises strength and absolute control.

Maturidi's insights:

- **Certainty of divine justice:**
    - The Prophet ﷺ is under Allah's direct authority. Were he to misattribute even a word, Allah would not delay punishment.
- **Right hand as power:**
    - Maturidi notes that in Arabic usage, seizing someone by the right hand represents total overpowering, without resistance.
- **Theological point:**
    - This verse proves the Qur'an's authenticity: the Prophet's continued mission, protection, and success are themselves signs of his truthfulness.

- Allah’s wisdom does not allow a liar to endure in the role of messenger.

- **Moral insight:**
  - The verse also teaches believers: speaking in Allah’s name without truth is among the gravest crimes. Revelation cannot be manipulated.

Surah al-Ḥāqqah – Verse 46

Arabic:
ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ

Tafsir:
"Then We would have cut off from him the life-vein."

Maturidi explains:

- *Al-watīn* is the main artery of the heart (aorta). Cutting it means instant death.
- If the Prophet ﷺ had fabricated anything against Allah, he would have been struck down immediately, with no delay.

Maturidi’s insights:

- **Severity of fabrication:**
  - Maturidi stresses that no sin is greater than inventing words in Allah’s name.
  - The Qur’an shows that Allah’s justice would not tolerate even a prophet doing so.

- **Proof of truthfulness:**
    - The Prophet ﷺ lived, conveyed revelation for 23 years, and triumphed over enemies. This endurance itself proves that he did not fabricate — otherwise, his life-vein would have been cut.
- **Theological principle:**
    - Allah's wisdom (*ḥikmah*) does not allow falsehood to endure clothed as prophethood.
    - True messengers are divinely protected; impostors are destroyed.
- **Lesson for believers:**
    - Speaking in Allah's name without proof — inventing laws, doctrines, or false oaths — is among the gravest forms of lying.

Surah al-Ḥāqqah – Verse 47

Arabic:
فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـٰجِزِينَ

Tafsir:
"And none of you could have shielded him from Us."

Maturidi explains:

- If Allah had chosen to punish the Prophet ﷺ for fabricating revelation, no one could have intervened, protected, or restrained that punishment.

- The statement is absolute: neither tribe, nor allies, nor angels, nor mankind could prevent Allah's decree.

Maturidi's insights:

- **Rebuke to Quraysh:**
  - Quraysh thought the Prophet ﷺ was protected by his clan or by his own cleverness. This verse reminds them: only Allah sustains him.
  - If he were false, Allah would have ended him, and no protector could stand in the way.
- **Proof of authenticity:**
  - Since the Prophet ﷺ endured, succeeded, and his message spread, this itself is proof of his truthfulness.
  - A false claimant would not be upheld by Allah for even a moment.
- **Theological principle:**
  - Allah alone is *al-Ḥāfiẓ* (Protector) and *al-Māniʿ* (Preventer).
  - Every protector in dunya is temporary and powerless compared to His will.
- **Lesson for believers:**
  - True security lies only in Allah's protection. Ties of kinship, wealth, or power — which Quraysh relied upon — cannot shield one from His decree.

Surah al-Ḥāqqah – Verse 48

Arabic:
وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ

Tafsir:
"And indeed, it is surely a reminder for the God-conscious."

Maturidi explains:

- *Innahu* ("indeed it") refers to the Qur'an.
- For the *muttaqīn* (those who are mindful of Allah), the Qur'an is a *tadhkirah* — a reminder, admonition, and source of guidance.

Maturidi's insights:

- **The Qur'an as reminder, not new invention:**
  - Maturidi emphasises that revelation does not introduce an alien truth, but reminds mankind of what reason and fitrah (innate nature) already know: the existence of Allah, the reality of accountability, the necessity of justice.
- **Selective benefit:**
  - The Qur'an is universally true, but its benefit is realised only by those who have *taqwā*.
  - For those without humility, it becomes proof against them, not guidance.
- **Theological lesson:**
  - Guidance is a combination of two things: Allah's revelation and the servant's receptivity.
  - The Qur'an is available to all, but only those with taqwā — fear, humility, openness — derive its full benefit.

- **Contrast:**
    - In verse 41, the Qur'an was affirmed as "revelation from the Lord of the worlds." Here, its purpose for believers is shown: to remind and strengthen them.

Surah al-Ḥāqqah – Verse 49

Arabic:
وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ

Tafsir:
"And indeed, We surely know that among you are deniers."

Maturidi explains:

- Allah openly declares His knowledge: among the people addressed (Quraysh), there are those who reject the Qur'an and the Resurrection.
- Their denial is not hidden from Allah — He knows their words, thoughts, and inner arrogance.

Maturidi's insights:

- **Divine knowledge is comprehensive:**
    - Maturidi stresses that Allah's knowledge encompasses all — not only actions, but the intentions and motives behind them.
    - This verse warns that denial, even when cloaked in excuses or mockery, is fully exposed before Allah.

- **Denial despite clarity:**
    - Their rejection was not because of ambiguity or lack of proof — the Qur'an's clarity was undeniable.
    - Rather, it was stubbornness, envy, or love of worldly comfort.
- **Theological lesson:**
    - Denial does not reduce Allah's truth or weaken the Qur'an. It only harms the deniers themselves.
    - For the believer, this verse provides reassurance: Allah's justice is not blind; He sees clearly who accepts and who rejects.

Surah al-Ḥāqqah – Verse 50

Arabic:
وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَـٰفِرِينَ

Tafsir:
"And indeed, it will be a cause of regret for the disbelievers."

Maturidi explains:

- The Qur'an, which serves as a reminder and guidance for the God-conscious (v. 47), will on the Day of Judgment become a source of *ḥasrah* — deep sorrow and regret — for those who denied it.
- They will realise too late that the very message they mocked was the key to salvation.

Maturidi's insights:

- **Dual function of revelation:**
    - Maturidi stresses that the Qur'an has two roles: guidance for those who accept, proof against those who deny.
    - The same message that elevates the believer crushes the disbeliever in regret.
- **Nature of regret:**
    - *Ḥasrah* is not ordinary sadness but intense anguish — the pain of recognising the truth after its time has passed.
    - The deniers will recall every moment they heard the Qur'an and chose arrogance instead of submission.
- **Theological lesson:**
    - This verse demonstrates divine justice: nobody is punished without warning. The Qur'an itself was their opportunity for salvation.
    - Regret in ākhirah is meaningless — it cannot reverse fate, only deepen torment.
- **Moral reflection:**
    - For Maturidi, the lesson is that delaying obedience or neglecting reminders breeds future regret. The believer must take heed while the opportunity remains.

Surah al-Ḥāqqah – Verse 51

Arabic:

وَإِنَّهُ لَحَقُّ ٱلْيَقِينِ

Tafsir:
"And indeed, it is the truth of certainty."

Maturidi explains:

- The Qur'an is described as *ḥaqq al-yaqīn* — absolute, undeniable certainty.
- It is not speculation, imagination, or probability; it is the firmest truth revealed by Allah, with no possibility of falsehood.

Maturidi's insights:

- **Levels of certainty:**
  - Maturidi often distinguishes three Qur'anic terms:
    - *ʿIlm al-yaqīn* — knowledge of certainty (knowing something through evidence).
    - *ʿAyn al-yaqīn* — sight of certainty (seeing it directly).
    - *Ḥaqq al-yaqīn* — truth of certainty (experiencing it fully in reality).
  - The Qur'an is already at the highest level — it embodies reality itself.
- **Contrast with denial:**
  - The disbelievers treated revelation as doubt or guesswork. This verse corrects that: their denial is falsehood, the Qur'an is truth of certainty.
- **Theological lesson:**
  - Certainty in revelation is the foundation of īmān.

    - For Maturidi, faith is not blind but anchored in rational and revealed certainty. The Qur'an provides both proof and experience of truth.

- **Moral reflection:**
    - The believer must treat the Qur'an as *ḥaqq al-yaqīn*: a decisive guide for life, not mere recitation. To reduce it to ritual without conviction undermines its very claim here.

Surah al-Ḥāqqah – Verse 52

Arabic:
فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ

Tafsir:
"So glorify the name of your Lord, the Magnificent."

Maturidi explains:

- After affirming that the Qur'an is *ḥaqq al-yaqīn* (the truth of certainty), the surah concludes with a command: glorify (*sabbih*) your Lord, recognising His greatness (*al-ʿAẓīm*).
- The Prophet ﷺ, and by extension all believers, are instructed to end reflection on this surah with worship and exaltation of Allah.

Maturidi's insights:

- **Theological closure:**

- The entire surah established Allah's power, the certainty of resurrection, the destruction of deniers, and the truth of revelation. The fitting response is tasbīḥ (glorification).
- Knowing Allah as *al-ʿAẓīm* requires both conviction and submission.

- **Tasbīḥ as protection from arrogance:**
  - Deniers fell because they exalted themselves. Believers are protected when they exalt Allah instead.
  - By constantly remembering Allah's greatness, the soul is humbled, aligning itself with truth.
- **Connection to faith:**
  - For Maturidi, tasbīḥ is not mere verbal praise but recognition in heart and action that Allah is exalted above all imperfection.
  - It links theology to practice: once truth is affirmed, it must manifest in worship.
- **Moral reflection:**
  - The surah began with *al-Ḥāqqah* (the Reality) and ends with *al-ʿAẓīm* (the Magnificent Lord). This pairing shows: ultimate reality is Allah's majesty, and man's duty is to glorify Him.

Surah al-Maʿārij – Verse 1

Arabic:

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ

Tafsir:
"A questioner asked about a punishment bound to happen."

Maturidi explains:

- A scoffer from Quraysh mockingly demanded: *"If this punishment is real, bring it down upon us."*
- The verse responds: this punishment is not imagined but *wāqiʿ* — certain, inevitable, already decreed.

Maturidi's insights:

- **Mockery as denial:**
  - The act of "asking" here is not genuine inquiry but derision.
  - For Maturidi, this reflects the attitude of deniers: they confuse arrogance with intelligence.
- **Punishment as certainty:**
  - The Qur'an does not dignify their mockery with debate — it declares the punishment is real, and denial cannot prevent it.
- **Theological lesson:**
  - Denial does not reduce truth. Whether accepted or mocked, divine decree stands.
  - Arrogant challenges to revelation are themselves proof of hardened hearts.

Surah al-Maʿārij – Verse 2

Arabic:
لِّلْكَـٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ

Tafsir:
"For the disbelievers — none can avert it."

Maturidi explains:

- The punishment is specifically for the disbelievers who reject revelation.
- Once it arrives, there is no defender, no shield, no one to repel Allah's decree.

Maturidi's insights:

- **Absolute sovereignty:**
  - Maturidi stresses Allah's will is irresistible.
  - No tribe, idol, or alliance can prevent what Allah has decreed.
- **Contrast with dunya:**
  - In worldly life, the arrogant relied on wealth, friends, and power to escape consequences. In ākhirah, none of these protect.
- **Theological lesson:**
  - This verse affirms *tawḥīd* in power — Allah alone is the source of protection and harm. All else is illusion.

Surah al-Maʿārij – Verse 3

Arabic:
مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ

Tafsir:
"From Allah, Lord of the Ascending Ways."

Maturidi explains:

- The punishment comes from Allah, described here as *dhī al-maʿārij* — "Possessor of the Ascending Ways."
- This refers to the lofty stations, degrees, and pathways by which angels ascend to Him, and by which His decree descends.

Maturidi's insights:

- **Allah's transcendence:**
  - Maturidi stresses that *maʿārij* signifies exalted ranks, not spatial ladders.
  - Allah is transcendent, beyond place, yet His angels ascend through degrees of honour and obedience.
- **Theological lesson:**
  - Revelation descends from the highest source, and all creation is in hierarchy beneath Allah's command.
  - The punishment mentioned is not random — it flows from divine sovereignty, whose order and authority extend over seen and unseen.

Surah al-Maʿārij – Verse 4

Arabic:

تَعْرُجُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ

Tafsir:

"The angels and the Spirit ascend to Him in a Day whose measure is fifty thousand years."

Maturidi explains:

- *Taʿruju* = to ascend, rise upwards.
- Angels and *al-Rūḥ* (often interpreted as Jibrīl) ascend to Allah with decrees, commands, and the records of creation.
- The Day of Judgment is described as having the span of fifty thousand years — meaning its length and gravity surpass all human measure.

Maturidi's insights:

- **Not spatial ascent:**
    - Maturidi clarifies: Allah is not confined in place, nor reached by physical climbing. The "ascent" of angels signifies approach in obedience and the carrying of divine commands.
- **Fifty thousand years:**
    - This number conveys unimaginable length and difficulty.
    - For believers, the Day is made light and eased by Allah's mercy; for disbelievers, it stretches unbearably.
- **Theological lesson:**

- The Day of Judgment is not a fleeting moment but a prolonged, overwhelming reality, beyond worldly perception.
- Allah's majesty is shown in how even angels and Jibrīl are described in relation of ascent to Him.

Surah al-Maʿārij – Verse 5

Arabic:
فَٱصْبِرْ صَبْرًا جَمِيلًا

Tafsir:
"So be patient with gracious patience."

Maturidi explains:

- The Prophet ﷺ is instructed to bear with patience the mockery, denial, and hostility of the disbelievers.
- *Ṣabr jamīl* is patience without complaint, bitterness, or loss of dignity.

Maturidi's insights:

- **Patience linked to the Hereafter:**
  - Since the Day of Judgment is so immense and certain (v. 4), the Prophet is reminded to endure temporary harm in dunya.
  - All trials are brief compared to the fifty-thousand-year Day.
- **Model for believers:**

- Maturidi stresses this command applies to all who follow the Prophet: patience in faith, resisting sin, and enduring trials is essential.

- **Theological lesson:**
  - True patience flows from conviction in Allah's justice. Without belief in the Hereafter, patience collapses into despair; with belief, it becomes strength and dignity.

Surah al-Maʿārij – Verse 6

Arabic:
إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

Tafsir:
"Indeed, they see it as distant."

Maturidi explains:

- The disbelievers consider the Day of Judgment far-fetched, either in time or in possibility.
- To them, resurrection is a remote idea, not an imminent certainty.

Maturidi's insights:

- **Denial through distance:**
  - Maturidi notes that humans often dismiss what feels distant. The deniers deceive themselves by imagining the Day too far to matter.
- **False security:**

- Their false sense of time creates arrogance — they live heedlessly, assuming consequences will never arrive.

- **Theological lesson:**
  - For Maturidi, this shows denial is rooted in *tawahhum* (false imagination), not rational argument.
  - What seems "distant" to man is near to Allah.

Surah al-Maʿārij – Verse 7

Arabic:
وَنَرَىٰهُ قَرِيبًا

Tafsir:
"But We see it as near."

Maturidi explains:

- In contrast, Allah declares the Day to be near, inevitable, and already decreed.
- Human perception is faulty; divine perspective is reality.

Maturidi's insights:

- **Relativity of time:**
  - What humans count as long, Allah describes as brief. The entire span of worldly history is like an hour compared to the Hereafter.
- **Certainty vs. illusion:**

- For Allah, the Day is not future but fixed, part of His eternal decree.

- **Theological lesson:**
  - Maturidi stresses that Allah's knowledge and will encompass all time. To Him, distant and near are the same.
  - The believer must align with divine perspective, not human illusion.

Surah al-Maʿārij – Verse 8

Arabic:
يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ

Tafsir:
"On the Day when the sky will be like molten metal."

Maturidi explains:

- The sky, once a firm canopy, will melt and dissolve like boiling oil or molten copper (*muhl*).
- This imagery conveys total collapse of the natural order.

Maturidi's insights:

- **Reversal of security:**
  - The sky that sheltered humanity becomes a source of terror.
- **Visible proof:**

- Maturidi stresses that Qur'anic imagery uses familiar substances (molten metal, oil) to approximate unseen realities — it gives a glimpse of horror within human comprehension.

- **Theological lesson:**
  - The collapse of the heavens proves creation is contingent, not eternal. The deniers' claim of permanence is false.

Surah al-Maʿārij – Verse 9

Arabic:
وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ

Tafsir:
"And the mountains will be like wool."

Maturidi explains:

- The mighty mountains will scatter and dissolve like fluffed, dyed wool (*ʿihn*).
- What appeared most solid will become weightless and fragile.

Maturidi's insights:

- **Symbol of reversal:**
  - In dunya, mountains symbolise stability. On that Day, they symbolise fragility.
- **Lesson in power:**

- If mountains can collapse to dust, what arrogance can man have in his own strength?

- **Theological lesson:**
  - Maturidi uses this as proof against materialists who thought the world eternal. Even the most enduring features of creation disintegrate under Allah's command.

Surah al-Maʿārij – Verse 10

Arabic:
وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا

Tafsir:
"And no close friend will ask about a close friend."

Maturidi explains:

- On the Day of Judgment, even the strongest bonds of kinship and friendship are severed.
- *Ḥamīm* means an intimate, devoted friend — yet here, he does not even inquire about another.

Maturidi's insights:

- **Isolation:**
  - In dunya, people relied on friends and family for support, sometimes even to shield them from justice. In ākhirah, each soul is left alone.
- **Intensity of fear:**

- The terror of the Day is so overwhelming that even the closest companions abandon concern for one another.

- **Theological lesson:**
  - Salvation depends only on faith and deeds, not on earthly ties. Lineage, clan, and friendship collapse before divine justice.

Surah al-Maʿārij – Verse 11

Arabic:

يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ

Tafsir:

"Though they will be made to see them, the criminal will wish to ransom himself from the punishment of that Day by his children."

Maturidi explains:

- They will still see their loved ones, but will have no thought of helping them.
- Instead, the guilty would sacrifice even his own children to escape torment.

Maturidi's insights:

- **Exposure of selfishness:**
  - In dunya, the denier claimed love for his family, but in ākhirah he would gladly sacrifice them for his own survival.
- **Moral failure revealed:**

- True love would have led him to faith and righteousness, securing salvation for himself and them. His false "love" collapses under judgment.

- **Theological lesson:**
  - This reveals the essence of kufr: self-worship and selfishness. When stripped of illusions, the denier values no one but himself.

Surah al-Maʿārij – Verse 12

Arabic:
وَصَٰحِبَتِهِۦ وَأَخِيهِ

Tafsir:
"And his wife and his brother."

Maturidi explains:

- On the Day of Judgment, the guilty would wish to ransom himself from punishment by offering up even his closest companions — his spouse (ṣāḥibah) and his brother.

Maturidi's insights:

- **Collapse of worldly love:**
  - In dunya he claimed to love and protect them, but in ākhirah he sees them as bargaining chips.
- **Exposure of selfishness:**
  - His "love" was self-serving; when faced with justice, he would abandon even the most intimate bonds.

- **Theological lesson:**
    - Family ties cannot save one in the Hereafter. True loyalty is faith in Allah, not bloodline.

Surah al-Maʿārij – Verse 13

Arabic:
وَفَصِيلَتِهِ ٱلَّتِى تُـٔوِيهِ

Tafsir:
"And his kindred who sheltered him."

Maturidi explains:

- The *faṣīlah* refers to his clan or extended family — those who supported him and gave him protection in dunya.
- Even them he would cast away to escape torment.

Maturidi's insights:

- **Tribal pride destroyed:**
    - Quraysh placed immense pride in kinship and tribal solidarity. On that Day, this pride is shown to be worthless.
- **Moral inversion:**
    - Those he once leaned on for honour, he would now sacrifice.
- **Theological lesson:**
    - Allah shows that only faith grants security; social bonds collapse in the face of His justice.

Surah al-Maʿārij – Verse 14

Arabic:
وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ

Tafsir:
"And everyone on earth altogether — so that it could save him."

Maturidi explains:

- The guilty would even wish to give up the entire population of earth in ransom for his own soul.

Maturidi's insights:

- **Ultimate selfishness:**
    - His desperation shows the depth of despair — he would sacrifice the whole world if it meant his survival.
- **Refutation of bargaining:**
    - This verse strips away every illusion that punishment can be avoided through wealth, kinship, or negotiation.
- **Theological lesson:**
    - Divine justice cannot be bribed or bargained. Each soul is accountable for its own deeds.

Surah al-Maʿārij – Verse 15

Arabic:
كَلَّآ ۖ إِنَّهَا لَظَىٰ

Tafsir:
"No! Indeed, it is a blazing Fire."

Maturidi explains:

- Allah rejects these false hopes: *kallā* — never.
- The denier cannot escape. His only destination is *laẓā*, the blazing Fire.

Maturidi's insights:

- **False security exposed:**
  - All reliance on tribe, family, wealth, or bargaining is shattered.
- **Direct confrontation with truth:**
  - The verse's brevity (*kallā innahā laẓā*) mirrors the bluntness of judgment: no excuses remain, only Fire.
- **Theological lesson:**
  - Punishment is not arbitrary but the inevitable result of denial. Hell is the unveiled reality of kufr, just as Paradise is the unveiled reality of faith.

Surah al-Maʿārij – Verse 16

Arabic:
نَزَّاعَةً لِّلشَّوَىٰ

Tafsir:
"It will tear away the scalp and limbs."

Maturidi explains:

- *Nazzāʿah* means a force that snatches and tears violently.
- *Al-shawā* refers to extremities of the body — skin, scalp, hands, feet — the very parts that once sinned in arrogance.

Maturidi's insights:

- **Punishment fits the crime:**
    - Those who used their limbs to sin now find those limbs targeted by Hell.
- **Complete humiliation:**
    - The verse highlights not just pain but utter loss of dignity, stripping man of the body he once gloried in.
- **Theological lesson:**
    - Just as limbs will testify against sinners (36:65), they will also bear direct punishment.

Surah al-Maʿārij – Verse 17

Arabic:
تَدْعُواْ مَنْ أَدْبَرَ وَتَوَلَّىٰ

Tafsir:
"It calls the one who turned his back and fled."

Maturidi explains:

- Hell itself is described as calling or summoning those who rejected faith.
- It drags in the one who turned away from guidance and obedience.

Maturidi's insights:

- **Hell as active agent:**
  - The Fire is personified, showing eagerness to consume those who denied truth.
- **Nature of rejection:**
  - *Adbara wa tawallā* = turning away with the back, symbolising complete refusal of submission.
- **Theological lesson:**
  - Hell belongs to Allah's justice — it "calls" only those who chose to abandon guidance.

Surah al-Maʿārij – Verse 18

Arabic:
وَجَمَعَ فَأَوْعَىٰ

Tafsir:
"And he amassed wealth and hoarded it."

Maturidi explains:

- The condemned is further described: he collected wealth greedily and withheld it (*awʿā*) instead of spending for Allah's sake.

Maturidi's insights:

- **Greed as root of kufr:**
    - For Maturidi, attachment to wealth blinds the heart from Allah and the poor.
- **Hoarding as ingratitude:**
    - Wealth was given as a trust, but he clung to it selfishly, neglecting zakāt and charity.
- **Theological lesson:**
    - Kufr manifests in two forms: rejection of Allah (theological) and rejection of His creation (social). Hoarding wealth shows both.
    - These three verses (16–18) paint the profile of the condemned: arrogant, rejective of truth, and greedy. Hell actively claims such people.

Surah al-Maʿārij – Verse 19

Arabic:
إِنَّ ٱلْإِنسَـٰنَ خُلِقَ هَلُوعًا

Tafsir:
"Indeed, man was created anxious and restless."

Maturidi explains:

- *Halūʿ* means extremely impatient, greedy, restless — quick to panic when harmed, and quick to cling selfishly to good.
- This verse diagnoses the natural state of the human soul without divine guidance.

Maturidi's insights:

- **Human weakness:**
  - Man by nature is unstable, pulled by fear and desire.
- **Need for revelation:**
  - For Maturidi, this shows why Allah sent prophets: without revelation, man is dominated by anxiety and greed.
- **Theological lesson:**
  - Man is not self-sufficient. He requires divine discipline to tame his restless nature.

Surah al-Maʿārij – Verse 20

Arabic:
إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا

Tafsir:
"When evil touches him, he is full of panic."

Maturidi explains:

- In hardship, the unguided human collapses into despair and wailing.
- *Jazūʿ* means excessively complaining, unable to endure even small affliction.

Maturidi's insights:

- **Absence of faith:**
  - Lacking trust in Allah, he cannot see hardship as test or purification.
- **Moral failure:**
  - Instead of patience, he turns to complaint, showing ingratitude.
- **Theological lesson:**
  - Faith transforms suffering into patience; without it, man is enslaved to fear.

Surah al-Maʿārij – Verse 21

Arabic:

وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا

Tafsir:

"And when good touches him, he becomes withholding."

Maturidi explains:

- In ease and prosperity, the unguided human becomes miserly, refusing to share blessings with others.
- *Manūʿ* means tight-fisted, hoarding, unwilling to spend.

Maturidi's insights:

- **Greed and forgetfulness:**
  - When tested with wealth, he forgets Allah, imagining himself independent.
- **Mirror of verse 20:**
  - In hardship, he despairs; in prosperity, he withholds — both extremes expose imbalance.
- **Theological lesson:**
  - Faith is the only cure for human instability: it teaches patience in hardship and generosity in ease.
  - Together, verses 19–21 describe the raw human condition: unstable, anxious, greedy.

Surah al-Maʿārij – Verse 22

Arabic:

إِلَّا ٱلْمُصَلِّينَ

Tafsir:

"Except those devoted to prayer."

Maturidi explains:

- The natural restlessness of mankind (vv. 19–21) does not apply to everyone.
- The *exception* is those who establish ṣalāh consistently — they are freed from panic, greed, and despair.

Maturidi's insights:

- **Prayer as discipline:**
  - For Maturidi, ṣalāh disciplines the soul, curbs desire, and redirects fear towards Allah.
- **Contrast with the halūʿ:**
  - The anxious man collapses in hardship, but the one grounded in prayer stands firm.
- **Theological lesson:**
  - Worship transforms human nature — without it, man remains a slave to impulses; with it, he attains stability.

Surah al-Maʿārij – Verse 23

Arabic:

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ

Tafsir:

"Those who are constant in their prayer."

Maturidi explains:

- Not just those who pray occasionally, but those who are consistent, regular, and unwavering.
- *Dāʾimūn* = continual, never neglectful.

Maturidi's insights:

- **Consistency over sporadic worship:**
  - For Maturidi, true transformation comes only through discipline, not one-time acts.
- **Faith manifested in constancy:**
  - Regular prayer reflects continuous awareness of Allah, unlike the heedless who remember Him only in hardship.
- **Theological lesson:**
  - Ṣalāh is the foundation of taqwā; neglect of it is the root of heedlessness.

Surah al-Maʿārij – Verse 24

Arabic:
وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ

Tafsir:
"And those in whose wealth is a known right."

Maturidi explains:

- The righteous recognise that their wealth contains a rightful share for others.

- This is beyond voluntary charity — it points to zakāt and the moral duty of generosity.

Maturidi's insights:

- **Wealth as trust:**
  - For Maturidi, wealth is not absolute ownership but a trust from Allah.
  - Fulfilling the rights of others is part of worship.
- **Opposite of the miser (v. 21):**
  - Where the sinner hoards, the believer shares.
- **Theological lesson:**
  - Social justice is tied to īmān: caring for the needy is proof of sincerity in faith.

Surah al-Maʿārij – Verse 25

Arabic:
لِّلسَّآئِلِ وَٱلْمَحْرُومِ

Tafsir:
"For the one who asks, and for the one deprived."

Maturidi explains:

- The "known right" is directed to two groups:
  - *Al-sāʾil* — the one who asks, openly seeking help.

- *Al-maḥrūm* — the deprived, who may not ask but still suffer in need.

Maturidi's insights:

- **Balance of charity:**
  - Charity is not only for those visible in their need, but also for the hidden poor who suffer silently.
- **Moral vigilance:**
  - The believer must seek out the deprived, not wait until they ask.
- **Theological lesson:**
  - True īmān manifests as both worship (*ṣalāh*) and compassion (*zakāt*/*infāq*).
  - Neglecting either weakens faith, since the Qur'an ties them together repeatedly.
  - Verses 22–25 show that prayer and generosity cure man's restless, greedy nature. The surah now continues describing further traits of the God-conscious.

Surah al-Maʿārij – Verse 26

Arabic:
وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ

Tafsir:
"And those who affirm the truth of the Day of Recompense."

Maturidi explains:

- A defining quality of the righteous is belief in *Yawm al-Dīn* — the Day of Judgment, when every soul is held accountable.
- Their lives are shaped by this conviction; denial of the Day is the root of arrogance, while belief in it produces humility.

Maturidi's insights:

- **Faith and responsibility:**
  - Maturidi often stresses that recognition of accountability is what separates the believer from the heedless.
  - Without this belief, morality collapses into selfishness.
- **Theological lesson:**
  - Belief in the Hereafter is not abstract; it is a lived truth that disciplines action and prevents transgression.

Surah al-Maʿārij – Verse 27

Arabic:
وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ

Tafsir:
"And those who are fearful of the punishment of their Lord."

Maturidi explains:

- *Mushfiqūn* means deeply cautious, apprehensive.
- Even while believing and worshipping, they do not feel secure from Allah's punishment.

Maturidi's insights:

- **Balance of fear and hope:**
  - The righteous combine faith in Allah's mercy with fear of His justice.
  - This prevents arrogance and complacency in worship.
- **Contrast with deniers:**
  - Deniers treated the Hereafter as distant (70:6), but believers treat it as imminent, always fearing their standing before Allah.
- **Theological lesson:**
  - True īmān does not presume entitlement to Paradise — it lives between fear (*khawf*) and hope (*rajāʾ*).

Surah al-Maʿārij – Verse 28

Arabic:
إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

Tafsir:
"Indeed, the punishment of their Lord is not something to feel secure against."

Maturidi explains:

- The Qur'an explains why they remain fearful: Allah's punishment is not to be taken lightly, nor assumed avoidable by lineage, wealth, or past deeds.

Maturidi's insights:

- **Denial of false security:**
  - Quraysh thought their idols, ancestors, or tribal honour would protect them. This verse dismantles such illusions.
- **Warning for believers:**
  - Even those with faith are not exempt from vigilance — persistent arrogance or sin can invite punishment.
- **Theological lesson:**
  - Salvation is through Allah's mercy, not entitlement.
  - The believer must never feel fully secure from Allah's justice, but remain humble and cautious.
  - These verses (26–28) highlight the **inner state** of the believer: conviction in the Day of Judgment and constant awe before Allah's justice.

Surah al-Maʿārij – Verse 29

Arabic:
وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَـٰفِظُونَ

Tafsir:
"And those who guard their chastity."

Maturidi explains:

- Another mark of the righteous: they protect their private parts, preserving themselves from unlawful sexual acts.

- This includes both men and women, and covers modesty, fidelity, and restraint.

Maturidi's insights:

Moral Purity:
The phrase *"wa-alladhīna hum li-furūjihim ḥāfiẓūn"* highlights a key trait of the righteous — safeguarding chastity. The word *furūj* (singular: farj) is a modest reference to the private parts, and *ḥifẓ* means to guard, protect, and restrain.

Comprehensive Protection:
Maturidi explains that this safeguarding is not limited to physical acts. It includes:

- Protecting oneself from **zinā** (fornication/adultery).
- Avoiding any **approach** to indecency, such as gazes, unlawful desires, or situations that invite temptation.
- Maintaining inner purity, since sin begins with intention and thought before action.

Human Needs & Lawful Outlets:
Since sexual desire is natural, Allah allows lawful outlets (i.e. through marriage). Thus, this guarding is not total abstinence, but disciplined fulfillment according to divine law.

Spiritual Dimension:
Protecting chastity is tied to protecting faith itself. Maturidi stresses that unlawful indulgence corrupts the soul, weakens taqwā, and distracts from obedience. By contrast, restraint purifies the heart and strengthens devotion to Allah.

Theological Lesson:

- Morality in Islam is not denial of human needs, but their regulation under divine command.
- The Qur'an praises believers who discipline their desires for Allah's sake.
- This verse is part of a larger portrait of the righteous (beginning from *"illā al-muṣallīn"* in verse 22), showing that prayer, charity, chastity, and honesty together form the character of true believers.

Surah al-Maʿārij – Verse 30

Arabic:

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Tafsir:

"Except with their spouses, or those whom their right hands possess — for then they are free from blame."

Maturidi explains:

- Lawful intimacy with one's spouse (and, in the context of that time, with concubines) is not blameworthy.
- The prohibition is against transgression outside of these bounds.

Maturidi's insights:

- **Lawful vs. unlawful:**
    - For Maturidi, Islam recognises human desire but directs it lawfully, protecting family and society.
- **Balance:**

- Unlike monasticism, Islam does not suppress natural needs but regulates them within divine law.

- **Theological lesson:**
  - Obedience means disciplining desire according to Allah's commands, not abolishing desire altogether.

Surah al-Maʿārij – Verse 31

Arabic:

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ

Tafsir:

"But whoever seeks beyond that, then they are the transgressors."

Maturidi explains:

- Any pursuit of sexual gratification outside the lawful bounds is transgression (*ʿudwān*), injustice against Allah's limits, and against human dignity.

Maturidi's insights:

- **Boundary of obedience:**
  - For Maturidi, this verse defines chastity as not just moral virtue but obedience to divine law.
- **Nature of transgression:**
  - Unlawful desire corrupts both the individual and society, spreading betrayal, exploitation, and injustice.
- **Theological lesson:**

- True righteousness is not only prayer and charity, but also self-restraint. The one who ignores limits in private matters is no less an aggressor than the tyrant in public life

Surah al-Maʿārij – Verse 32

Arabic:
وَٱلَّذِينَ هُمْ لِأَمَـٰنَـٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ

Tafsir:
"And those who are faithful to their trusts and their covenants."

Maturidi explains:

- The righteous carefully guard (*rāʿūn*) both **amānāt** (trusts placed in their care) and ʿ**ahd** (promises and covenants).
- This covers duties to Allah (worship, vows) and duties to people (justice, honesty, reliability).

Maturidi's insights:

- **Amānah as divine test:**
  - For Maturidi, all of life is an amānah — wealth, knowledge, family, even the body are trusts from Allah.
- **Social dimension:**
  - Keeping one's word and safeguarding trust builds justice; betrayal reflects hypocrisy and arrogance.
- **Theological lesson:**

- Faith is not limited to rituals; fulfilling amānāt and ʿuhūd is central to īmān.

Surah al-Maʿārij – Verse 33

Arabic:

وَٱلَّذِينَ هُمْ بِشَهَٰدَٰتِهِمْ قَآئِمُونَ

Tafsir:

"And those who stand firm in their testimonies."

Maturidi explains:

- They uphold the truth when bearing witness, neither concealing nor distorting it.
- *Qāʾimūn* implies standing upright, fulfilling testimony fully.

Maturidi's insights:

- **Justice as act of faith:**
  - Bearing witness truthfully is not only a legal duty but a religious obligation.
- **Contrast with hypocrites:**
  - Deniers distort truth for gain; believers uphold it even against themselves or loved ones.
- The phrase *"bi-shahādātihim qā'imūn"* refers to the believers' commitment to truth whenever they bear witness.

- *Shahādah* means testimony or witness, whether in a court of law, personal dealings, or in matters of faith.
- *Qā'imūn* means "they uphold, they stand firmly," indicating diligence and consistency.

Truthfulness as a Sacred Duty:
Maturidi emphasizes that truth in testimony is not only a social necessity but also an act of obedience to Allah. False testimony (*shahādat az-zūr*) is among the gravest sins, equated in hadith with shirk.

Types of Testimony:

- **Legal testimony** — giving truthful evidence in disputes, contracts, and rights.
- **Social testimony** — honesty in speech, contracts, and oaths.
- **Faith testimony** — upholding the testimony of *lā ilāha illā Allāh* with sincerity in both word and deed.

Upholding vs. Neglecting:
The word *qā'imūn* implies not just "speaking the truth" but also **preserving** testimony when it is needed, not withholding it out of fear, bribe, or favoritism. Neglecting testimony is a betrayal of trust.

Theological Lesson:

- Believers are defined not just by worship but by their reliability in human affairs.
- Upholding testimony safeguards justice, and justice is a foundation of sharīʿah.
- A community's faith and moral order collapse when falsehood spreads and testimony is corrupted.

- Testimony (*shahādah*) is sacred — false witness is betrayal of Allah's justice.

Surah al-Maʿārij – Verse 34

Arabic:
وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

Tafsir:
"And those who guard their prayers."

Maturidi explains:

- Having begun with ṣalāh (v. 22–23), the list of righteous qualities ends with it again.
- Here the focus is on *yuḥāfiẓūn* — carefully protecting the prayer: its times, conditions, humility, and spirit.

Maturidi's insights:

- **Prayer as foundation:**
    - Prayer begins and seals the description of the righteous, showing it is the anchor of faith.
- **Guarding as vigilance:**
    - It is not just performing the act, but maintaining its quality and consistency.

Comparison with Earlier Verses:
In verse 23 of this sūrah, Allah described believers as *"alladhīna hum ʿalā ṣalātihim dā'imūn"* (those who are constant in their prayers).

- *Dāʾimūn* indicates **continuity** — they never abandon the prayer.
- *Yuḥāfiẓūn* here indicates **preservation with discipline** — they pray at the correct times, with correct etiquette, and safeguard it from corruption.
- Maturidi explains that the Qur'an combines both qualities: consistency and proper safeguarding.

The Inner and Outer Aspects:
Guarding the prayer is twofold:

- **Outer safeguarding:** performing prayer on time, with purity, facing the qiblah, and fulfilling the pillars.
- **Inner safeguarding:** maintaining khushūʿ (humility and focus), sincerity, and avoiding hypocrisy.

P**rayer as Central Identity:**
Maturidi highlights that ṣalāh is the marker of the believer. By beginning and ending this section of verses with prayer (v. 23 and v. 34), the Qur'an shows that prayer is both the foundation and the seal of righteousness.

- Prayer is not a burden but the lifeline of the believer's connection with Allah.
- A person's faith is measured by the care they give to ṣalāh.
- Those who neglect it, or reduce it to empty form, remove themselves from the traits of the true believers described here.

Surah al-Maʿārij – Verse 35

Arabic:
أُوْلَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ

Tafsir:
"It is they who will be honoured in Gardens."

Maturidi explains:

- After describing their traits, Allah declares their reward: honour (*mukramūn*) in Paradise.
- Not only entry, but dignity, elevation, and eternal nearness to Allah.

Maturidi's insights:

- **Contrast with deniers:**
    - The arrogant deniers are humiliated in chains and Fire (vv. 15–18); the humble believers are honoured in Gardens.
- **Honour as divine gift:**
    - True dignity is not in wealth or tribe but in faith and obedience.
- **Theological lesson:**
    - Paradise is both recompense for deeds and pure mercy — the believer is *mukram* (honoured) because Allah chose to elevate him.

Surah al-Maʿārij – Verse 36

Arabic:
فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ

Tafsir:
"So what is [the matter] with those who disbelieve, hastening towards you?"

Maturidi explains:

- The verse rebukes the disbelievers who crowded around the Prophet ﷺ, mockingly and with arrogance.
- *Muhtiʿīn* means rushing with necks stretched forward — a posture of mockery and hostility rather than respect.

Maturidi's insights:

- **Irony of eagerness:**
    - They rejected revelation, yet hurried arrogantly to argue against it.
- **Revealed arrogance:**
    - Their rushing was not for guidance but for ridicule, showing hardness of heart.
- **Theological lesson:**
    - Mere physical approach to the Prophet is meaningless without submission; guidance requires humility, not mockery.

Surah al-Maʿārij – Verse 37

Arabic:
عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ

Tafsir:
"From the right and from the left, in groups."

Maturidi explains:

- The disbelievers surrounded the Prophet ﷺ in gatherings (*ʿizīn*) — groups clustered in mockery.
- They came from all sides, but not to believe — only to jeer and argue.

Maturidi's insights:

- **False strength in numbers:**
  - Their confidence lay in crowds, not in truth.
- **Contrast with believers:**
  - True believers gathered in prayer and sincerity; disbelievers gathered only to mock.
- **Theological lesson:**
  - Strength in numbers cannot protect from truth. On the Day of Judgment, each soul stands alone.

Surah al-Maʿārij – Verse 38

Arabic:
أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ

Tafsir:
"Does every one of them hope to enter a Garden of bliss?"

Maturidi explains:

- The Qur'an asks mockingly: do these arrogant deniers expect Paradise, despite rejecting faith and mocking the Prophet?

Maturidi's insights:

- **False hope exposed:**
    - They denied resurrection, yet fancied entitlement to good if it existed.
- **Justice affirmed:**
    - Maturidi stresses that Paradise is not lineage or privilege — it is reward for faith and obedience.
- **Theological lesson:**
    - Hope without deeds or faith is delusion. True hope in Paradise is tied to taqwā.

Surah al-Maʿārij – Verse 39

Arabic:
كَلَّآۖ إِنَّا خَلَقۡنَٰهُم مِّمَّا يَعۡلَمُونَ

Tafsir:
"Never! We created them from what they know."

Maturidi explains:

- Allah rejects their delusion (*kallā*).
- They know they were created from a humble fluid, yet act arrogantly as if they were eternal beings.

Maturidi's insights:

- **Origin as proof of weakness:**
  - Their own origin — a despised drop — is evidence against their pride.
- **Theological lesson:**
  - Maturidi stresses this rational argument: if Allah can create life from base origin, resurrection is easier still.
- **Moral inversion:**
  - Forgetting one's origin breeds arrogance; remembering it nurtures humility.

Surah al-Maʿārij – Verse 40

Arabic:

فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ

Tafsir:

"But no! I swear by the Lord of the Easts and the Wests that We are surely able."

Maturidi explains:

- Allah swears by Himself as the Lord of all horizons — every rising and setting of the sun, moon, and stars.
- The oath affirms divine power: He is fully able to resurrect, punish, and replace the arrogant deniers.

Maturidi's insights:

- **Plural "Easts and Wests":**
  - Maturidi notes it refers to the multiple points of sunrise and sunset across the year.
  - This shows Allah's comprehensive control of cosmic order.
- **Theological lesson:**
  - The same Lord who controls daily cycles of light and darkness has absolute power over life, death, and resurrection.

Surah al-Maʿārij – Verse 41

Arabic:

عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۖ وَمَا نَحْنُ بِمَسْبُوقِينَ

Tafsir:

"To replace them with better than them, and We are not to be outdone."

Maturidi explains:

- Allah declares His ability to remove the arrogant deniers and bring forth better, more obedient servants in their place.

- No one can outrun or frustrate His decree.

Maturidi's insights:

- **Divine replacement:**
    - Just as earlier nations were destroyed and replaced, Quraysh too could be supplanted.
- **No escape:**
    - *Masbūqīn* = to be preceded or defeated. Allah cannot be overtaken, delayed, or opposed.
- **Theological lesson:**
    - Guidance and honour are privileges, not entitlements. Allah can grant them to others if one rejects.

Surah al-Maʿārij – Verse 42

Arabic:

فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْ حَتَّىٰ يُلَـٰقُواْ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ

Tafsir:

"So leave them to plunge in vain talk and play until they meet their Day which they are promised."

Maturidi explains:

- The Prophet ﷺ is told not to be disheartened. The deniers' mockery is temporary.
- They will soon face the promised Day — the Day of Judgment.

Maturidi's insights:

- **Futility of denial:**
    - Their *khuḍūḍ* (vain arguments) and *laʿb* (mocking play) cannot prevent what is coming.
- **Prophetic consolation:**
    - The Prophet is reassured: his mission is to deliver, not to force belief. Justice will arrive in its time.
- **Theological lesson:**
    - Denial and mockery are symptoms of heedlessness; the promised Day is the ultimate cure for delusion.

Surah al-Maʿārij – Verse 43

Arabic:

يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ

Tafsir:

"The Day they will come forth from the graves quickly, as if they were racing towards idols."

Maturidi explains:

- The disbelievers will rush from their graves at resurrection, in frantic haste.
- The Qur'an likens their running to when they used to rush eagerly toward their idols in dunya.

Maturidi's insights:

- **Irony of resurrection:**
    - They mocked resurrection as impossible, but on that Day they will be rushing headlong toward it.
- **Analogy of idols:**
    - Their eagerness for false gods is contrasted with their forced haste toward divine judgment.
- **Theological lesson:**
    - The zeal they wasted on idolatry brings them no benefit; instead it mirrors their forced march to judgment.

Surah al-Maʿārij – Verse 44

Arabic:

خَـٰشِعَةً أَبْصَـٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ

Tafsir:

"Their eyes humbled, humiliation will cover them. That is the Day which they were promised."

Maturidi explains:

- On that Day, the proud and mocking eyes of the deniers will be cast down in humiliation.
- Disgrace (*dhillah*) will envelop them completely.
- This is the very Day they once denied and mocked.

Maturidi's insights:

- **Humiliation as reversal:**
    - The eyes that once glared arrogantly at prophets now drop in shame.
- **Promise fulfilled:**
    - What they ridiculed as impossible is now undeniable reality.
- **Theological lesson:**
    - Resurrection is the great equaliser: arrogance is shattered, truth is unveiled, and divine promise is fulfilled without fail.

Maturidi's Perspective

- **Human nature**: restless, selfish, unstable without revelation.
- **Faith's cure**: prayer, charity, chastity, honesty, and conviction in the Hereafter.
- **Deniers' fate**: humiliation, Fire, and regret — all rooted in arrogance, greed, and disbelief.
- **Believers' fate**: honour in Gardens, the fruit of worship and mercy.
- **Allah's sovereignty**: absolute; He can replace nations, resurrect all, and judge without rival.

For Maturidi, **Surah al-Maʿārij** is a lesson in **human weakness vs. divine power**, showing that only revelation transforms man from *halūʿ* (restless) to *mukram* (honoured).

Surah Nūḥ – Verse 1

Arabic:
إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

Tafsir:
"Indeed, We sent Nūḥ to his people, [saying]: Warn your people before a painful punishment comes upon them."

Maturidi explains:

- Allah begins with a reminder of His sending of prophets as **acts of mercy**. The mission of Nūḥ عليه السلام was preventative — to **warn before punishment** descends.
- The warning indicates that divine chastisement does not arrive without prior notification and proof.

Maturidi's insights:

- This verse establishes a principle: Allah does not punish without first sending a messenger. It rebukes those who later claim ignorance.
- The description of punishment as *"painful"* shows that it is not arbitrary but proportionate to persistent denial.
- Maturidi stresses the pedagogical function of prophecy: the prophet is sent not to condemn but to **rescue**, urging repentance before it is too late.

Surah Nūḥ – Verse 2

Arabic:
قَالَ يَـٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ

Tafsir:
"He said: O my people, indeed I am to you a clear warner."

Maturidi explains:

- Nūḥ's address is marked by gentleness — *"O my people"* — affirming kinship even while warning of consequences.
- "**Clear warner**" (*nadhīr mubīn*) — his message was transparent, without ambiguity, rooted in revelation not conjecture.

Maturidi's insights:

- The phrase underscores the **clarity of truth**: denial cannot be excused by confusion.
- Maturidi observes that every prophet combines *naṣīḥah* (sincere counsel) with *inḏār* (warning), offering both mercy and justice.
- This also reflects Allah's justice: no nation is destroyed until the truth is conveyed in a manner they can clearly understand.

Surah Nūḥ – Verse 3

Arabic:
أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ

Tafsir:
"Worship Allah, and fear Him, and obey me."

Maturidi explains:

- The threefold command defines the prophetic mission:
    - **Worship Allah** — affirming His oneness and rejecting idols.
    - **Fear Him** (*ittaquhu*) — live with consciousness of accountability, avoiding sin.
    - **Obey me** — obedience to the messenger is obedience to Allah, since he conveys divine guidance.

Maturidi's insights:

- Maturidi emphasises the unity of belief and action: worship, taqwā, and obedience are inseparable.
- The verse rebuts those who claim faith without obedience, or ritual without sincerity.
- It also affirms the **authority of prophets** — they are not independent lawgivers but the means by which Allah's will is implemented.

Surah Nūḥ – Verse 4

Arabic:

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ

Tafsir:

"He will forgive you of your sins, and grant you respite until an appointed term. Indeed, when the term of Allah comes, it cannot be delayed — if only you knew."

Maturidi explains:

- Forgiveness and respite are linked to repentance and faith.
- "**Forgive you of your sins**" — forgiveness for past transgressions upon sincere return.
- "**Respite until a fixed term**" — worldly life extended in blessing and security, until the destined end.
- The inevitability of Allah's decree is stressed: no force can delay His appointed term.

Maturidi's insights:

- Maturidi reads in this verse both **mercy** (forgiveness, extended life) and **warning** (the end is fixed, unchangeable).
- The balance reflects Allah's justice: room for repentance exists, but presumption of endless delay is false.
- He also notes that *ājāl* (terms) include both the lifespan of individuals and the lifespan of nations — both are under Allah's control.

Surah Nūḥ – Verse 5

Arabic:

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا

Tafsir:

"He said: My Lord, indeed I invited my people night and day."

Maturidi explains:

- Nūḥ علیه السلام appeals to Allah, describing his tireless effort — constant invitation without pause.
- His daʿwah covered all times, leaving no excuse for his people.

Maturidi's insights:

- The verse highlights prophetic perseverance: daʿwah is not occasional but continual, facing resistance with unwavering effort.
- For Maturidi, this also establishes proof against the people: their rejection was not from lack of exposure but from deliberate stubbornness.
- It reflects the prophetic model: patience and persistence are essential in calling to truth, even when met with rejection.

Surah Nūḥ – Verse 6

Arabic:
فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا

Tafsir:
"But my invitation only increased them in flight."

Maturidi explains:

- Despite his constant effort, Nūḥ's people did not soften; instead, they grew more stubborn.
- "**Flight**" (*firār*) — turning away, avoiding engagement, fleeing from truth as though from danger.

Maturidi's insights:

- For Maturidi, this reflects a spiritual law: those who resist guidance become **harder** in denial when faced with persistence.
- Their *flight* is not just physical avoidance, but **internal estrangement** — they ran from their own salvation.
- The verse underscores the Prophet's innocence: failure to convert them lies with their obstinacy, not his negligence.

Surah Nūḥ – Verse 7

Arabic:

وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓاْ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْاْ ثِيَابَهُمْ وَأَصَرُّواْ وَٱسْتَكْبَرُواْ ٱسْتِكْبَارًا

Tafsir:

"And indeed, every time I invited them that You might forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with great arrogance."

Maturidi explains:

- The verse paints a vivid image of deliberate rejection:
  - **Fingers in ears** — absolute refusal to listen.
  - **Covering garments** — avoiding even seeing him, shutting out the call entirely.
  - **Persistence** — deliberate choice, not passive ignorance.
  - **Great arrogance** — pride was the root of their resistance.

Maturidi's insights:

- Maturidi stresses that these actions symbolise not mere disinterest but **active hostility** toward truth.
- Their behaviour illustrates how arrogance manifests physically — denial is embodied in gestures.
- This verse, for Maturidi, shows the extreme effort of Nūḥ and the extreme obstinacy of his people, sealing the case for their destruction.

Surah Nūḥ – Verse 8

Arabic:
ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا

Tafsir:
"Then indeed I invited them publicly."

Maturidi explains:

- Nūḥ varied his methods, calling them openly and without concealment.
- His daʿwah was transparent, not secretive, showing that truth fears no exposure.

Maturidi's insights:

- Public daʿwah confronts communal arrogance directly.
- For Maturidi, this illustrates prophetic wisdom: when private counsel fails, public appeal is necessary to complete the proof.

Surah Nūḥ – Verse 9

Arabic:
ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ لَهُمۡ إِسۡرَارٗا

Tafsir:
"Then I announced to them and I spoke to them privately, in secrecy."

Maturidi explains:

- Nūḥ employed every possible method: both public declaration and private, gentle counsel.
- His persistence left no avenue unexplored.

Maturidi's insights:

- Maturidi highlights the balance of approaches: daʿwah requires wisdom, adapting to circumstances.
- The verse shows Nūḥ's total dedication: neither the masses nor individuals were neglected.
- This reinforces the principle of Allah's justice: their rejection cannot be excused on grounds of inadequate communication.

Surah Nūḥ – Verse 10

Arabic:
فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا

Tafsir:
"Then I said: Seek forgiveness of your Lord. Indeed, He is ever Forgiving."

Maturidi explains:

- After exhausting different forms of invitation, Nūḥ distilled his message: repentance and forgiveness are always open.
- "**Ever Forgiving**" — Allah's mercy is not limited by repetition; He forgives again and again.

Maturidi's insights:

- For Maturidi, the verse captures the **essence of prophecy**: to guide people back to Allah's forgiveness.
- Repentance is not humiliation but restoration, and persistent sin does not close the door of Allah's pardon.
- This verse demonstrates Allah's compassion: though the people rejected Nūḥ repeatedly, the call remained centred on forgiveness.

Surah Nūḥ – Verse 11

Arabic:
يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا

Tafsir:
"He will send the sky upon you in showers of abundance."

Maturidi explains:

- "**Sky**" here refers to rain, the source of fertility and life.
- "**In showers**" (*midrārā*) — continual, plentiful, and beneficial, not destructive.
- Nūḥ links forgiveness to worldly blessing, showing how obedience aligns humanity with divine mercy in creation.

Maturidi's insights:

- For Maturidi, the verse teaches that sins can bar material blessings, while repentance opens the doors of sustenance.
- Rain is chosen as an example because it is vital, beyond human control, and universally recognised as mercy.

Surah Nūḥ – Verse 12

Arabic:
وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّـٰتٍ وَيَجْعَل لَّكُمْ أَنْهَـٰرًا

Tafsir:
"And He will support you with wealth and children, and make for you gardens, and make for you rivers."

Maturidi explains:

- Forgiveness brings increase in blessings:
    - **Wealth** — material provision.
    - **Children** — strength, support, and continuity.

- **Gardens and rivers** — imagery of prosperity, beauty, and security.

- These are rewards in *dunyā* for repentance, preceding the eternal reward of *ākhirah*.

Maturidi's insights:

- Maturidi stresses that this verse refutes the assumption that obedience always reduces worldly gain.
- Instead, aligning with Allah leads to blessings in both worlds — but when worldly prosperity is withheld, it is a test, not contradiction.
- This balance counters the Muʿtazilī tendency to read divine reward as only deferred to the Hereafter: Maturidi insists Allah may grant both worldly and eternal reward, by His wisdom.

Surah Nūḥ – Verse 13

Arabic:
مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

Tafsir:
"What is [the matter] with you, that you do not show Allah due reverence?"

Maturidi explains:

3. Nūḥ confronts their inner attitude: their failure was not ignorance of blessings but lack of **reverence** (*waqār*).

4. Reverence means to magnify Allah in the heart, acknowledging His greatness through humility and obedience.

Maturidi's insights:

- For Maturidi, the root of disbelief is **treating Allah as insignificant** — as though He has no majesty or consequence.
- This verse rebukes them: they enjoyed His blessings yet gave Him no honour.
- The failure to revere Allah explains why blessings turned into arrogance rather than gratitude.

Surah Nūḥ – Verse 14

Arabic:
وَقَدْ خَلَقَكُمْ أَطْوَارًا

Tafsir:
"While He has created you in stages."

Maturidi explains:

- "**Stages**" (*aṭwārā*) — development from dust to sperm-drop, clot, embryo, birth, growth, maturity.
- Human weakness at every stage is a reminder of dependence upon Allah.

Maturidi's insights:

- Maturidi stresses that reflecting on human creation should awaken humility and reverence.
- The stages of life demonstrate divine wisdom and precision — each transition is a sign of Allah's power.
- Denying Allah after witnessing this process is the height of heedlessness.

Surah Nūḥ – Verse 15

Arabic:
أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا

Tafsir:
"Do you not see how Allah created seven heavens in layers?"

Maturidi explains:

- Attention shifts from the human microcosm to the cosmic macrocosm.
- **Seven heavens** — vast, ordered, layered realms, each pointing to Allah's majesty.

The phrase *"sabʿa samāwātin ṭibāqan"* indicates seven heavens arranged one above another.

- *Ṭibāq* means layers, perfectly ordered without gaps or disorder.
- The ordered harmony of the heavens is itself a sign of divine wisdom and precision.

Maturidi's insights:

- Maturidi notes that "seeing" here refers to both observation and reflection — the heavens are visible, their layered order deducible.
- This reinforces his theology: creation itself is a **sign (āyah)**, accessible to reason as well as revelation.
- Denying Allah while living under this canopy is irrational; the heavens testify to divine order and power.

Surah Nūḥ – Verse 16

Arabic:
وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا

Tafsir:
"And He placed within them the moon as a light, and made the sun a lamp."

Maturidi explains:

- The **moon** is described as *nūr* (reflected light), guiding at night.
- The **sun** is a *sirāj* (lamp), a source of heat, illumination, and life.
- Together they establish the rhythm of time, seasons, and the balance of existence.

Maturidi's insights:

- For Maturidi, the pairing demonstrates Allah's wisdom in creating complementary signs.
- The distinction between *nūr* and *sirāj* highlights purposeful design: one reflects, the other radiates.

- The verse rebukes idolaters who worship celestial bodies; their roles are functional signs, not independent powers.

Surah Nūḥ – Verse 17

Arabic:
وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا

Tafsir:
"And Allah caused you to grow from the earth like a growth."

Maturidi explains:

- Human creation is likened to vegetation: both emerge from the earth by divine will.
- This simile emphasises dependence and fragility — just as plants rely on soil, water, and light, so too man relies on Allah.

Maturidi's insights:

- Maturidi points out that this imagery humbles human pride: we are not self-sufficient but as dependent as a sprout.
- Growth is continuous; just as plants move through stages, humans pass through phases designed by Allah.

Surah Nūḥ – Verse 18

Arabic:
ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا

Tafsir:
"Then He will return you into it, and bring you forth again, with a bringing forth."

Maturidi explains:

- Death returns man to the soil, mirroring his origin.
- Resurrection is a deliberate act of Allah: *ikh'rājā* — emphasising certainty and completeness.

Maturidi's insights:

- For Maturidi, the verse ties creation, death, and resurrection into a single coherent cycle.
- This destroys the denial of resurrection: the One who brought life from dust once can restore it again with ease.

Surah Nūḥ – Verse 19

Arabic:
وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا

Tafsir:
"And Allah made the earth for you as a wide expanse."

Maturidi explains:

- The earth is spread out, stable, and habitable, designed for movement, cultivation, and dwelling.

- Its suitability for human life is not accidental but a divine arrangement.

Maturidi's insights:

- For Maturidi, the "expanse" symbolises both physical accessibility and divine generosity.
- Human arrogance ignores this foundational blessing: they walk upon a provisioned earth yet deny the Provider.

Surah Nūḥ – Verse 20

Arabic:
لِّتَسْلُكُواْ مِنْهَا سُبُلًا فِجَاجًا

Tafsir:
"So that you may travel its broad pathways."

Maturidi explains:

- Earth's valleys, paths, and roads are mentioned as another mercy: facilitating connection, commerce, and livelihood.
- The earth is not a prison but a realm of movement and exploration.

Maturidi's insights:

- For Maturidi, even roads and pathways are signs of Allah's providence: He structured creation for human use.

- The verse implies responsibility: such blessings should lead to gratitude and obedience, not arrogance and heedlessness.

Surah Nūḥ – Verse 21

Arabic:

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُواْ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا

Tafsir:

"Nūḥ said: My Lord, indeed they have disobeyed me, and followed those whose wealth and children increase them only in loss."

Maturidi explains:

- Nūḥ laments that his people preferred the leadership of arrogant chiefs whose wealth and families only deepened their ruin.
- Material abundance became a source of delusion, not benefit.

Maturidi's insights:

- Maturidi highlights the irony: blessings meant to guide toward gratitude instead pushed them deeper into disbelief.
- Leadership here is shown as corruptive: the people blindly imitated the wealthy elite, mistaking their prosperity for truth.
- This reflects a Qur'anic theme: wealth and children, without faith, are not protection but **burden**.

Surah Nūḥ – Verse 22

Arabic:
وَمَكَرُواْ مَكْرًا كُبَّارًا

Tafsir:
"And they devised a mighty plot."

Maturidi's Commentary

- **The Nature of Their Plot:**
  The verse says *"wa makarū makran kuddārā"* (they plotted a mighty/terrible plot).
  - *Makar* means scheming, planning in secret with intent to mislead or oppose.
  - *Kubbār* (from kubr, greatness) indicates enormity — their plotting was not minor but of the highest degree of corruption.
- **What Was Their Plot?**
  Maturidi explains that their plotting included:
  - Persisting in idolatry and inventing false gods.
  - Mocking and belittling Nūḥ's call, turning people away from him.
  - Actively working to prevent others from believing by intimidation, ridicule, or false arguments.
  - Encouraging people to worship their ancestral idols, which they claimed were sources of blessing.
- **Comparison with Prophetic Strategy:**
  Unlike the messengers, whose call is open and sincere, the deniers used secrecy and manipulation. This contrast highlights the

truthfulness of the prophet's mission versus the deceit of the rejecters.

- **Theological Point:**
  Maturidi stresses that although they schemed, the divine will ultimately prevails. Human plotting, however "great" (*kubbār*), cannot overcome Allah's plan. The verse therefore both describes the extent of their hostility and hints at the futility of their rebellion.

Maturidi's insights:

- The enemies of truth may use cunning strategies, but they are limited and doomed to fail before divine decree.
- Prophets are patient in the face of such plotting, for their reliance is upon Allah, not worldly strength

Surah Nūḥ – Verse 23

Arabic:

وَقَالُواْ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

Tafsir:

"And they said: Do not abandon your gods, and do not abandon Wadd, nor Suwāʿ, nor Yaghūth, and Yaʿūq, and Nasr."

Maturidi explains:

- These names belonged to idols venerated after righteous men of the past.

- Their leaders commanded the people to cling stubbornly to inherited idols, portraying it as loyalty to tradition.

Maturidi's insights:

- Maturidi notes the psychological force of tradition: their idols became symbols of identity, making rejection harder.
- The verse warns how once-honoured figures can be distorted into objects of worship when memory of truth is lost.
- By listing the idols by name, the Qur'an unmasks their false sanctity and exposes their impotence.

Surah Nūḥ – Verse 24

Arabic:

وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّـٰلِمِينَ إِلَّا ضَلَـٰلًا

Tafsir:

"And they have misled many; and do not increase the wrongdoers except in error."

Maturidi explains:

- Nūḥ declares that the leaders' plots led many astray.
- His prayer turns to Allah: since they persist in tyranny, let their misguidance deepen until judgment overtakes them.

Maturidi's insights:

- For Maturidi, this is not cruelty but recognition of divine justice: persistent rejection turns into a seal upon the heart.
- It reflects a law of recompense: those who refuse repeated chances for guidance are left to their chosen error.

Surah Nūḥ – Verse 25

Arabic:

مِّمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُواْ فَأُدْخِلُواْ نَارًا فَلَمْ يَجِدُواْ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا

Tafsir:

"Because of their sins, they were drowned, then made to enter a Fire; and they found no helpers for themselves besides Allah."

Maturidi's Commentary

- **Cause of Punishment:**
  The verse begins *"mimmā khaṭīʾātihim"* — "because of their sins."
  - The plural *khaṭīʾāt* indicates numerous and repeated wrongs: disbelief, idolatry, ridicule of the prophet, and leading others astray.
  - Maturidi highlights that the punishment was not arbitrary; it was a direct consequence of persistent rebellion against divine guidance.
- **Twofold Punishment:**
  - *"Ughriqū"* — "they were drowned." This refers to the **worldly punishment** in the great Flood.

    - *"Fa-udkhilū nāran"* — "then they were made to enter the Fire." This refers to the **otherworldly punishment** awaiting them after death.
    - Maturidi stresses that this combination shows Allah's justice is not confined to one realm; disbelievers face consequences both in this life and the next.

- **Sequence of Events:**
  The structure of the verse indicates immediacy — they were drowned, and then the Fire was made their abode. It conveys certainty that divine punishment crosses from dunya into ākhirah without escape.
- **No Helpers:**
  The statement *"fa-lam yajidū lahum min dūni Allāhi anṣārā"* underscores that their idols and false gods were of no avail.
    - This demolishes the very claim of idolaters, who thought their deities would intercede or protect them.
    - Maturidi points out that the verse teaches that **help and protection belong only to Allah**; anything else is illusion.

Maturidi's insights:

- Maturidi stresses the link between sin and outcome: their destruction was not arbitrary but the direct result of persistent rebellion.
- The sequence highlights divine justice: denial brings disgrace in *dunyā* and eternal loss in *ākhirah*.
- This verse also refutes idol-worship: their so-called gods were powerless when Allah's decree fell.

Surah Nūḥ – Verse 26

Arabic:
وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَـٰفِرِينَ دَيَّارًا

Tafsir:
"And Nūḥ said: My Lord, do not leave upon the earth any inhabitant from among the disbelievers."

Maturidi explains:

- After centuries of rejection, mockery, and plotting, Nūḥ's call turns to decisive supplication against his people.
- "**Any inhabitant" (dayyārā)** — an emphatic form, meaning not a single dweller, however small in number.

Maturidi's insights:

- Maturidi stresses that this prayer came only after every method of guidance was exhausted.
- His plea is not personal vengeance but recognition that continued survival of such deniers would only perpetuate corruption.
- It demonstrates a balance in prophetic mission: prophets embody patience, but when all proof is complete, divine justice is invoked.

Surah Nūḥ – Verse 27

Arabic:

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا

Tafsir:

"Indeed, if You leave them, they will mislead Your servants, and will beget none but wicked disbelievers."

Maturidi explains:

- Nūḥ justifies his supplication: their persistence in corruption ensures that future generations would inherit disbelief.
- Their presence thus becomes a threat not only to themselves but to others.

Maturidi's insights:

- Maturidi observes that the verse describes the **generational transmission of disbelief** — children grow into the mould of parental arrogance.
- This highlights a theological point: persistence in denial eventually seals the heart, leaving little hope of reform.
- Divine wisdom dictates removal when evil becomes self-replicating and unrepentant.

Surah Nūḥ – Verse 28

Arabic:

رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا

Tafsir:
"My Lord, forgive me, and my parents, and whoever enters my house as a believer, and all the believing men and believing women. And do not increase the wrongdoers except in ruin."

Maturidi explains:

- Nūḥ concludes with a comprehensive supplication:
    - **For himself** — acknowledging constant need of forgiveness even as a prophet.
    - **For his parents** — either biological or in some tafsīr, symbolic of forefathers in faith.
    - **For the believers** — both those who entered his home and all believing men and women universally.
- Against the wrongdoers, he prays only for destruction (*tabār*), sealing the decree.

Maturidi's Commentary

4. *"Rabbi'ghfir lī"* — first for himself, recognizing his own continual need for Allah's forgiveness.
5. *"wa li-wālidayya"* — then for his parents, showing filial devotion and gratitude.
6. *"wa li-man dakhala baytī muʾminan"* — extending to those who came into his household with faith, whether family, guests, or followers.
7. *"wa lil-muʾminīna wa-l-muʾmināt"* — finally encompassing the entire believing community, male and female, across time.

Priority of Faith:
Maturidi notes that the condition *"muʾminan"* (as a believer) highlights that forgiveness is tied to īmān. Entry into the circle of Allah's mercy is through belief.

Balance of Mercy and Justice:
After praying for the believers, Nūḥ asks: *"wa-lā tazid al-ẓālimīna illā tabārā"* — "do not increase the wrongdoers except in destruction."

- *Tabār* means ruin, utter loss, annihilation.
- This is not vindictiveness but recognition that the wrongdoers had sealed their fate through persistence in disbelief and enmity against truth. Their continued existence would only spread corruption.

Maturidi's insights:

- Maturidi highlights the prophetic model of **comprehensive mercy**: even while invoking justice on the wicked, he remembers every believer.
- The prayer for his parents demonstrates humility and family piety, a reminder of gratitude.
- The final contrast is stark: believers are embraced in mercy, oppressors in ruin — illustrating Allah's justice and Nūḥ's alignment with it.
- The surah encapsulates the prophetic mission: tireless invitation, rejection by arrogance, exposure of false leadership, and final recourse to divine justice.
- Maturidi emphasises:

- **Prophetic perseverance** — Nūḥ exhausted every method of daʿwah, leaving no excuse.
- **Obstinacy of denial** — arrogance, tradition, and wealth corrupted the people.
- **Divine justice and mercy** — destruction of hardened deniers, forgiveness for all believers.

- The surah stands as both comfort for the Prophet ﷺ and warning for his opponents: persistence in denial ends as it did for Nūḥ's people, while patience and faith secure salvation.

Surah al-Jinn – Verse 1

Arabic:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓاْ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا

Tafsir:

"Say: It has been revealed to me that a group of the jinn listened, and they said: Indeed, we have heard a wondrous Qur'an."

Maturidi explains:

- The verse begins with **"Say"** — emphasising that the Prophet ﷺ does not speak from himself but only conveys revelation.
- A group of jinn heard the Qur'an, were astonished, and testified to its wonder.
- "**Wondrous**" (*ʿajabā*) — meaning unique, extraordinary, unlike human or jinn speech.

Maturidi's insights:

- Maturidi highlights the **universality of the Qur'an**: its message reaches not only humans but also the jinn.
- Their immediate recognition of its uniqueness contrasts with the arrogance of many humans, showing that openness of heart, not species, determines guidance.
- The jinn's reaction proves that the Qur'an is self-evidently divine, needing no external proof once sincerely heard.
- Even unseen beings testify to the truth of the Qur'an, strengthening the proof for humanity.
- The verse underscores the universality of the Qur'an's guidance and its compelling power across creation.

Surah al-Jinn – Verse 2

Arabic:

يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا

Tafsir:

"It guides to sound judgment, so we have believed in it, and we will never associate anyone with our Lord."

Maturidi explains:

- The jinn affirm that the Qur'an leads to *rushd* — uprightness, wisdom, and the straight path.
- Their response was faith and immediate rejection of shirk.

They said: *"fa-āmannā bihi"* — "so we believed in it."

- Their faith was a direct result of hearing the Qur'an, illustrating that sincere hearts recognize truth without hesitation.

- Maturidi notes that the Qur'an is a hujjah (proof) sufficient in itself, without need of external miracles, for those not blinded by arrogance.

Maturidi's insights:

- Maturidi notes that **guidance is both intellectual and moral** — the Qur'an addresses reason and conscience together.
- The Qur'an is guidance for both humans and jinn, showing its universality.
- Their confession refutes those who claim the Qur'an is unclear; even jinn, hearing it once, grasped its truth.
- The verse establishes that **tawḥīd** (oneness of Allah) is the core of faith, accessible to all who listen sincerely.

Surah al-Jinn – Verse 3

Arabic:

وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا

Tafsir:

"And exalted is the majesty of our Lord; He has not taken a companion or a child."

Maturidi explains:

- The jinn reject false beliefs ascribing to Allah a spouse or offspring.

- "**Majesty" (jadd)** — greatness, power, and transcendence above all deficiency.

Maturidi's insights:

- Maturidi underlines that recognising Allah's transcendence (*tanzīh*) is central: Allah is beyond human-like needs.
- Their testimony echoes Qur'anic refutations of both pagan and Christian claims — partners, daughters, or sons attributed to Allah.
- The verse illustrates that **true recognition of Allah entails denying all anthropomorphism and association.**

Surah al-Jinn – Verse 4

Arabic:
وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا

Tafsir:
"And that the foolish among us used to say excessive things against Allah."

Maturidi explains:

- The jinn confess that some among them (described as *safīh* — foolish, ignorant) used to utter lies about Allah, claiming false attributes or spreading delusion.
- "**Excessive things" (shaṭaṭā)** — gross fabrications, extreme falsehood.

Maturidi's insights:

- Maturidi notes their humility: they acknowledge error within their own ranks, not projecting blame outward.
- This confession highlights the distinction between **leaders of falsehood** and those who are misled — yet all share responsibility if they persist.
- For Maturidi, the verse illustrates how shirk and blasphemy are products of **folly**, not reason; sound intellect, once guided, rejects them.

Surah al-Jinn – Verse 5

Arabic:

وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا

Tafsir:

"And we had thought that neither mankind nor jinn would ever speak a lie against Allah."

Maturidi explains:

- The jinn admit that they once assumed all beings spoke truthfully when it came to Allah.
- They were deceived by the false claims of men and jinn who ascribed partners, offspring, or false powers to Him.
- Their initial naïveté shows how easily misguidance spreads when truth is absent.

Maturidi's insights:

- For Maturidi, this illustrates the danger of **blind trust without discernment**: assuming sincerity is not the same as confirming truth.
- The jinn learned that authority figures—whether humans like pagan priests or jinn leaders—can fabricate lies about Allah for power or deception.
- Thus, the Qur'an clarifies that faith must be based on **clear revelation and reason**, not assumption.

Surah al-Jinn – Verse 6

Arabic:

وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا

Tafsir:

"And there were men from among mankind who used to seek refuge with men from among the jinn, so they only increased them in burden."

Maturidi explains:

The verse refers to a custom where men, traveling or entering valleys, would call upon the jinn for protection, saying: *"I seek refuge in the lord of this valley."*

- This act was rooted in superstition and fear, showing mankind's ignorance of Allah's true power.
- Maturidi notes that by turning to jinn for safety, humans degraded themselves and elevated the jinn beyond their rightful station.

The Phrase *"Ya ʿūdhūna"* (Seeking Refuge):
Seeking refuge (*isti ʿādhah*) is an act of reliance. It belongs only to Allah, who alone grants protection. Directing it to jinn or others is a form of shirk.

Consequence – *"Fazādūhum rahaqā"*:

- *Rahaq* means burden, harm, overstepping, or delusion.
- The meaning here is twofold:
    - The jinn **increased mankind's fear**, manipulating them into deeper superstition.
    - The humans **increased the jinn in arrogance**, by attributing to them power and authority that belonged to Allah alone.
- Thus, the relationship was mutually corrupting: humans degraded their tawḥīd, and jinn grew in insolence.

Maturidi's insights:

- Maturidi highlights this as a form of shirk: seeking refuge in creation rather than the Creator.
- For the jinn, these invocations inflated their arrogance; for the humans, it deepened their delusion and dependency.
- The verse teaches that misplaced trust leads not to safety but to **greater humiliation and fear**, because only Allah grants protection.

Surah al-Jinn – Verse 7

Arabic:

وَأَنَّهُمْ ظَنُّواْ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا

Tafsir:

"And they (the jinn) thought, as you thought, that Allah would never send anyone (as a messenger)."

Maturidi explains:

- Many jinn, like humans, doubted that Allah would appoint prophets to guide creation.
- Their error was rooted in underestimating Allah's mercy and wisdom.

Maturidi's insights:

- For Maturidi, the denial of prophethood is a shared failing between men and jinn — a product of arrogance or heedlessness.
- The verse reminds that sending messengers is part of Allah's justice: without them, mankind and jinn would have no clear proof.
- It also highlights the Qur'an's universality: guidance is not limited to humans but encompasses all moral beings.

Surah al-Jinn – Verse 8

Arabic:

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَـٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا

Tafsir:
"And we sought to reach the heaven, but we found it filled with strong guards and burning flames."

Maturidi's Commentary

- **The Attempt of the Jinn:**
  The jinn say: *"wa-innā lamasnā as-samāʾ"* — "we touched/attempted to reach the heaven."
    - *Lamasnā* here means striving to ascend or approach the heavenly realm to seek news.
    - Before the advent of Islam, some jinn were able to ascend to certain levels of the heavens to steal fragments of information.
- **Change After Revelation:**
  They confess: *"fawajadnāhā muliʾat ḥarasan shadīdan wa-shuhuban"* — "we found it filled with stern guards and flaming meteors."
    - *Ḥaras shadīd* refers to angels appointed to guard the heavens, powerful and vigilant.
    - *Shuhub* (flames, shooting stars) are missiles by which the jinn are repelled.
    - Maturidi explains this sudden strengthening of protection occurred with the sending of the Prophet ﷺ and the descent of revelation, ensuring no corruption or intrusion upon the Qur'an's delivery.
- **Purpose of This Guarding:**
    - To prevent the jinn from intercepting the words of the angels and spreading half-truths mingled with lies to their human allies (the soothsayers).

- It establishes that knowledge of the unseen (*ghayb*) belongs to Allah alone, and He gives it only to His chosen messengers.

- **Theological Points:**
  - The Qur'an clarifies that neither humans nor jinn have independent access to the unseen.
  - False claims of fortune-tellers and soothsayers are invalid, since their sources were cut off by divine decree.
  - This reinforces the absolute trustworthiness of the revelation given to Muhammad ﷺ, untainted by interference.
- **Lesson:**
  - Revelation is protected by Allah, beyond the reach of both humans and jinn.
  - Believers must seek knowledge only through authentic prophetic teaching, not through superstitions, astrology, or false diviners.

Surah al-Jinn – Verse 9

Arabic:

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٰٔنَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا

Tafsir:

"And we used to sit in positions to listen, but whoever listens now finds a flaming fire lying in wait for him."

Maturidi's Commentary

- **Past Access of the Jinn:**
  The jinn confess: *"wa-innā kunnā naqʿudu minhā maqāʿida li-s-samʿ"* — "we used to sit in positions to listen."
    - They would occupy specific stations in the heavens, attempting to overhear conversations of the angels about divine decrees.
    - Before the mission of the Prophet ﷺ, some jinn succeeded in snatching fragments of information.
- **Present Prohibition:**
  They add: *"fa-man yastamiʿi al-ān yajid lahu shihāban raṣadā"* — "but whoever listens now will find a flaming fire lying in wait."
    - *Al-ān* (now) refers to the time after the Qur'an's revelation began.
    - *Shihāb raṣad* means a blazing meteor assigned as a guard. Any attempt to steal knowledge is immediately repelled.

  Maturidi's Point:

    - This decisive change shows Allah's special protection of revelation given to Muhammad ﷺ.
    - It nullifies the role of fortune-tellers and soothsayers (*kāhins*), who relied on distorted whispers from the jinn.
    - The jinn themselves acknowledge they are cut off; thus, reliance on them after this is irrational and sinful.

  Theological Implications:

    - The unseen (*ghayb*) is Allah's alone. Access to it is only through revelation granted to prophets.
    - The Qur'an is safeguarded from corruption, unlike the uncertain, stolen fragments the jinn once spread.
    - This highlights the absolute reliability of the Prophet ﷺ as the sole conveyor of divine truth.

- Believers must turn away from superstition, astrology, and fortune-telling.
- Knowledge and guidance come from Allah's revelation, not from stolen whispers of the unseen.
- The heavens themselves were re-ordered to protect the Qur'an, demonstrating its magnitude.

Surah al-Jinn – Verse 10

Arabic:

وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

Tafsir:

"And we do not know whether evil is intended for those on earth, or whether their Lord intends for them guidance."

Maturidi explains:

- The jinn confess their uncertainty: the sudden closure of heaven signaled a major change, but they did not yet know whether it meant punishment or mercy.
- Their humility contrasts with the arrogance of humans who dismiss signs.

Maturidi's insights:

- For Maturidi, this verse illustrates **creaturely limitation**: even jinn with access to realms beyond human reach cannot penetrate Allah's hidden decree.

- The lesson: only revelation clarifies Allah's intent — speculation is unreliable.
- The jinn's honesty in acknowledging ignorance is itself a step toward guidance.

Surah al-Jinn – Verse 11

Arabic:
وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا

Tafsir:
"And among us are the righteous, and among us are otherwise; we are groups of differing paths."

Maturidi explains:

- The jinn confess their diversity: not all are equal in belief or character.
- "**Righteous**" (*ṣāliḥūn*) — those who believe and live justly.
- "**Otherwise**" — those corrupt, sinful, or disbelieving.
- "**Differing paths**" **(ṭarāʾiq qidadā)** — divergent ways, just as humans are divided into sects and tendencies.

Maturidi's insights:

- Maturidi stresses that accountability extends to all moral beings, human or jinn: righteousness and corruption both exist among them.

- The admission reflects realism: faith does not erase diversity of conduct but sets a criterion of truth.
- This rebukes the human assumption that all jinn are evil — like humans, they vary.

Surah al-Jinn – Verse 12

Arabic:
وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا

Tafsir:
"And we have realised that we can never escape Allah on earth, nor can we escape Him by flight."

Maturidi explains:

- They acknowledge that Allah's power encompasses all realms — there is no place to run or hide.
- Their recognition signals submission after prior arrogance.

Maturidi's insights:

- Maturidi highlights the futility of rebellion: whether in concealment (*fī al-arḍ*) or in attempt to flee (*harabā*), Allah's grasp is complete.
- This awareness corrects the illusion of independence: even the jinn, with powers beyond human reach, are still bound by Allah's will.
- Thus, true safety lies only in submission, not resistance.

Surah al-Jinn – Verse 13

Arabic:

وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

Tafsir:

"And when we heard the guidance, we believed in it. And whoever believes in his Lord will fear neither deprivation nor burden."

Maturidi explains:

- Upon hearing the Qur'an, they accepted it without delay, recognising it as *hudā* (true guidance).
- Belief in Allah ensures protection from two dangers:
  - "**Deprivation" (bakhsan)** — loss or injustice in reward.
  - "**Burden" (rahaqan)** — oppression, crushing weight, or excessive demands.

Maturidi's insights:

- Maturidi points out that this verse affirms Allah's **absolute justice**: no believer suffers wrong, neither in being denied reward nor burdened beyond capacity.
- It rebukes views that portray Allah as unjust or arbitrary.
- For Maturidi, the immediate faith of the jinn highlights sincerity: true hearts respond instantly to truth when encountered.

Surah al-Jinn – Verse 14

Arabic:

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَـٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟ رَشَدًا

Tafsir:

"And among us are those who submit (to Allah), and among us are the unjust. So whoever submits — it is they who have sought out sound guidance."

Maturidi explains:

- The jinn now identify two categories explicitly:
  - **Muslimūn** — those who submit in belief and obedience.
  - **Qāsitūn** — deviators, unjust in faith and action.
- Submission is described as *taḥarrū rushdā* — actively seeking uprightness.

Maturidi's insights:

- Maturidi notes the active verb: guidance is not passive but must be pursued.
- By naming *qāsitūn*, the verse shows injustice is not only a human disease; even jinn misuse their will.
- The clarity of distinction — Islam versus injustice — mirrors Qur'anic emphasis: salvation is through surrender, not heritage or claim.

Surah al-Jinn – Verse 15

Arabic:
وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَبًا

Tafsir:
"And as for the unjust, they will be firewood for Hell."

Maturidi explains:

- The unjust (*qāsitūn*) fuel the Fire by their very selves.
- Their destiny contrasts sharply with the Muslims among the jinn.

Maturidi's insights:

- Maturidi sees here an echo of Allah's justice: Hell is not arbitrary but ignited by the rebellion of its inhabitants.
- The metaphor of *firewood* strips arrogance — those who once boasted power become fuel for their own punishment.
- This reinforces the principle: rejecting guidance destroys the rejecter himself.

Surah al-Jinn – Verse 16

Arabic:
وَأَلَّوِ ٱسْتَقَٰمُواْ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا

Tafsir:
"And if they had remained firm on the path, We would have given them abundant water to drink."

Maturidi's Commentary

- **Conditional Guidance:**
  The verse begins with *"wa-allawi istaqāmū ʿala ṭ-ṭarīqah"* — "and if they had remained steadfast upon the right way."
    - *Istaqāmū* comes from istiqāmah, meaning uprightness, constancy, and remaining firm without deviation.
    - *Aṭ-ṭarīqah* refers to the straight path of tawḥīd, obedience, spiritual purification and divine guidance.
- **Promise of Provision:**
  Allah says: *"la-asqaynāhum māʾan ghadaqā"* — "We would have given them abundant water."
    - *Māʾ ghadaq* signifies plentiful, flowing, and continuous water — a symbol of prosperity, ease, and blessing.
    - Maturidi notes that water is mentioned specifically because it is the foundation of life and agriculture, the source of both survival and abundance.
- **Two Levels of Meaning:**
    - **Literal:** Allah would bless them with abundant rain, fertility of land, and worldly provision if they adhered to faith and righteousness.
    - **Spiritual:** Water here symbolizes divine mercy and knowledge that quenches the soul, suggesting that those steadfast in religion are granted spiritual abundance.
- **Maturidi's insights:**
    - Worldly blessings are tied to obedience. Persistent disbelief and sin bring drought, scarcity, and hardship.
    - At the same time, Maturidi clarifies that provision itself is from Allah's decree; even the disbelievers may receive

wealth, but the *promised barakah* (blessing) is reserved for those who walk the straight path.

- Uprightness in faith leads to both spiritual fulfillment and worldly prosperity.
- Disobedience corrupts both the heart and the environment, leading to deprivation.
- True reliance should be placed upon Allah's provision, sought through istiqāmah on His path.

Surah al-Jinn – Verse 17

Arabic:

لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

Tafsir:

"That We might test them by it. But whoever turns away from the remembrance of his Lord — He will cause him to enter a punishment that is steep."

Maturidi explains:

- Material blessings are also a test (*fitnah*): abundance may lead either to gratitude or arrogance.
- Turning away from Allah's remembrance (*dhikr*) results in a punishment described as *ṣaʿadā* — harsh, uphill, exhausting.

Maturidi's insights:

- Maturidi stresses that worldly prosperity is not proof of divine approval; it is itself a trial.
- The imagery of *steep punishment* conveys endless struggle without relief — the opposite of the ease promised to the faithful.
- The verse balances hope and fear: blessings must be met with obedience, or they become chains of ruin.

Surah al-Jinn – Verse 18

Arabic:
وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا

Tafsir:
"And the mosques are for Allah, so do not call upon anyone with Allah."

Maturidi explains:

- **Masājid** may refer to physical mosques or, more broadly, to the points of prostration (forehead, hands, knees, feet). Both interpretations stress that worship belongs exclusively to Allah.
- The verse rejects shirk directly: places and acts of devotion are not to be shared with any created being.

Maturidi's insights:

- Maturidi highlights that tawḥīd is not only belief but also practice: worship must be directed solely to Allah.
- The wording addresses both human and jinn tendencies to invoke saints, idols, or spirits.
- This principle anchors Islam's uncompromising monotheism — worship is purified of all intermediaries.

Surah al-Jinn – Verse 19

Arabic:

وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَدًا

Tafsir:

"And when the servant of Allah stood up calling upon Him, they almost crowded upon him in heaps."

Maturidi explains:

- The **servant of Allah** is the Prophet ﷺ.
- When he stood to pray and recite, groups of jinn and humans crowded, pressing against him in astonishment, dispute, or opposition.
- "**Libadā**" — piling up, pressing together in crowds.

Maturidi's insights:

- Maturidi reads this as both positive (jinn eager to hear) and negative (unbelievers crowding in hostility).
- The verse portrays the irresistible pull of revelation: it draws attention, whether in faith or rejection.
- The Prophet ﷺ is shown as Allah's ʿ**abd** (servant), whose honour lies in servitude.

Surah al-Jinn – Verse 20

Arabic:

قُلْ إِنَّمَآ أَدْعُواْ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا

Tafsir:

"Say: I only call upon my Lord, and I do not associate anyone with Him."

Maturidi explains:

4. The Prophet ﷺ is commanded to declare his exclusive devotion to Allah, rejecting all forms of partnership.
5. His mission is not political or self-serving, but purely religious: to direct worship to its rightful owner.

Maturidi's insights:

- Maturidi stresses the Prophet's ﷺ humility: he does not claim divinity or independent power.
- This verse rebukes those who demanded intermediaries or signs tailored to their whims.
- It re-centres the Prophet's ﷺ role: a messenger who points to Allah, not to himself.

Surah al-Jinn – Verse 21

Arabic:

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Tafsir:

"Say: Indeed, I do not control for you harm or guidance."

Maturidi explains:

- The Prophet ﷺ is not an independent bringer of benefit or harm.
- He conveys guidance but cannot impose it; he warns of harm but cannot repel Allah's decree.

Maturidi's insights:

- It affirms **tawḥīd al-afʿāl** (Allah alone controls all outcomes).
- The Prophet's ﷺ role is responsibility of tablīgh (conveyance), not absolute control.

Surah al-Jinn – Verse 22

Arabic:

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا

Tafsir:

"Say: Indeed, no one can protect me from Allah, nor can I find any refuge besides Him."

Maturidi's Commentary

- **Clarification of the Prophet's Role:**
  The Prophet ﷺ is commanded to say: *"innī lā amliku lakum ḍarran wa-lā rashadā."*
    - This establishes that he does not independently control benefit or harm for others.
    - His role is tablīgh (conveyance of the message), not sovereignty over people's fate.
- **Meaning of *Ḍarr* and *Rashad*:**

- *Ḍarr* refers to harm, punishment, or affliction.
- *Rashad* refers to right guidance, success, or benefit.
- Maturidi highlights that ultimate control over both belongs to Allah alone. The Prophet can warn, guide, and intercede, but cannot guarantee outcomes without Allah's will.

- **Theological Significance:**
- This verse rebukes any exaggerated veneration that might attribute divine powers to the Prophet ﷺ.
- It also nullifies the idea that the Prophet ﷺ could independently punish disbelievers or guide whom he wills.
- Guidance (*hidāyah*) has two levels:
  - *Bayān* (clarification) — the Prophet's ﷺ role in explaining truth.
  - *Tawfīq* (divine enablement) — Allah's exclusive role in placing īmān in hearts.
- Believers must direct hope, fear, and reliance only to Allah.
- The Prophet ﷺ is the perfect teacher and conveyor of revelation, but not a possessor of independent power.
- Respect and obedience to the Prophet ﷺ is obligatory, but without attributing to him independent control of destiny.
- This verse safeguards tawḥīd by distinguishing between divine authority and prophetic responsibility.

Surah al-Jinn – Verse 23

Arabic:

إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا

Tafsir:
"Except for conveying from Allah and His messages. And whoever disobeys Allah and His Messenger — for him is the Fire of Hell, abiding therein forever."

Maturidi explains:

- The Prophet's ﷺ responsibility is **conveyance** (*tablīgh*).
- The consequences of disobedience are eternal and severe.

Maturidi's insights:

- Maturidi stresses accountability: rejecting the Messenger is equivalent to rejecting Allah, since he only transmits divine command.
- The eternity of punishment underscores the gravity of denial after clear proof.

Surah al-Jinn – Verse 24

Arabic:
حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

Tafsir:
"Until, when they see what they are promised, then they will know who is weaker in helpers and fewer in number."

Maturidi explains:

- The disbelievers thought their numbers and allies made them superior.

- On the Day of Judgment, they will see that their support vanishes, while Allah's power is absolute.

Maturidi's insights:

- Maturidi points out the Qur'an's recurring contrast: worldly strength is exposed as weakness when measured against divine truth.
- The "promise" refers both to worldly defeat and ultimate Hereafter reckoning.

Surah al-Jinn – Verse 25

Arabic:

قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا

Tafsir:

"Say: I do not know whether what you are promised is near, or whether my Lord will appoint for it a distant term."

Maturidi explains:

- The Prophet ﷺ is commanded to disclaim knowledge of timing.
- The exact moment of punishment or the Hour belongs only to Allah.

Maturidi's insights:

- Maturidi stresses this verse as a refutation of false claims: prophets know only what Allah reveals.

- This protects tawḥīd: ultimate knowledge of the unseen (*ʿilm al-ghayb*) is Allah's alone.

Surah al-Jinn – Verse 26

Arabic:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

Tafsir

"[He is] Knower of the unseen, and He does not disclose His unseen to anyone."

Maturidi's Commentary

- **Exclusive Knowledge of the Unseen:**
  The verse declares: *"ʿĀlim al-ghayb"* — Allah alone is the possessor of knowledge of the unseen.
    - *Ghayb* refers to that which is hidden from creation: the future, the realities of the hearts, the decrees of destiny, and the secrets of the heavens and earth.
    - Maturidi stresses that this attribute belongs solely to Allah; no prophet, angel, or jinn has independent access to it.
- **Restriction of Disclosure:**
  "Fa-lā yuẓhiru ʿalā ghaybihi aḥadā" — "He does not disclose His unseen to anyone."
    - This clause categorically denies the claims of fortune-tellers, astrologers, or those who pretend to reveal hidden realities.

    - It also nullifies the ancient practice of seeking the jinn for knowledge of future events, since Allah has cut off their access completely.

- **Connection to Revelation:**
  Maturidi notes that while no one independently possesses knowledge of the unseen, Allah may choose to **inform** His messengers of specific unseen matters when necessary for guidance. This does not mean they own such knowledge, but that they receive it as trust.

- **Theological Points:**

    - **Tawḥīd in Knowledge:** Just as worship belongs to Allah alone, so too ultimate knowledge of the hidden belongs exclusively to Him.

    - **False Claims Exposed:** Anyone who claims knowledge of the unseen without revelation contradicts the Qur'an.

    - **Prophets as Recipients:** Even when prophets convey matters of the unseen, they are conveyors, not possessors — what they know is only what Allah has disclosed.

- **Lesson:**

    - Believers must rely only on Allah's revelation and reject superstitions, omens, or fortune-telling.

    - Acknowledging Allah as *ʿĀlim al-ghayb* deepens one's trust (tawakkul), for all hidden affairs rest with Him alone.

    - This verse is a safeguard against all pretenders who exploit fear of the unknown.

Surah al-Jinn – Verse 27

Arabic:

إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

Tafsir

"Except to a messenger whom He has chosen, then He makes a guard to march before him and behind him."

Maturidi's Commentary

- **Exception to the Rule:**
  The previous verse established that Allah does not reveal His unseen (*ghayb*) to anyone. This verse makes the exception: *"illā mani irtaḍā min rasūl"* — "except to a messenger whom He has chosen."
- This means prophets may be informed of certain unseen matters, not through their own capacity, but by Allah's deliberate disclosure.
- *Irtaḍā* (chosen/approved) signifies divine selection — only messengers granted Allah's pleasure are entrusted with this knowledge.

The Prophet Muhammad ﷺ:

- Māturīdī affirms that the Prophet ﷺ, like all messengers, was given knowledge of the unseen **to the extent Allah revealed to him**.
- Examples include:
  - Prophecies of future events.
  - Knowledge of the unseen worlds (angels, jinn, Hereafter).

    - Guidance regarding what would happen to past nations.
- But this knowledge is **partial, specific, and contingent on revelation** — not absolute or universal.

- **Protection of Revelation:**
  "fa-innahū yasluku min bayna yadayhi wa-min khalfihi raṣadā" — "then He makes a guard march before him and behind him."
    - *Raṣad* refers to watchers or guardians.
    - Maturidi explains that these are angels appointed to protect the messenger and the revelation from interference, distortion, or interception by devils.
    - This emphasizes that revelation reaches the Prophet ﷺ in a pure and guarded form, without corruption.
- **Wisdom of Guarding:**
    1. To ensure that the Qur'an reaches humanity without any addition, omission, or alteration.
    2. To close the door against claims that revelation was mixed with jinn whisperings.
    3. To establish confidence in the Prophet ﷺ as the flawless conveyor of Allah's message.

Maturidi Insights

- Prophets are not independent knowers of the unseen; they are informed only to the extent Allah wills.
- Divine protection surrounds the messenger, affirming both the Qur'an's authenticity and the messenger's trustworthiness.

- Revelation is both *ilāhī* (divine) in origin and *maḥfūẓ* (protected) in transmission.
- True knowledge of the unseen comes only through authentic revelation.
- Believers should place full trust in the Qur'an, knowing it is perfectly preserved by divine guardianship.
- Claims of false prophets, magicians, and fortune-tellers are invalid, since Allah alone chooses His messengers and protects their message.

Surah al-Jinn – Verse 28

Arabic:

لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَـٰلَـٰتِ رَبِّهِمْ ۚ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا

Tafsir:

"So that He may know that they have conveyed the messages of their Lord; and He encompasses whatever is with them, and has enumerated all things in number."

Maturidi explains:

- The purpose of divine protection is assurance: messengers truly deliver Allah's words without distortion.
- Allah's knowledge and power encompass everything, nothing escapes His record.

Maturidi's insights:

- Maturidi highlights the **closure of Surah al-Jinn** with certainty: revelation is complete, guarded, and accounted for.
- The verse reassures believers that the Qur'an is preserved, unlike corrupted claims of soothsayers or distorted scriptures.
- It also underscores Allah's comprehensive knowledge: every detail of creation is under His grasp.
- The surah demonstrates the Qur'an's universality: both humans and jinn are addressed, accountable, and capable of faith.
- Maturidi emphasises:
    - **The Qur'an's self-evidence** — even jinn recognised its wonder at first hearing.
    - **Justice of accountability** — diversity of belief exists among jinn as among humans; all are tested.
    - **Protection of revelation** — the heavens barred to eavesdropping mark the Qur'an's purity.
    - **Exclusive worship of Allah** — mosques, prayers, and devotion belong only to Him.
    - **Prophetic servitude** — the Prophet ﷺ is honoured as Allah's servant.
- The surah closes by affirming Allah's total knowledge and preservation of His message.

Surah al-Muzzammil – Verse 1

Arabic:

يَـٰٓأَيُّهَا ٱلْمُزَّمِّلُ

Tafsir:

"O you who wraps himself [in garments]."

Maturidi explains:

- The Prophet ﷺ is addressed tenderly as *al-Muzzammil* ("the one wrapped in his cloak").
- Commentators note this reflects his state after the first overwhelming encounters with revelation: he would wrap himself in garments for comfort and contemplation.
- It also alludes to his habit of devotion at night, covering himself to stand in prayer.

Maturidi's insights:

- Maturidi sees the address as a mark of **gentleness and honour** — Allah calls His Prophet by description, not name, showing affection.
- The cloak symbolises preparation: just as he wraps himself physically, he must now be ready spiritually for the weight of revelation and mission.
- This verse reminds that prophethood entails both human vulnerability and divine strengthening.

Surah al-Muzzammil – Verse 2

Arabic:

قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا

Tafsir:
"Stand [in prayer] at night, except for a little."

Maturidi explains:

- The command is for the Prophet ﷺ to spend most of the night in worship, with only short rest.
- Night prayer (*qiyām al-layl*) was made obligatory for him at this stage, training him for the burden of revelation and leadership.

Maturidi's insights:

- Maturidi stresses the connection between **spiritual discipline** and the prophetic mission: private devotion strengthens public daʿwah.
- Nighttime is chosen because it is quiet, free from distraction, and fosters sincerity.
- This verse sets a model: while not obligatory for the ummah, night prayer remains a path of nearness to Allah.

Nature of the Command:

- Standing (*qiyām*) here refers specifically to **night prayer (qiyām al-layl / tahajjud)**.
- The qualifier *"illā qalīlan"* shows mercy — the whole night is not required, but the majority of it.
- According to Maturidi, this command was initially obligatory on the Prophet ﷺ (and some early Muslims), later eased into recommendation.

Wisdom of Night Prayer:

- The night is a time of solitude, free from worldly distractions, where sincerity (*ikhlāṣ*) is purified.
- Maturidi points out that reciting Qur'an and worshipping at night engraves the words of revelation more deeply in the heart, aiding both memory and understanding.
- It also strengthens the Prophet ﷺ spiritually to endure the hostility, mockery, and hardships of daʿwah during the day.

Theological Point:

- The command shows that **worship is the foundation of guidance**. Before one can guide others, one must be anchored in devotion.
- It also demonstrates Allah's mercy: even in commanding rigorous worship, He lightens it with *"except a little."*

Lesson:

- Night prayer is a hallmark of sincerity. It trains the soul to seek Allah when no eyes see.
- For the Prophet ﷺ, it was preparation for revelation; for believers, it remains a path to closeness, humility, and strength.

Surah al-Muzzammil – Verse 3

Arabic:
نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا

Tafsir:
"Half of it, or subtract from it a little."

Maturidi explains:

- The command gives flexibility: prayer for half the night, or slightly less, showing divine mercy in spiritual discipline.
- The exact measure may vary, but the emphasis is on **consistency and effort**.

Maturidi's insights:

- Maturidi notes that Allah balances command with ease: worship is demanded but not to the point of unbearable hardship.
- This also shows the Qur'an's realism — discipline must be sustainable.

Surah al-Muzzammil – Verse 4

Arabic:
أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا

Tafsir:
"Or add to it, and recite the Qur'an with measured recitation."

Maturidi explains:

- Beyond half the night, the Prophet ﷺ may increase prayer as he is able.
- The command to recite with *tartīl* (measured rhythm) means deliberate, clear, reflective recitation — neither rushed nor careless.

Maturidi's insights:

- Maturidi emphasises that the Qur'an is not just to be read but **absorbed**: tartīl ensures understanding, humility, and sincerity.
- The verse shows that worship is not mechanical: it must be conscious, with heart and tongue aligned.

Surah al-Muzzammil – Verse 5

Arabic:
إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا

Tafsir:
"Indeed, We will cast upon you a weighty word."

Maturidi explains:

- The "weighty word" is the Qur'an — heavy in its meaning, law, and responsibility.
- The Prophet ﷺ is being prepared for the immense burden of conveying divine revelation to mankind.

The phrase *"illā qalīlā"* softens the command — not the entire night, but a portion of it.

- This reflects Allah's mercy: while the Prophet ﷺ is commanded to devote much of the night, the allowance shows divine consideration for human limits.

Maturidi's insights:

- Maturidi notes that this explains the need for night prayer: only through spiritual training could the Prophet ﷺ bear the Qur'an's weight.
- The heaviness also reflects its seriousness: guidance, commands, prohibitions, and eternal consequences.
- It rebukes those who treat revelation lightly — the Qur'an is the heaviest trust entrusted to humanity.

Surah al-Muzzammil – Verse 6

Arabic:
إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا

Tafsir:
"Indeed, the rising at night (for prayer) is more effective for concurrence (of heart and tongue), and more upright in speech."

Maturidi explains:

- *Nāshi'at al-layl* refers to the time of night prayer, especially in its stillness and solitude.
- Worship in this period binds heart, tongue, and body with greater focus, free from daytime distractions.
- *Aqwam qīlā* — the speech (recitation) is more upright, firm, and impactful.

Maturidi's insights:

- Maturidi highlights that the night cultivates **ikhlāṣ (sincerity)**: fewer eyes, less noise, no worldly interruptions.
- The verse underlines the connection between **outer recitation and inner concentration** — at night they align more easily.
- This command was especially for the Prophet ﷺ, preparing him for his immense mission, but it remains a lesson for believers in seeking depth in worship.

Surah al-Muzzammil – Verse 7

Arabic:
إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا

Tafsir:
"Indeed, during the day you have lengthy occupation."

Maturidi explains:

- The Prophet ﷺ is reminded that the day will be filled with tasks: preaching, teaching, facing opposition, addressing needs of the ummah.
- Hence, the night is reserved as his sanctuary for worship.

Maturidi's insights:

- Maturidi stresses the balance of responsibilities: the Prophet ﷺ was never secluded from people; daytime was for service, night for solitude.

- The verse demonstrates Allah's wisdom in distributing time: moments of struggle and moments of retreat, both essential for divine mission.

Surah al-Muzzammil – Verse 8

Arabic:
وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

Tafsir:
"And remember the name of your Lord, and devote yourself to Him with complete devotion."

Maturidi explains:

- The Prophet ﷺ is commanded to maintain constant remembrance (*dhikr*) of Allah's name.
- *Tabattal* means to cut oneself off from all else, turning wholly to Allah in devotion and sincerity.

Maturidi's insights:

- Maturidi emphasises that this "cutting off" does not mean abandoning worldly duties, but purifying the heart from reliance upon anything but Allah.
- It teaches that true strength for daʿwah and endurance comes only from single-minded attachment to Allah.
- For Maturidi, this reflects the balance between inner devotion and outer mission — both rooted in tawḥīd.

Surah al-Muzzammil – Verse 9

Arabic:
رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَـٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا

Tafsir:
"The Lord of the East and the West — there is no deity but He — so take Him as your Trustee."

Maturidi explains:

- Allah is Lord of all directions, horizons, and realms.
- The Prophet ﷺ is commanded to rely exclusively upon Him as *wakīl* (Trustee, Guardian).

Maturidi's insights:

- Maturidi stresses that invoking East and West signifies **completeness**: Allah's dominion covers all.
- The verse rebukes reliance upon worldly patrons; true trust (*tawakkul*) belongs only to Allah.
- For Maturidi, this is a theological cornerstone: Allah's sovereignty requires exclusive trust, not divided dependence.

Surah al-Muzzammil – Verse 10

Arabic:
وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا

Tafsir:
"And be patient over what they say, and avoid them with gracious avoidance."

Maturidi explains:

- The Prophet ﷺ is instructed to bear the insults, mockery, and lies of the disbelievers with patience.
- *Hijr jamīl* — separation that is dignified, not hostile or vengeful.

Maturidi's insights:

- Maturidi notes that this early command reflects the Meccan stage of daʿwah: endure persecution without retaliation, preserve dignity, and let Allah's decree unfold.
- The verse sets a prophetic model: patience is not weakness but moral strength, ensuring daʿwah continues without descending into hostility.

Surah al-Muzzammil – Verse 11

Arabic:
وَذَرْنِى وَٱلْمُكَذِّبِينَ أُوْلِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا

Tafsir:
"And leave Me alone with the deniers, those who are in ease and luxury, and give them respite for a little while."

Maturidi explains:

- Allah tells the Prophet ﷺ not to concern himself with taking revenge or punishing the disbelievers.
- *"Leave Me with them"* — Allah Himself will deal with them, as only He knows the time and measure of justice.
- They are described as *ūlī al-niʿmah* — people of wealth, comfort, and privilege, whose ease blinded them to truth.

Maturidi's insights:

- Maturidi stresses the lesson: worldly prosperity is not a sign of Allah's approval; it may be a means of deception before sudden punishment.
- This verse comforts the Prophet ﷺ — his duty is only to convey, not to exact judgment.
- The respite (*mahhilhum qalīlan*) is short: it is both a delay for repentance and a rope for their own downfall.

Surah al-Muzzammil – Verse 12

Arabic:
إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا

Tafsir:
"Indeed, with Us are shackles and a blazing Fire."

Maturidi explains:

- Allah contrasts their temporary luxury with their true destiny if they persist in denial.

- *Ankāl* — shackles, chains, restraints symbolising humiliation after arrogance.
- *Jaḥīm* — the blazing fire of Hell, consuming without end.

Maturidi's insights:

- For Maturidi, this shows divine justice: those who strutted freely on earth will be bound in chains.
- The juxtaposition warns: ease in this life does not cancel torment in the next; in fact, it may hasten it if abused.

Surah al-Muzzammil – Verse 13

Arabic:
وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

Tafsir:
"And food that chokes, and a painful punishment."

Maturidi explains:

- Their sustenance in Hell will be food of choking (*ghuṣṣah*) — food that cannot be swallowed with ease, nor provides comfort or nutrition.
- Alongside it is *ʿadhāb alīm* — pain that torments body and soul.

Maturidi's insights:

- Maturidi highlights the irony: those who once enjoyed banquets and ease will be forced to eat torment.

- The choking food symbolises reversal: the very act of eating, once pleasure, becomes torment.
- It illustrates divine precision in punishment: every faculty misused in arrogance becomes a source of suffering.

Surah al-Muzzammil – Verse 14

Arabic:
يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا

Tafsir:
"On the Day the earth and the mountains will quake, and the mountains will become a heap of shifting sand."

Maturidi explains:

- The imagery shifts to the Day of Judgment.
- The earth trembles violently, and mountains — symbols of stability — crumble into heaps of loose sand, unstable and weightless.

Maturidi's insights:

- Maturidi stresses the contrast: what men considered immovable (mountains, wealth, power) will dissolve before Allah's command.
- The scene exposes the false sense of permanence that the arrogant rely upon.
- This prepares the Prophet ﷺ to see that mockery by the Quraysh is temporary; the ultimate reversal is certain.

Surah al-Muzzammil – Verse 15

Arabic:

إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَـٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا

Tafsir:

"Indeed, We have sent to you a Messenger as a witness over you, just as We sent to Pharaoh a Messenger."

Maturidi explains:

- The Prophet ﷺ is reminded of his role: not just a caller but a *shāhid* — a witness over his people, testifying to their response on the Day of Judgment.
- The Quraysh are compared to Pharaoh: arrogant, privileged, and heedless despite clear proof.

Maturidi's insights:

3. Maturidi highlights the comfort and warning: the Prophet is not alone in facing stubborn tyrants — even Pharaoh opposed Musa (Moses).
4. By invoking Pharaoh, Allah foreshadows the fate of Quraysh: persistence in arrogance leads to destruction, even if they boast worldly might.
5. This parallel warns listeners that rejecting the Prophet ﷺ is repeating Pharaoh's path, with the same consequence.

Surah al-Muzzammil – Verse 16

Arabic:
فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَـٰهُ أَخْذًا وَبِيلًا

Tafsir:
"But Pharaoh disobeyed the Messenger, so We seized him with a crushing seizure."

Maturidi explains:

- Pharaoh rejected Musa (Moses) despite clear signs, choosing arrogance and denial.
- *"Seizure"* (*akhadhā*) signifies punishment so severe that none could escape it.
- *Wabīl* — heavy, destructive, devastating.

Maturidi's insights:

- Maturidi emphasises the historical parallel: just as Pharaoh's might could not protect him, neither will the Quraysh's wealth and power shield them from Allah's decree.
- The verse comforts the Prophet ﷺ and warns his opponents: disbelief ends in destruction, however mighty the disbeliever seems.

Surah al-Muzzammil – Verse 17

Arabic:
فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَانَ شِيبًا

Tafsir:

"Then how will you guard yourselves, if you disbelieve, against a Day that will make the children white-haired?"

Maturidi explains:

- The Day of Judgment is described with terrifying imagery: its horrors will age children prematurely, turning their hair white.
- The point is a striking imagery of unbearable fear and weight.

Maturidi's insights:

- Maturidi interprets this as a rhetorical question: if you cannot withstand worldly trials, how will you face the terror of that Day?
- The imagery shows that the Day overturns natural order — the weakest (children) display signs of extreme aging, illustrating total upheaval.
- This verse strips away complacency: there is no escape except faith.
- The verse is a call to repentance and faith before it is too late.
- If even children's hair would whiten from the terrors of that Day, how much more should adults, burdened with sins, fear it?

Surah al-Muzzammil – Verse 18

Arabic:

ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا

Tafsir:
"The heaven will be split apart thereby, and His promise is ever fulfilled."

Maturidi explains:

- On that Day, even the heavens — vast and seemingly unbreakable — will be torn asunder.
- The fulfilment of Allah's promise (*waʿduhu mafʿūlā*) is inevitable, certain, without delay or alteration.

Maturidi's insights:

- Maturidi stresses the contrast: the strongest creation (heaven) is undone, while people deny what is far less impossible — resurrection.
- The imagery reaffirms that Allah's promise is not metaphor but reality: it will happen as surely as creation itself exists.

Surah al-Muzzammil – Verse 19

Arabic:
إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

Tafsir:
"Indeed, this is a reminder. So whoever wills, may take a path to his Lord."

Maturidi explains:

3. The surah's warnings and commands serve as a *tadhkirah* — a reminder to awaken hearts.
4. Guidance is open: each person must choose to walk toward Allah.

Maturidi's insights:

- Maturidi points out that the Qur'an appeals to **human will and responsibility**: faith is not forced, but the path is laid clear.
- The verse underlines the principle of accountability: people cannot claim ignorance once reminded.

Surah al-Muzzammil – Verse 20

Arabic:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ
عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ
يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ
هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Tafsir:

"Indeed, your Lord knows that you stand [in prayer] almost two-thirds of the night, or half of it, or a third of it, and so do a group of those with you. And Allah determines the measure of night and day. He knows you cannot sustain it, so He has turned to you in mercy. So recite what is easy for you of the Qur'an. He knows there will be among you the sick, others travelling through the land seeking Allah's bounty, and others fighting in Allah's cause. So recite what is easy of it, and establish prayer, give zakāh, and lend Allah a goodly loan. And whatever good you put forward for yourselves, you will find it with Allah — it is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Most Forgiving, Most Merciful."

Maturidi explains:

- Initially, night prayer was near-obligatory, with the Prophet ﷺ and companions spending long portions of the night in worship.

- Allah, out of mercy, lightened this command: now recite "what is easy" of the Qur'an in prayer.
- Allah recognises the realities of human life: illness, work, travel, and jihad make sustained night worship difficult.

Maturidi's insights:

- Maturidi highlights Allah's **mercy and balance**: while devotion is urged, the law never ignores human limitation.
- Obligations remain — ṣalāh, zakāh, and striving — but night worship is eased into voluntary form.
- "Lending Allah a goodly loan" symbolises charity: whatever believers give, Allah returns with multiplied reward.
- The surah closes on **hope and forgiveness**: despite the heaviness of revelation, Allah reassures with mercy and the promise of reward for every sincere deed.
- It concludes with divine mercy: Allah eases commands, affirms His knowledge of human limits, and calls to prayer, zakāh, charity, and forgiveness.
- Maturidi underscores that the Qur'an demands both **discipline and balance**, binding devotion with justice, patience, and reliance upon Allah.

Maturidi's Commentary

- **Recognition of the Prophet's Devotion:**
    - Allah acknowledges: *"your Lord knows that you stand for prayer nearly two-thirds of the night, or half of it, or a third."*

- Maturidi explains this shows the **consistency of the Prophet's qiyām al-layl**, despite the difficulty.
- It also acknowledges the participation of some companions who followed his example.

- **Allah's Mercy in Easing the Burden:**
  - The verse shifts from strict command to ease: *"so recite what is easy of the Qur'an."*
  - Maturidi says this is Allah's mercy — He knew continuous night vigils would be too difficult, especially for those with illness, travel, or battle.
  - Thus, the obligation of long night prayer was **abrogated (naskh)** for the ummah and left as recommendation (*nafl*), while the Prophet ﷺ continued with consistency.
- **Balancing Worship and Worldly Duties:**
  - The verse lists categories of believers:
    - The sick.
    - Those traveling to earn livelihood (*yabtaghūna min faḍlillāh*).
    - Those fighting in the path of Allah.
  - Maturidi highlights that Islam recognizes **human limits** and balances devotion with worldly responsibilities.
- **The Commands that Remain Binding:**
  - *"Establish prayer"* — the five daily obligatory ṣalāh.
  - *"Give zakah"* — mandatory charity.
  - *"Lend Allah a goodly loan"* — voluntary spending for Allah's sake, beyond zakah.

    - These remain as permanent obligations or recommendations, unlike the initial burden of extended night vigils.

- **Divine Economy of Deeds:**
    - *"Whatever good you send forth for yourselves, you will find it with Allah."*
    - Maturidi explains this shows every righteous act, however small, is preserved with Allah and multiplied.
    - Deeds are described as being "sent forth" because this world is the place of sowing, and the Hereafter is the place of reaping.
- **Call to Seek Forgiveness:**
    - The verse ends: *"Seek Allah's forgiveness; indeed Allah is Forgiving, Merciful."*
    - Even the most devout — the Prophet ﷺ and his companions — are commanded to seek forgiveness, reminding that human worship always falls short of Allah's majesty.

Lesson:

- Worship should be sincere but balanced with life's responsibilities.
- Islam's law is built on ease and mercy: obligations are fixed, voluntary devotions are flexible.
- True success lies in consistent ṣalāh, zakah, charity, and continual istighfār, which outweigh the burdens of excessive ritual that may overwhelm.

Surah al-Muddaththir – Verse 1

Arabic:
يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ

Tafsir:
"O you who covers himself [with a cloak]."

Maturidi explains:

- This surah follows closely after *al-Muzzammil*. In one, the Prophet ﷺ is addressed as *al-Muzzammil* (the wrapped), here as *al-Muddaththir* (the cloaked). Both describe his state of awe and trembling after the first revelations.
- The address is tender yet directive: the time of concealment is ending; now begins the public mission.

Maturidi's insights:

- Maturidi highlights that Allah honours His Prophet ﷺ by addressing him with description rather than name, a mark of affection.
- The cloak symbolises transition: from solitude and private worship to readiness for open daʿwah.
- The verse subtly captures both human vulnerability and divine preparation — the Prophet sought comfort in covering, but now Allah calls him to arise.

Surah al-Muddaththir – Verse 2

Arabic:
قُمْ فَأَنذِرْ

Tafsir:
"Arise, and warn."

Maturidi explains:

- The command is brief and decisive: *"Arise"* — leave rest and private retreat; *"warn"* — proclaim the message publicly.
- The Prophet ﷺ is tasked to awaken his people from heedlessness, with urgency and clarity.

Maturidi's insights:

- Maturidi notes the brevity of command reflects seriousness: no delay, no excuses — the mission has begun.
- The role of the Prophet ﷺ is defined as **mundhir** (warner), emphasising responsibility to convey, not to control acceptance.
- The verse shows the prophetic balance: compassion in warning, yet firmness in truth.

Surah al-Muddaththir – Verse 3

Arabic:
وَرَبَّكَ فَكَبِّرْ

Tafsir:
"And magnify your Lord."

Maturidi explains:

- The Prophet ﷺ is commanded to declare Allah's greatness (*takbīr*), rejecting all false deities and worldly powers.
- This establishes tawḥīd at the centre of his mission.

Maturidi's insights:

- Maturidi emphasises this as a **theological foundation**: the Prophet's call begins not with politics, culture, or custom, but with affirming Allah's supremacy.
- Declaring Allah's greatness is also a response to Quraysh pride: their wealth and idols shrink before the infinite majesty of Allah.
- For Maturidi, this verse affirms the Prophet's reliance: his Lord is greater than all opposition.

Surah al-Muddaththir – Verse 4

Arabic:
وَثِيَابَكَ فَطَهِّرْ

Tafsir:
"And purify your garments."

Maturidi explains:

- Literally: keep your clothes clean — symbolising physical purity, vital for prayer.
- Figuratively: purify your conduct, creed, and mission of any stain of shirk or sin.

Maturidi's insights:

- Maturidi highlights both layers: Islam unites outward purity with inward sincerity.
- For the Prophet ﷺ, already pure, the command serves as emphasis — his mission demands spotless integrity, free of suspicion.
- The verse also instructs believers: cleanliness in body mirrors purity of heart in worship.

Surah al-Muddaththir – Verse 5

Arabic:
وَٱلرُّجْزَ فَٱهْجُرْ

Tafsir:
"And shun all defilement (idols)."

Maturidi explains:

- *Rujz* refers to idols and every form of impurity or corruption tied to shirk.
- The Prophet ﷺ is told to reject them completely, making a clean break from pre-Islamic practices.

Maturidi's insights:

- Maturidi stresses this as a **principle of daʿwah**: Islam begins with uncompromising rejection of idolatry.
- The Prophet ﷺ is being instructed to avoid even the slightest association with falsehood.

- The verse also teaches believers: faith cannot coexist with attachment to shirk — purity demands separation.

Surah al-Muddaththir – Verse 6

Arabic:
وَلَا تَمْنُن تَسْتَكْثِرُ

Tafsir:
"And do not give seeking more."

Maturidi explains:

- This warns against giving charity or favour with the aim of gaining worldly return or recognition.
- True giving must be for Allah, not self-interest.

Maturidi's insights:

- Maturidi interprets this as a refinement of sincerity: the Prophet ﷺ must embody pure intention in every act.
- Though the Prophet ﷺ was already sincere, the verse sets a model for his followers: sincerity must remain untainted by expectation.
- Islam purifies generosity from the economy of pride and turns it into pure devotion.

Surah al-Muddaththir – Verse 7

Arabic:
وَلِرَبِّكَ فَٱصْبِرْ

Tafsir:
"And for the sake of your Lord, be patient."

Maturidi explains:

- The Prophet ﷺ is commanded to endure the mockery, harm, and resistance he will face — but his patience must be **for Allah**, not out of weakness or pride.
- Patience becomes an act of devotion.

Maturidi's insights:

- Maturidi highlights that patience is tied to tawḥīd: enduring hardship without resentment is part of worship.
- The Prophet ﷺ is shown that his mission will be long and heavy, but patience anchors him.
- For believers, this verse sets the principle that trials in faith must be borne with the intention of pleasing Allah, not merely surviving them.

Surah al-Muddaththir – Verse 8

Arabic:
فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ

Tafsir:
"And when the trumpet is blown."

Maturidi explains:

- *Nāqūr* refers to the trumpet that will be blown by the angel Isrāfīl, heralding the Day of Judgment.
- The blast marks the end of worldly life and the beginning of reckoning.

Maturidi's insights:

- Maturidi stresses that the single event of the trumpet blast overturns all worldly security — kingdoms, wealth, and power vanish instantly.
- The suddenness of the event highlights human helplessness; preparation must be made beforehand, for no time remains once it sounds.

Surah al-Muddaththir – Verse 9

Arabic:
فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

Tafsir:
"Then that Day will be a difficult Day."

Maturidi explains:

- The Qur'an describes the Day as *ʿasīr* — unbearably harsh, filled with dread and terror.

Maturidi's insights:

- Maturidi underlines that difficulty here means not merely "challenging" but utterly overwhelming — no strength or means of escape remains.
- For the disbelievers, every illusion of independence collapses.

Surah al-Muddaththir – Verse 10

Arabic:

عَلَى ٱلْكَـٰفِرِينَ غَيْرُ يَسِيرٍ

Tafsir:

"Not easy for the disbelievers."

Maturidi explains:

- For believers, Allah eases the terror with His mercy.
- For disbelievers, however, the Day is unbearable — they face its severity without intercession or protection.

Maturidi's insights:

- Maturidi contrasts the two groups: the same Day is mercy for some, torment for others.
- This reinforces the principle that one's stance in this life determines experience in the next.

Surah al-Muddaththir – Verse 11

Arabic:

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا

Tafsir:

"Leave Me alone with the one I created alone."

Maturidi explains:

- The verse refers to al-Walīd ibn al-Mughīrah, a wealthy opponent of Islam.
- Allah declares: leave his matter to Me — I created him alone, without wealth or support.

Maturidi's insights:

- Maturidi notes the irony: the man prided himself on wealth and status, yet he began life utterly helpless, created from nothing.
- This verse underlines Allah's exclusive control: the arrogant are not beyond His grasp.

Surah al-Muddaththir – Verse 12

Arabic:

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا

Tafsir

"And I granted him extensive wealth."

Maturidi's Commentary

- **Context of the Verse:**
  This āyah is part of a passage condemning one of the Prophet's fiercest opponents (understood by Maturidi to be al-Walīd ibn al-Mughīrah). Allah enumerates the worldly favors granted to him despite his ingratitude.
- **The Gift of Wealth:**
  The phrase *"mālan mamdūdan"* means wealth that is "extended, spread out, abundant."
    - *Mamdūd* suggests not only quantity but continuity — wealth that seemed unending.
    - It included land, property, and trade assets which gave him social power.
- **The Irony of Blessings Misused:**
    - Maturidi points out that wealth in itself is not condemned. The fault lies in using Allah's favors as a shield against faith, turning provision into arrogance.
    - Instead of gratitude (*shukr*), he showed pride and hostility towards revelation.

  Maturidi's insights:

    - Wealth is a test (*ibtilāʾ*), not a sign of divine approval. Abundance without guidance often becomes a means of destruction.

- Allah may expand provision even for those who deny Him, but it does not signify His pleasure. Rather, it can be a form of *istidrāj* (gradual entrapment).
- True "extension" is in righteous deeds that endure, not material goods that perish.
- Blessings can either elevate one through gratitude or ruin one through arrogance.
- The Qur'an exposes the folly of relying on wealth as a substitute for faith.
- This verse is a warning that worldly success without īmān is ultimately a burden, not a benefit.

Surah al-Muddaththir – Verse 13

Arabic:
وَبَنِينَ شُهُودًا

Tafsir:
"And [I granted him] sons ever present."

Maturidi explains:

- Alongside wealth, Allah reminds that al-Walīd ibn al-Mughīrah was given many sons.
- *Shuhūdā* — present, visible, accompanying him — sons who were strong, supportive, and honoured in society.
- In Arab culture, numerous sons were a mark of prestige and protection. Al-Walīd prided himself on this status, thinking it secured his dignity and power.

Maturidi's insights:

- Maturidi highlights the contrast: what he considered a source of strength was actually a **trial (fitnah)**. Sons and wealth cannot protect a man from Allah's decree.
- The Qur'an's mention of sons as "present" underscores his public pride in them — yet on the Day of Judgment, they will neither aid him nor share his burden.
- For Maturidi, this verse exemplifies a theological principle: **asbāb (means)** like wealth and children have no independent power. They are contingent blessings, wholly subject to Allah's will.
- It is a warning: reliance on family or lineage instead of submission to Allah leads only to downfall.

Surah al-Muddaththir – Verse 14

Arabic:
وَمَهَّدتُّ لَهُ تَمْهِيدًا

Tafsir:
"And I smoothed things for him smoothly."

Maturidi explains:

- Allah reminds that beyond wealth and sons, He granted al-Walīd a life of ease and privilege.
- *Mahhadt* — "I spread out, prepared, arranged" — like smoothing a carpet, removing obstacles, and making life comfortable.

- His path to worldly influence was paved by Allah: authority, reputation, and means of luxury were all set before him.

Maturidi's insights:

- Maturidi highlights the **contrast between divine generosity and human arrogance**. Every advantage al-Walīd enjoyed — wealth, family, status, influence — was not self-made but divinely arranged.
- Instead of gratitude, he used those very gifts to oppose revelation. This deepens his ingratitude, making his kufr heavier.
- The verse reveals a recurring Qur'anic theme: **ease can be a greater test than hardship**. Where hardship humbles, ease often deceives.
- For Maturidi, this verse teaches that Allah sometimes extends worldly ease not as honour, but as a rope that the arrogant use to hang themselves.

Surah al-Muddaththir – Verse 15

Arabic:
ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

Tafsir:
"Then he desires that I should give him more."

Maturidi explains:

- After being granted abundant wealth, many sons, and a life of ease, al-Walīd was still unsatisfied.

- His greed (*yaṭmaʿu*) drove him to expect even greater favour, as though blessings were his entitlement.
- Instead of gratitude, his heart turned to insatiable demand.

Maturidi's insights:

- Maturidi stresses the **delusion of greed**: when the heart is ungrateful, no blessing suffices; the more one is given, the more one craves.
- The verse exposes his spiritual disease: he desired worldly increase but rejected spiritual increase through guidance.
- This reflects a broader principle: those who do not recognise Allah's blessings misuse them, and their endless hunger becomes part of their punishment.
- Maturidi interprets this as **mockery of arrogance**: how could one who denies Allah expect His generosity to continue without end?

Surah al-Muddaththir – Verse 16

Arabic:

كَلَّآۖ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا

Tafsir:

"Never! Indeed, he has been stubborn toward Our signs."

Maturidi explains:

- *Kallā* — a decisive rejection: his expectation of more is false.

- His fault was not ignorance but obstinacy (*ʿanīd*) — deliberate resistance to Allah's signs despite recognising their truth.

Maturidi's insights:

- Maturidi highlights that kufr is not mere absence of knowledge, but often wilful rejection rooted in arrogance.
- The verse cuts through his pretence: one who opposes Allah's āyāt forfeits further blessings.
- It teaches that persistence in denial after clear proof seals a person's fate.

Surah al-Muddaththir – Verse 17

Arabic:
سَأُرْهِقُهُ صَعُودًا

Tafsir:
"I will burden him with a steep ascent."

Maturidi explains:

- *Ṣaʿūd* — a harsh, steep climb — symbolises exhausting torment in Hell.
- It is endless, without relief: a punishment matching his stubborn resistance.

Maturidi's insights:

- Just as he resisted Allah's signs with pride, he will be forced into ceaseless, futile struggle.
- Maturidi interprets this as poetic justice: the arrogant climb of pride in life turns into an eternal, fruitless climb in punishment.

Surah al-Muddaththir – Verse 18

Arabic:
إِنَّهُ فَكَّرَ وَقَدَّرَ

Tafsir:
"Indeed, he thought and calculated."

Maturidi explains:

- The verse describes al-Walīd's scheming: he recognised the Qur'an's power but sought ways to dismiss it.
- He deliberated carefully, weighing how to undermine revelation without admitting its truth.

Maturidi's insights:

- This shows that rejection was not due to lack of evidence, but calculated strategy.
- Maturidi highlights that the Qur'an unmasks the psychology of denial — thought and planning directed to falsehood become proof of guilt.

Surah al-Muddaththir – Verse 19

Arabic:
فَقُتِلَ كَيْفَ قَدَّرَ

Tafsir:
"So may he be destroyed for how he calculated."

Maturidi explains:

- This is a divine curse upon his scheming.
- His plotting was self-destructive: what he planned to weaken Islam only revealed his own corruption.

Maturidi's insights:

- Maturidi interprets this curse as both condemnation and mockery: his careful plans were futile before Allah's will.
- It highlights that intellect misused in arrogance becomes a curse, not a gift.

Surah al-Muddaththir – Verse 20

Arabic:
ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

Tafsir:
"Then may he again be destroyed for how he calculated."

Maturidi explains:

- The repetition intensifies the condemnation.
- His stubborn calculation is cursed twice, emphasising both its evil intent and its futility.

Maturidi's insights:

- Maturidi sees this as divine sarcasm — his "cleverness" is mocked, for it leads only to ruin.
- It underlines Allah's absolute authority: no matter how men scheme, their plots collapse under His command.

Surah al-Muddaththir – Verse 21

Arabic:
ثُمَّ نَظَرَ

Tafsir:
"Then he looked."

Maturidi explains:

- The verse depicts his hesitation — after planning, he paused, observed, and reflected.
- His "look" symbolises inner conflict: he recognised the Qur'an's truth but resisted submission.

Maturidi's insights:

- For Maturidi, this is the moment of truth: recognition was present, but arrogance triumphed.

- It shows the anatomy of kufr: not blindness, but seeing and turning away.

Surah al-Muddaththir – Verse 22

Arabic:
ثُمَّ عَبَسَ وَبَسَرَ

Tafsir:
"Then he frowned and scowled."

Maturidi explains:

- His rejection becomes visible: his face darkens with disdain.
- *ʿAbasa* — to frown, *basara* — to scowl in contempt.

Maturidi's insights:

- Maturidi stresses that kufr leaves a mark not only on the heart but also on the face — arrogance manifests outwardly.
- His rejection was not rational but emotional, driven by pride and scorn.

Surah al-Muddaththir – Verse 23

Arabic:
ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ

Tafsir:
"Then he turned away and acted arrogantly."

Maturidi explains:

- After recognising the Qur'an's force, he deliberately turned his back.
- His rejection was an act of arrogance (*istakbara*), not misunderstanding.

Maturidi's insights:

- Maturidi underlines that arrogance is the root of kufr: acknowledgment without submission is worse than ignorance.
- The verse maps the stages of disbelief: calculation → hesitation → frowning → rejection → arrogance.

Surah al-Muddaththir – Verse 24

Arabic:
فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ

Tafsir:
"And he said: This is nothing but inherited sorcery."

Maturidi explains:

- Finally, he resorts to slander: dismissing the Qur'an as sorcery handed down from earlier magicians.
- This was a desperate attempt to deny its uniqueness.

Maturidi's insights:

- Maturidi stresses that the accusation of "sorcery" admits the Qur'an's power but mislabels it to avoid submission.
- Calling it "inherited" (*yu'thar*) reflects his need to trivialise revelation as unoriginal, despite its manifest novelty.

Surah al-Muddaththir – Verse 25

Arabic:
إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ

Tafsir:
"This is nothing but the word of a human being."

Maturidi explains:

- He further reduced the Qur'an to mere human speech, denying its divine source.
- This was the ultimate blasphemy after having recognised its extraordinary impact.

Maturidi's insights:

- Maturidi notes the contradiction: first calling it sorcery, then human speech — incoherent excuses proving his insincerity.
- This verse exposes the irrationality of denial: the truth was clear, but arrogance demanded rejection at all costs.

Surah al-Muddaththir – Verse 26

Arabic:
سَأُصْلِيهِ سَقَرَ

Tafsir:
"I will cast him into Saqar."

Maturidi explains:

- *Saqar* is one of the names of Hell. The root carries meanings of scorching, burning, and stripping away.
- The choice of this particular name is deliberate: it reflects the all-consuming nature of the Fire, which spares nothing.
- The use of the first-person singular ("I will cast") underscores the punishment as a direct act of Allah's decree.

Maturidi's insights:

- Maturidi highlights that the man (al-Walīd ibn al-Mughīrah) enjoyed Allah's blessings — wealth, sons, prestige — but opposed revelation with arrogance. The very Giver of those blessings now declares Himself as his punisher.
- The punishment fits the crime: his arrogance made him think he was untouchable, but he will be "cast" (*uṣlīhi*) like an object, stripped of power and dignity.
- *Saqar* is not just a place but a reality that exposes the hollowness of worldly pride. Maturidi stresses that Hell is not "chaos" but Allah's **just order** manifesting against rebellion.

- The verse also functions as **public humiliation**: Quraysh admired al-Walīd for his wealth and poetry, yet Allah announces his end openly. This dismantles false idols of prestige in society.

Surah al-Muddaththir – Verse 27

Arabic:
وَمَآ أَدْرَىٰكَ مَا سَقَرُ

Tafsir:
"And what will make you know what Saqar is?"

Maturidi explains:

- The verse employs a rhetorical question — a Qur'anic device to magnify the terror and gravity of what is being described.
- *"What will make you know"* (*wa mā adrāka*) signals that Saqar is beyond normal human comprehension; it cannot be fully imagined without divine description.

Maturidi's insights:

- Maturidi stresses that this form of address is not to seek information, but to **shock the listener into reflection**. It amplifies awe: if the Prophet ﷺ, the most knowledgeable of creation, is being told its reality exceeds description, how much more for ordinary people?
- He also notes that Hell is often introduced with such questions (*wa mā adrāka mā…*) to emphasise the severity of punishment, while

Paradise is often described more directly, highlighting mercy and accessibility.

- The verse draws a **boundary for reason**: human intellect is capable of recognising the certainty of resurrection and punishment, but the *full nature* of Hell transcends empirical knowledge. Only revelation can unveil it.
- For Maturidi, this protects believers from complacency — Hell is not like any earthly fire that can be compared or managed; its reality is of another order entirely.

Surah al-Muddaththir – Verse 28

Arabic:
لَا تُبْقِى وَلَا تَذَرُ

Tafsir:
"It leaves nothing and spares nothing."

Maturidi explains:

- The verse describes *Saqar* directly after the rhetorical question of verse 27.
- *"It leaves nothing"* (*lā tubqī*) — the fire does not allow anything of the body or pride of the sinner to remain unharmed.
- *"Nor does it spare"* (*wa lā tadhar*) — there is no part of the self excused from punishment; no refuge, no limb, no sense is left untouched.

Maturidi's insights:

4. Maturidi stresses that this description points to the **comprehensive nature of divine justice**. Every faculty that was misused in arrogance, denial, or injustice becomes a site of punishment.
5. He interprets this not as annihilation, but as *continuous affliction*: the fire consumes, but Allah renews their bodies so that punishment continues (cf. Qur'an 4:56).
6. The contrast is intentional: the man who thought he could "spare himself" by wealth, sons, and schemes (vv. 12–15) will find that Saqar "spares nothing."
7. Maturidi notes that this also negates the false hope that some disbelievers expressed — that punishment would be partial, temporary, or escapable. The Qur'an here cuts off every illusion of mitigation for the persistent rejecter.
8. The language carries a rhythm of totality — nothing left, nothing spared — pressing upon the hearer the inevitability of Hell's reach when one denies the truth.

Surah al-Muddaththir – Verse 29

Arabic:
لَوَّاحَةٌ لِّلْبَشَرِ

Tafsir:
"Scorching for the humans."

Maturidi explains:

- The word *lawwāḥah* comes from the root *l-w-ḥ*, meaning "to scorch, burn, blacken, or alter the skin."

- It conveys a fire that not only burns but **brands and disfigures**, leaving visible marks of its intensity.
- *Lil-bashar* specifies that this fire directly targets human beings, not abstract matter: those who denied and opposed the truth.

Maturidi's insights:

- Maturidi highlights that this description shows the **precision of divine justice**: punishment affects the very faculties that were once misused. The human face, once lifted in arrogance, is now seared and branded.
- He emphasises that *lawwāhah* implies continuous action — it does not burn once, but repeatedly scorches, blackens, and renews, ensuring no relief from pain.
- By saying *bashar* (humans), the verse underscores accountability: this is not an arbitrary punishment, but one specifically designed for those who opposed Allah knowingly, despite being granted reason, conscience, and revelation.
- Maturidi sometimes draws a contrast between the physical effect (*scorching, branding*) and the inner reality: just as the soul was darkened by kufr, now the body bears outward marks of that corruption.
- This verse continues the theme of verses 27–28: after declaring Hell beyond comprehension and total in scope, Allah now gives a glimpse of its **direct, humiliating impact** on the very humanity of the rejecters.

Surah al-Muddaththir – Verse 30

Arabic:
عَلَيْهَا تِسْعَةَ عَشَرَ

Tafsir:
"Over it are nineteen [angels]."

Maturidi explains:

- Allah states that **nineteen angels** are appointed as guardians over *Saqar*.
- These angels are not ordinary: they are from the mighty hosts of Allah, created for strength, obedience, and execution of His command without fatigue or weakness.
- The specificity of the number is deliberate. Unlike vague warnings, this detail tests the sincerity of hearts.

Maturidi's insights:

- Maturidi highlights that the Quraysh mocked this number, saying: "We are many, we can overcome nineteen." This revealed their superficial thinking — they measured divine punishment in terms of human battles and numbers.
- He explains that a single angel, by Allah's power, is sufficient to destroy nations (as with Jibrīl and the people of Lot, or the Angel of Death who seizes every soul). Thus, nineteen is not a limitation but a sign of Allah's precise decree.
- The mention of "nineteen" serves as a **fitnah (test)**:

    - For the believers, it strengthens faith, for they accept the unseen as Allah describes it.
    - For the People of the Book, it confirms their scriptures, which also describe angels of punishment.
    - For the disbelievers, it exposes their arrogance, as they mock what they cannot comprehend.
- Maturidi stresses that the **real power lies not in the number, but in Allah who commands them**. If He willed, one angel could suffice; if He willed, hosts beyond number would descend.
- By mentioning nineteen, Allah confronts human arrogance directly: the same people who cannot withstand fever or hunger boast against His unseen forces — their mockery only deepens their guilt.

Surah al-Muddaththir – Verse 31

Arabic:

وَمَا جَعَلْنَآ أَصْحَـٰبَ ٱلنَّارِ إِلَّا مَلَـٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَـٰنًا وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْمُؤْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَـٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَـٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ

Tafsir:

"And We have not made the keepers of the Fire except angels, and We have not made their number except as a trial for those who disbelieve — that those given the Book may be certain, and that those who believe may increase in faith, and that those given the Book and the believers may not doubt — and that those in whose hearts is disease, and the disbelievers, may say: 'What did Allah intend

by this parable?' Thus Allah leads astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except He. And it is nothing but a reminder to mankind."

Maturidi explains:

- **Keepers are angels**: Allah clarifies that the guardians of Hell are His angels — pure, obedient, tireless. This refutes claims that they are demons or independent forces.
- **The number as a fitnah (trial)**: the specification of "nineteen" was not due to weakness in divine decree, but as a test.
- **For the People of the Book**: the number confirms what they already knew from their scriptures, strengthening their certainty.
- **For believers**: it increases faith, as they accept the unseen without hesitation.
- **For the diseased-hearted and disbelievers**: they stumble over it, mocking or questioning its meaning, saying, *"What does Allah mean by this example?"*
- **Guidance and misguidance**: the same sign strengthens some and blinds others — Allah's wisdom governs both outcomes.
- **"None knows the soldiers of your Lord except He"**: Allah's armies are countless; the nineteen are mentioned for wisdom, not limitation.
- **"It is but a reminder to mankind"**: the aim is admonition, not idle speculation.

Maturidi's insights:

- He stresses that the *fitnah* is not Allah leading astray arbitrarily, but the hearts of disbelievers already inclined to mockery are exposed by this detail.
- The verse illustrates a core Maturidi principle: **revelation interacts with human disposition**. The same truth strengthens those with humility and destroys those with arrogance.
- He points out that "nineteen" is symbolic of Allah's precision. It is not for believers to demand why this number was chosen — submission to divine wisdom is itself part of faith.
- This verse demonstrates the Qur'an's layered effect: to some, guidance and certainty; to others, confusion and arrogance. The difference lies not in the text but in the **hearts that receive it**.
- Maturidi also emphasises that Allah's armies are beyond enumeration: if even nineteen angels terrify humanity, then what of the infinite hosts at His command?

Surah al-Muddaththir – Verse 32

Arabic:
كَلَّا وَٱلْقَمَرِ

Tafsir:
"No indeed! By the moon."

Maturidi explains:

- *Kallā* — "No!" or "Never!" — cuts off the disbelievers' mockery and false hopes. It is a sharp rebuke to their arrogance regarding the number of angels.

- Allah then swears by the **moon**, a visible celestial body that all humans can witness. The oath lends weight to the certainty of what is being said.

Maturidi's insights:

- For Maturidi, the moon is chosen as an oath because it is a universal sign of divine power — it governs tides, marks months, and brings light in darkness, yet it operates without will, by Allah's command.
- The oath contrasts human arrogance with cosmic obedience: while the moon follows its ordained course without resistance, the disbelievers refuse to submit despite clear guidance.
- He also notes that in Qur'anic style, oaths by natural phenomena are not for Allah's benefit (since He does not need to swear) but for human instruction — pointing them to signs they already see yet fail to reflect upon.
- By opening this section with *Kallā*, Maturidi stresses the **finality of the warning**: what follows is not conjecture but certain truth, reinforced by the natural order that even deniers cannot dispute.

Surah al-Muddaththir – Verse 33

Arabic:
وَٱلَّيۡلِ إِذۡ أَدۡبَرَ

Tafsir:
"And by the night as it withdraws."

Maturidi explains:

- The oath continues with the **night in its departure** (*idbar*), when darkness retreats and gives way to dawn.
- The withdrawing of night is an orderly, universal process — a reminder of Allah's control over the rhythms of creation.

Maturidi's insights:

- Maturidi observes that night's withdrawal is symbolic: just as light inevitably overcomes darkness, truth will inevitably overcome falsehood, no matter how long denial persists.
- The oath by the retreating night also mirrors the theme of resurrection: darkness (death, concealment) passes, and light (life, disclosure) arrives.
- He stresses that this ordered transition is **beyond human control** — no king, disbeliever, or arrogant man can halt night's retreat or delay dawn. It is Allah's decree manifest daily.
- In context, the verse rebukes those who mocked divine warnings: just as they cannot stop the night from ending, they cannot escape the reality of Hell or Judgment.
- Maturidi often notes the pedagogical aspect of these oaths: they ground eschatological warnings (Hell, resurrection) in observable, recurring signs that even the deniers rely upon but ignore in meaning.

Surah al-Muddaththir – Verse 34

Arabic:
وَٱلصُّبْحِ إِذَآ أَسْفَرَ

Tafsir:
"And by the dawn as it brightens."

Maturidi explains:

- *Asfara* means "to become clear, radiant, unveiled." The verse depicts the moment when dawn fully breaks and light spreads over the horizon.
- Allah swears by this universal phenomenon to affirm the certainty of His warning.

Maturidi's insights:

- Maturidi interprets dawn's unveiling as a metaphor for **revelation itself**: just as dawn clarifies what was hidden in night, the Qur'an exposes truths that ignorance concealed.
- He emphasises that this imagery teaches **certainty**: no matter how thick the night, dawn inevitably arrives. Likewise, no matter how much the disbelievers deny, the Day of Judgment will come with clarity.
- For him, dawn represents both **mercy** (light that guides, warmth that nurtures life) and **judgment** (it exposes what the night concealed — just as the Resurrection will expose deeds).
- By swearing on the observable alternation of night and dawn, Allah reminds humans of their dependence on His cosmic order. The disbelievers who resist revelation still rely on dawn for their

trade, journeys, and life — yet they refuse to reflect that the same Lord governs resurrection.

- Thus, Maturidi says, this oath reinforces submission: if you cannot resist the coming of dawn, how can you resist the decree of Allah on the Last Day?

Surah al-Muddaththir – Verse 35

Arabic:
إِنَّهَا لَإِحْدَى ٱلْكُبَرِ

Tafsir:
"Indeed, it (Saqar) is one of the greatest (calamities/signs)."

Maturidi explains:

- The pronoun *innaha* refers back to **Saqar**, the Hellfire just described.
- *Al-kubar* means "the great, the mighty, the momentous things." This shows that Saqar is not an ordinary punishment but among the greatest, most terrifying realities of the unseen.

Maturidi's insights:

- Maturidi underlines that Hell is placed in the category of "great signs" (*kubar*) — alongside the Resurrection, the Reckoning, and the unfolding of cosmic realities.
- The purpose of calling it one of the "greatest" is twofold:
    - **Warning**: so people grasp its severity and do not belittle divine punishment.

    - **Certainty**: to establish that Hell is not metaphorical or symbolic only, but a true reality prepared for those who persist in arrogance.
- He points out that Quraysh, who considered their worldly hardships "great," are reminded that the **real greatness** lies in the unseen calamities awaiting them if they persist in denial.
- For Maturidi, the verse also reflects Allah's mercy: by informing humans of this tremendous reality beforehand, they cannot claim ignorance — the warning itself is an act of divine grace.

Surah al-Muddaththir – Verse 36

Arabic:
نَذِيرًا لِّلْبَشَرِ

Tafsir:
"A warner to mankind."

Maturidi explains:

- *Nadhīran lil-bashar* means that Saqar (the Hellfire) itself is described as a "warner" — its very mention in revelation is meant to awaken all of humanity.
- The Qur'an often personifies punishment and reward as if they themselves give warning or glad tidings. This intensifies the seriousness of the message.

Maturidi's insights:

- For Maturidi, this phrase shows the **universality of the Qur'an's message**: Hell is not only a warning to Quraysh or to one group, but to all people until the end of time.
- He emphasises that Allah does not punish without first warning. By calling Saqar itself a "warner," the Qur'an stresses that knowledge of the Hereafter is a form of divine mercy before accountability.
- The function of Saqar as a *nadhīr* is educational: to strip away complacency and false reliance on wealth, lineage, or power, and to bring human beings face to face with their own accountability.
- Maturidi also notes that the reminder is **personal**: every individual human is addressed. The Fire is not an abstract threat but an actual fate for those who persist in denial.
- Thus, the verse combines fear with mercy: fear, in presenting Hell as a direct warner; mercy, in that the warning is given in advance so people can avoid it.

Surah al-Muddaththir – Verse 37

Arabic:

لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ

Tafsir:

"For whoever among you wills to advance or to lag behind."

Maturidi explains:

- This verse clarifies the **purpose of the warning** given in verse 36: it is directed to all humans, but how they respond is left to their choice.
- *Yataqaddam* ("advance") means to move forward — to embrace faith, perform righteous deeds, and prepare for the Hereafter.
- *Yata'akhkhar* ("lag behind") means to remain in denial, procrastination, or rebellion, failing to take heed.

Maturidi's insights:

- Maturidi stresses that this verse upholds the principle of **human responsibility**: people are addressed as moral agents capable of choice.
- However, he also highlights the harmony with divine will mentioned earlier (v. 31, v. 56): human choice operates under Allah's knowledge and decree, but does not absolve individuals of accountability.
- "Advance" and "lag behind" are not neutral; they carry consequences. To advance is to draw near to Allah's mercy; to lag is to fall into punishment.
- The verse shows that revelation does not force faith but **places evidence before people**, so their stance becomes clear.
- Maturidi often points out that those who "lag" are not passive victims — they actively turn away despite knowing the truth, thus bearing full blame.

Surah al-Muddaththir – Verse 38

Arabic:
كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ رَهِينَةٌ

Tafsir:
"Every soul is held in pledge for what it has earned."

Maturidi explains:

- Each human being is described as *rahīnah* — "a pledge, hostage, or collateral" — bound by their own deeds until the Day of Judgment.
- Nothing external (wealth, lineage, status) can ransom the soul. Only its *kasb* (what it acquired through choices) determines its fate.
- The verse universalises accountability: no one is exempt from this law.

Maturidi's insights:

- For Maturidi, this reflects his theological emphasis on **kasb (acquisition)**: humans acquire actions through their will, and Allah creates them. Thus, people are morally responsible for what they "earn."
- The pledge metaphor underscores both certainty and inevitability: just as collateral is locked until redeemed, every soul is bound until its deeds are judged.
- It dismantles false hopes of Quraysh: no intercession, no tribal loyalty, no idols will release them if their own deeds are corrupt.
- At the same time, the verse leaves room for mercy — the "ransom" comes through faith and repentance, which unlock the pledge.

- Maturidi contrasts this with worldly transactions: here, humans are both the debtor and the collateral, but Allah is the owner of the pledge. This deepens the sense of dependence upon Him.

Surah al-Muddaththir – Verse 39

Arabic:
إِلَّآ أَصۡحَٰبَ ٱلۡيَمِينِ

Tafsir:
"Except the companions of the right."

Maturidi explains:

- This verse makes an exception to the rule of verse 38: not every soul remains bound by its deeds — those who are of the *ashāb al-yamīn* (the people of the right hand) are exempt.
- Being given the record in the right hand is a Qur'anic symbol of salvation, faith, and divine acceptance.
- Their deeds are not a chain binding them but evidence of their deliverance.

Maturidi's insights:

- Maturidi stresses that this does not mean they had no deeds, but that Allah's mercy, combined with their faith and righteousness, **redeems the pledge**.

- The exception highlights divine grace: while justice binds every soul to its earnings, mercy releases the believers.
- He often interprets *ashāb al-yamīn* as those whose faith is sincere even if their deeds vary — their acceptance of tawḥīd secures them against eternal bondage.
- This reflects his balance between justice and mercy: accountability is universal, but Allah's generosity opens the way for salvation through belief and obedience.
- The phrase also comforts believers: they are not left "hostage" forever but are promised freedom and eternal reward by Allah's decree.

Surah al-Muddaththir – Verse 40

فِي جَنَّاتٍ يَتَسَاءلُونَ

Tafsir

"In Gardens, they will ask one another."

Maturidi's Commentary

- **The People of Paradise in Conversation:**
  - This verse describes the *aṣḥāb al-yamīn* (companions of the right hand) as being *"fī jannātin"* — in the Gardens of Paradise.
  - Their *tasāʾul* (asking one another) refers to a dialogue of reflection and amazement.

- Maturidi explains that the Qur'an often portrays Paradise not only as a place of material bliss but also of **meaningful exchanges** that increase joy and understanding.

- **Purpose of the Questioning:**
  - They will ask one another about the fate of the disbelievers, not out of ignorance but:
    - To **witness the justice of Allah** — the contrast between the saved and the damned.
    - To **increase their gratitude** for salvation when they see what could have been their fate.
    - To **humiliate the deniers**, as their reasons for entering Hell will be made public.
- **Connection to the Next Verse (41–42):**
  - Verses 40–41 introduce the people of Paradise in conversation.
  - Verse 42 records their specific question to the disbelievers: *"Mā salakakum fī saqar?"* — "What led you into Saqar (Hell)?"
  - Maturidi notes that this structure dramatizes the contrast between the eternal bliss of Paradise and the eternal regret of Hell.
- **Theological Reflection:**
  - Paradise is not only physical reward but also spiritual enlightenment — a place where truths are revealed fully and where the faithful witness the consequences of belief and disbelief.
  - For Maturidi, this shows Allah's complete justice: everyone sees clearly why they are where they are.

- The verse reminds the living that the difference between Paradise and Hell will be exposed in a way that leaves no doubt.
- The people of Paradise rejoice in their salvation by remembering the causes of destruction and contrasting them with their own choices of faith and obedience.

Surah al-Muddaththir – Verse 41

Arabic:
عَنِ ٱلْمُجْرِمِينَ

Tafsir:
"About the criminals."

Maturidi explains:

- The *ashāb al-yamīn* (people of the right hand) direct their questioning specifically toward the *mujrimīn* — the criminals, meaning those who denied Allah, rejected the Hereafter, and committed grave sins.
- Their inquiry is not idle curiosity but purposeful reflection on the stark contrast between the two groups.

Maturidi's insights:

- Maturidi stresses that in Paradise, part of the joy of the believers is to recognise **how Allah saved them** from the fate of those who mocked and denied.

- He highlights the moral and educational role of this dialogue: it is not gloating, but an acknowledgment of Allah's justice and mercy.
- The use of the term *mujrimīn* (from the root *j-r-m*, meaning "to commit a crime, to cut off") underscores that their damnation was not random — they "cut themselves off" from truth and salvation by deliberate choice.
- For Maturidi, the verse demonstrates that the Qur'an seeks to **educate by contrast**: salvation and damnation are laid side by side so that humans in this life may choose their path with clear vision.
- Thus, the people of Paradise asking "about the criminals" is a timeless lesson: believers should reflect not only on reward, but also on what leads to ruin, and avoid it.

Surah al-Muddaththir – Verse 42

Arabic:

مَا سَلَكَكُمْ فِي سَقَرَ

Tafsir:
"What led you into Saqar?"

Maturidi explains:

- The ashāb al-yamīn (people of the right hand) ask the damned a direct question: what was the cause, the deed, the path that took you into Saqar (Hell)?

- The verb salaka means “to enter, to pass through a path.” The wording shows that Hell was not stumbled into by accident but entered by a chosen route.

Maturidi’s insights:

- Maturidi stresses the **educational nature** of this dialogue: the believers’ question is not for their own ignorance, but to expose the truth so that both they and others can reflect on the real causes of damnation.
- The verse dismantles excuses: the criminals cannot say they lacked guidance, signs, or reminders. They are forced to confess the actual reasons.
- He highlights the rhetorical power: Qur’an makes the guilty **themselves witnesses** against their own rebellion. Their confession is more powerful than any accusation from others.
- The question also carries a hidden warning to the living: “What road are you walking? Will it take you to Paradise or Saqar?”
- For Maturidi, this verse demonstrates Allah’s justice: people are asked about the **cause** of their fate, showing that their punishment was deserved and based on their own actions.
- The verse urges reflection: what actions would “lead” one to Saqar?
- The answer unfolds in the following verses (43–46): neglect of prayer, failure to feed the poor, indulgence in falsehood, and denial of the Day of Judgment.
- Maturidi highlights that these are not minor faults but the essence of disbelief and arrogance toward Allah’s commands.

Surah al-Muddaththir – Verse 43

Arabic:
قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ

Tafsir:
"They will say: We were not among those who prayed."

Maturidi explains:

- The first reason the criminals confess is their neglect of **ṣalāh** (prayer).
- This highlights the central role of prayer in Islam — it is not just ritual but the foundation of faith, the covenant between servant and Lord.
- By admitting this, they acknowledge that they severed themselves from the most basic form of obedience.

Maturidi's insights:

- Maturidi stresses that **prayer is the pillar of religion**: it is the visible sign of submission and remembrance of Allah. To abandon it is to abandon the bond with the Creator.
- Their own words reveal that disbelief and immorality begin with neglect of worship. Once prayer is forsaken, the heart becomes hardened, and sin follows unchecked.
- He points out that in Qur'anic order, prayer is often mentioned first among obligations because it safeguards all other acts of faith. Without it, the soul has no anchor.

- For Maturidi, this verse warns that salvation cannot be claimed by lineage, wealth, or worldly standing — the essential mark of a believer is devotion in prayer.
- Thus, the damned admit that their downfall began not with outward crimes but with the inward rejection of servitude expressed by abandoning ṣalāh.

Surah al-Muddaththir – Verse 44

Arabic:
وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ

Tafsir:
"And we did not feed the poor."

Maturidi explains:

- The second confession of the damned is their refusal to feed the *miskīn* (the destitute, the poor).
- This is not merely neglect of generosity but a denial of a moral obligation: caring for the weak and needy is central to faith.
- Their words expose a lack of compassion and social responsibility.

Maturidi's insights:

- Maturidi highlights that this verse links **worship and ethics**: after neglecting prayer (the duty to Allah), they neglected feeding the poor (the duty to creation). True faith requires both.

- He emphasises that wealth is a trust (*amānah*) from Allah. When the poor are neglected, it shows arrogance — the same arrogance that leads to denial of the Hereafter.
- For Maturidi, refusal to feed the poor reflects a heart empty of mercy. He often points to Qur'anic verses (like 107:1–3) where denial of the Day of Judgment is tied to harshness toward orphans and the needy.
- He stresses that neglect here is not described as ignorance, but as conscious disregard: they knew the poor existed but chose selfishness.
- The confession illustrates that **salvation is not just ritual** — prayer must be coupled with compassion. One who prays but ignores the needy has an incomplete servitude; one who neglects both is utterly lost.

Surah al-Muddaththir – Verse 45

Arabic:
وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ

Tafsir:
"And we used to plunge with those who plunged [into vain talk]."

Maturidi explains:

- Their third admission is that they indulged in *khawd* — frivolous, mocking, and destructive talk.
- *Al-khā'iḍīn* refers to those who immerse themselves in falsehood, scoffing at truth, gossiping, or spreading doubts.

- Instead of standing apart, they joined such company, delighting in ridicule and vain speculation.

Maturidi's insights:

- Maturidi stresses that this shows the **power of companionship**: when one surrounds oneself with people who belittle the truth, the heart becomes numb, and faith weakens.
- He explains that *khawd* here does not mean mere casual conversation, but deliberate talk that undermines truth — denying resurrection, mocking prophets, and trivialising divine warnings.
- Their confession illustrates how disbelief spreads socially: individuals bolster one another in mockery, turning rejection of faith into entertainment.
- For Maturidi, this verse is a warning that **silence or withdrawal is safer than participation** in gatherings of ridicule. To join such circles is to share in their guilt, even if one does not lead the mockery.
- Thus, the damned acknowledge that their downfall was not only private neglect (of prayer and charity) but also **public complicity** — enjoying the company of scoffers rather than siding with the truth.

Surah al-Muddaththir – Verse 46

Arabic:

وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ

Tafsir:
"And we used to deny the Day of Judgment."

Maturidi explains:

- Their fourth admission strikes at the **root cause** of all their failures: they denied *Yawm ad-Dīn* — the Day of Reckoning, when every soul will be judged for what it has earned.
- By rejecting accountability, they cut off the very foundation of moral responsibility.

Maturidi's insights:

- Maturidi often highlights that denial of the Hereafter is the **greatest corrupter of human behaviour**. Without belief in judgment, prayer becomes meaningless, charity a burden, and truth a trivial matter.
- He notes that their earlier confessions (neglecting prayer, ignoring the poor, joining mockery) are **fruits of this root denial**: once the Hereafter was dismissed, every other sin flowed naturally.
- The word *nukadhibu* (we used to deny) shows it was not ignorance but **persistent rejection** — they heard reminders, they knew the claim of resurrection, but they insisted it was false.
- Maturidi draws attention to how Qur'an consistently ties disbelief in the Hereafter with arrogance, greed, and heedlessness (cf. 83:10–12, 107:1–3).
- He sees in this verse a warning for all generations: even if one acknowledges God, if they deny resurrection and accountability, their faith is incomplete and their morality unstable.

Surah al-Muddaththir – Verse 47

Arabic:
حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ

Tafsir:
"Until certainty came to us."

Maturidi explains:

- *Al-yaqīn* here refers to **death** — the moment when all doubt is removed and the unseen becomes visible.
- Their confessions end with this: they persisted in their denial *until* death overtook them, sealing their fate.

Maturidi's insights:

- Maturidi stresses that this verse reveals the **cut-off point for repentance**: once death arrives, no faith or regret is accepted. Certainty at that point is useless, because it is not chosen belief but forced recognition.
- He notes the irony: those who demanded certainty in life ("Show us signs, give us written scriptures" cf. 74:52) finally receive certainty in death — but it brings no benefit.
- *Yaqīn* in Qur'anic usage often carries positive connotations of faith and conviction. Here, however, it is the bitter certainty of reality when escape is no longer possible.
- For Maturidi, this is a warning that **faith must precede death**: true yaqīn is to believe in the unseen *before* it is seen.

- The verse also demolishes false hopes: many disbelievers thought time was on their side, that death was far. Maturidi points out that death is sudden, inevitable, and beyond human control — when it comes, it seals whatever path one chose.

Surah al-Muddaththir – Verse 48

Arabic:
فَمَا تَنفَعُهُمْ شَفَـٰعَةُ ٱلشَّـٰفِعِينَ

Tafsir:
"So the intercession of intercessors will not benefit them."

Maturidi explains:

- This verse closes the confessions of the damned by cutting off their last possible hope — **shafāʿah** (intercession).
- Though intercession is affirmed elsewhere in the Qur'an, it is explicitly denied for those who rejected prayer, neglected the poor, mocked faith, and denied the Day of Judgment until death.

Maturidi's insights:

3. Maturidi stresses that this protects **tawḥīd (divine oneness)**: intercession does not mean human beings can override Allah's decree.
4. He clarifies that intercession is real, but it is conditional:
    1. It benefits believers who sinned but did not deny Allah or the Hereafter.

2. It cannot aid outright deniers who deliberately rejected faith.

5. This verse silences the Quraysh belief that their idols, ancestors, or tribal leaders would "plead" for them on the Last Day. Their imagined protectors will abandon them.
6. Maturidi often notes that this also rebukes a complacent attitude among some who claimed faith but relied solely on others' prayers without sincere obedience.
7. The wording *mā tanfaʿuhum* ("will not benefit them") implies that intercession exists and has benefit — but not for those who shut themselves off from its conditions.
8. Thus, Allah closes every escape: wealth cannot save (v. 12), sons cannot save (v. 13), excuses cannot save (vv. 42–47), and now even intercession cannot save the persistent rejecter.

Surah al-Muddaththir – Verse 49

Arabic:

فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ

Tafsir:

"So what is [the matter] with them that they turn away from the Reminder?"

Maturidi explains:

- After recounting the confessions of the damned, the Qur'an shifts back to the present attitude of the disbelievers.
- *Al-tadhkirah* refers to the Qur'an itself — the Reminder, which calls people to faith and warns against heedlessness.

- The verse asks: what causes them to turn away from something that is clearly in their benefit?

Maturidi's insights:

- Maturidi sees this rhetorical question as both rebuke and amazement: there is no rational reason to reject the Qur'an, since it offers guidance, clarity, and salvation.
- Their turning away (*iʿrāḍ*) is not due to lack of evidence, but due to **willful arrogance**. This ties back to his theological point that disbelief is a moral failure, not an intellectual necessity.
- The verse exposes the irrationality of kufr: they flee from the very thing that would save them.
- Maturidi notes that calling the Qur'an a "Reminder" emphasises that it does not introduce strange or alien ideas — it calls humans back to what their own fitrah (innate disposition) already inclines to: recognition of the Creator and accountability.
- He often stresses that such verses dismantle excuses: since the Reminder is accessible, clear, and rooted in reason, their turning away is sheer obstinacy, not confusion.

Surah al-Muddaththir – Verse 50

Arabic:

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ

Tafsir:

"As if they were startled wild donkeys."

Maturidi explains:

- The disbelievers are compared to **wild donkeys** (*ḥumur*), a species notoriously skittish and untrained.
- *Mustanfirah* means terrified, fleeing in panic, scattering in every direction without reason or order.

Maturidi's insights:

- Maturidi highlights the **deliberate humiliation** of the simile: Quraysh prided themselves on nobility and intellect, yet Allah likens their reaction to the Qur'an to wild donkeys bolting mindlessly.
- The metaphor shows their **irrational fear**: instead of approaching the Reminder calmly, they flee from it as though it were a predator.
- He notes that the Qur'an often chooses animals in similes to expose the lowest traits of the arrogant (e.g., dogs, donkeys, cattle), reducing their pride to absurdity.
- The donkey here symbolises both **ignorance and panic**: they lack discipline and reason, reacting only with blind flight.
- For Maturidi, this is a moral indictment: rejecting revelation is not "philosophical sophistication" as the Quraysh claimed, but childish panic — a refusal to face truth.

Surah al-Muddaththir – Verse 51

Arabic:

فَرَّتْ مِن قَسْوَرَةٍۢ

Tafsir:
"Fleeing from a lion."

Maturidi explains:

- *Qaswarah* refers to a lion, or a fierce hunter. Both meanings carry the sense of a powerful pursuer.
- The image completes the simile: the disbelievers scatter from the Qur'an like wild donkeys bolting in terror at the sight of a lion.

Maturidi's insights:

- Maturidi stresses the irony: the Qur'an is not a predator, but a mercy and a cure. Their flight is irrational — they flee from safety as though it were danger.
- He contrasts this with the true "lion" they should fear: the punishment of Allah, which they deny. They misplace their fear entirely.
- The simile also ridicules their pride: these were men who saw themselves as guardians of Mecca and leaders of Quraysh, yet in truth their response to revelation is like mindless beasts scattering at a rustle.
- For Maturidi, the pairing of "donkeys" and "lion" exposes the depth of their stubbornness: instead of pausing to reflect, they panic and run — proof that their rejection of the Qur'an is not reasoned, but instinctive avoidance of accountability.
- He also notes that in Arabic eloquence, this image carries a **visual punch** — it is meant to shame the deniers and to awaken those listening to the Qur'an not to imitate their folly.

Surah al-Muddaththir – Verse 52

Arabic:
بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً

Tafsir:
"Rather, each one of them desires that he be given scriptures spread open."

Maturidi explains:

- The verse exposes the hidden arrogance behind their rejection: it is not lack of clarity in the Qur'an, but their demand for **personalised revelation**.
- Each disbeliever wanted his own *ṣuḥuf munashsharah* — "scrolls unrolled" — handed directly to him, containing a guarantee of his safety and status.
- Instead of accepting the universal Qur'an, they sought private concessions that flattered their egos.

Maturidi's insights:

- Maturidi stresses that this is **arrogance disguised as skepticism**. They acted as if the Qur'an was insufficient, but in reality they refused to submit unless revelation catered to their pride.
- He notes the hypocrisy: they claimed to doubt the Prophet ﷺ, yet what they wanted was not proof of truth but special treatment that elevated their rank.
- This reflects a pattern found in earlier nations: people demanded specific miracles (e.g., 2:55, 6:7), but even when given, they

persisted in denial. The real issue was the **diseased heart**, not lack of signs.

- For Maturidi, the verse illustrates that guidance is not about receiving endless proofs; it is about **accepting the proof already given**. Demanding individual scrolls is like demanding the sun to shine differently for each person.
- He also draws out the deeper lesson: revelation belongs to Allah's wisdom, not human entitlement. A true seeker accepts what Allah sends; an arrogant heart will never be satisfied, no matter how many scrolls descend.

Surah al-Muddaththir – Verse 53

Arabic:
كَلَّاۖ بَل لَّا يَخَافُونَ ٱلۡأٓخِرَةَ

Tafsir:
"No indeed! But they do not fear the Hereafter."

Maturidi explains:

- The sharp *kallā* — "No!" — rebuts their demand for personal scrolls. Revelation does not bend to human arrogance.
- The true reason for their rejection is revealed: **not intellectual doubt, but moral failure** — a lack of fear of the Hereafter.
- Their problem is not evidence but arrogance and heedlessness.

Maturidi's insights:

- Maturidi emphasises that this verse cuts through excuses. Disbelievers often framed their demands as rational ("we need proof, we need scrolls"), but Allah unmasks their motives: they simply did not want to face accountability.
- He ties this to a recurring Qur'anic principle: denial of resurrection lies at the root of kufr. Once the Hereafter is denied, worship and morality collapse, since people feel free of consequences.
- The Qur'an's logic here is sharp: the absence of fear of the Hereafter explains their refusal of prayer (v. 43), neglect of the poor (v. 44), indulgence in mockery (v. 45), and outright denial of Judgment (v. 46).
- For Maturidi, this verse demonstrates that **faith is not merely an intellectual conclusion but a moral orientation**. A heart without awe of the Hereafter will twist any argument to avoid submission.
- He stresses that revelation is not about satisfying human whims — it is about calling people back to the truth they already know through reason and fitrah (innate nature). Their denial is therefore willful, not excusable.

Surah al-Muddaththir – Verse 54

Arabic:
كَلَّآ ۚ إِنَّهُۥ تَذْكِرَةٌ

Tafsir:
"No indeed! It is surely a reminder."

Maturidi explains:

- Once again, *kallā* ("No!") rejects their false demands and excuses.
- The Qur'an is described as *tadhkirah* — a reminder, a call back to what humans already know in their *fiṭrah* (innate disposition): the reality of the Creator, accountability, and moral responsibility.
- This description strips away their claims of "needing scrolls" or special signs. The Qur'an itself is sufficient as proof and guidance.

Maturidi's insights:

- Maturidi emphasises that calling the Qur'an a "reminder" shows that revelation is **not alien to reason** but confirms what the sound intellect already points to.
- For him, *tadhkirah* also means that humans cannot claim ignorance — Allah has already placed within them the capacity to recognise truth. The Qur'an comes to awaken and clarify, not to impose something unnatural.
- He notes that this verse implicitly criticises their **arrogant demands**: while they insisted on personalised scrolls, Allah asserts that what they need is not novelty but remembrance of what they are neglecting.
- The force of *innahu tadhkirah* is to shift responsibility back onto them: the Qur'an is sufficient; if they turn away, the fault lies in their hearts, not in the clarity of revelation.
- Maturidi also underlines the **mercy** of this description: even though it rebukes, it still offers them a chance — the Qur'an remains a reminder for anyone who will take heed.

Surah al-Muddaththir – Verse 55

Arabic:
فَمَن شَآءَ ذَكَرَهُ

Tafsir:
"So whoever wills may take heed of it."

Maturidi explains:

- After declaring the Qur'an a reminder, Allah places the responsibility on human beings: *whoever wills* (*man shā'a*) can remember, reflect, and benefit from it.
- This affirms human capacity for choice — they are not forced into heedlessness but choose it.

Maturidi's insights:

- Maturidi consistently stresses that this verse affirms **human accountability**: Allah has provided reason, revelation, and fitrah; the individual must will to act upon it.
- Yet he balances this with divine sovereignty (as clarified in the next verse): while humans will and choose, their capacity to do so exists only by Allah's creation.
- The wording shifts the burden onto the disbelievers: they cannot argue that they lacked evidence or opportunity, since the Qur'an is available to all, and the ability to remember lies within them.
- Maturidi often connects this to his doctrine of *kasb* (acquisition): humans "acquire" their actions through will and choice, though the creation of those acts belongs to Allah. Thus, responsibility is genuine.

- He also observes that the Qur'an appeals here not by coercion but by dignity — it addresses humans as moral agents capable of willing remembrance. This shows the **justice** of divine judgment.

Surah al-Muddaththir – Verse 56

Arabic:

وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ

Tafsir:

"But they will not remember except as Allah wills. He is worthy of being feared, and worthy of granting forgiveness."

Maturidi explains:

- The verse completes the balance between **human will** (v. 55) and **divine will** (v. 56). While humans may choose to remember, their capacity to do so exists only by Allah's permission and creation.
- This does not negate human responsibility but situates it within Allah's ultimate sovereignty.
- Allah is described as *ahl al-taqwā wa ahl al-maghfirah* — the One most deserving of being feared, and the One most deserving of granting forgiveness.

Maturidi's insights:

- Maturidi highlights that the verse closes with **both awe and hope**: awe, because no one can escape His will; hope, because He is the possessor of forgiveness.

- He stresses that Allah's will is not arbitrary. When people turn to Him sincerely, He grants them the will and ability to remember. But when they persist in arrogance, He withholds it — as justice for their rebellion.
- This balance reflects his central theology:
    - Humans have genuine will (*ikhtiyār*), hence are accountable.
    - Allah's will encompasses all, ensuring nothing escapes His decree.
- By describing Himself as *Ahl al-taqwā* (worthy of being feared), Allah reminds that fear of Him is the foundation of moral seriousness. By adding *Ahl al-maghfirah* (worthy of forgiveness), He balances fear with mercy, offering hope to those who repent.
- Maturidi often remarks that the conclusion of this surah is pedagogical: the disbelievers fled from the Reminder (v. 49–51), demanding special treatment (v. 52), but Allah closes by declaring that the Qur'an is sufficient, and remembrance is a gift within His will.

Surah al-Qiyāmah – Verse 1

Arabic:
لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَـٰمَةِ

Tafsir:
"I do swear by the Day of Resurrection."

Maturidi explains:

- Allah opens with an oath by *Yawm al-Qiyāmah* — the Day when all creation will be resurrected and judged.
- The formula *lā uqsimu* ("I do swear") is a powerful emphatic construction. The *lā* does not negate but strengthens, carrying the sense of "Indeed, I swear."
- By swearing upon the Resurrection, Allah affirms its certainty against the deniers who mocked it.

Maturidi's insights:

- Maturidi stresses that oaths in the Qur'an are not because Allah needs to convince Himself, but because human beings are obstinate and need their attention seized.
- He notes that the Day of Resurrection is chosen for the oath because it is the very thing the disbelievers denied most — yet it is the most certain of realities.
- For him, this oath strikes directly at the core of disbelief: denial of resurrection leads to heedlessness, indulgence, and arrogance (as seen in the previous surah).
- He points out the pedagogical purpose: just as Allah swears by visible signs (the moon, dawn, night), here He swears by the unseen but inevitable — showing that the unseen is no less real than the seen.
- The verse itself becomes a reminder that **certainty of the Hereafter** is the foundation of morality: without it, man denies responsibility; with it, he recognises the weight of every deed.

Surah al-Qiyāmah – Verse 2

Arabic:
وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ

Tafsir:
"And I do swear by the self-reproaching soul."

Maturidi explains:

- After the oath by the Day of Resurrection, Allah swears by the *nafs al-lawwāmah* — the self-reproaching soul.
- This is the soul that blames itself for neglect and sin, even if intermittently. It reflects the inner moral compass Allah placed within humans.

Maturidi's insights:

- Maturidi stresses that this oath links directly to resurrection: the very existence of a self-reproaching soul within humans points to accountability. If man were meant for annihilation, such a conscience would be meaningless.
- He explains that this soul exists even among sinners; they may fall into sin, but their hearts rebuke them, showing that Allah has planted awareness of right and wrong in all people.
- For him, the oath by this soul is evidence of divine justice: if humans carry within them an innate witness to truth, then denial of resurrection is not ignorance but rebellion.
- He also notes the pedagogical role: the Qur'an draws attention to what every person experiences internally, making the proof of resurrection intimate and undeniable.

Surah al-Qiyāmah – Verse 3

Arabic:
أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ

Tafsir:
"Does man think that We will not assemble his bones?"

Maturidi explains:

6. This verse confronts the disbelievers' specific doubt: that resurrection of decayed bones is impossible.
7. Allah rebukes this as arrogance and ignorance.

Maturidi's insights:

- Maturidi stresses that denial of bodily resurrection was a hallmark of Quraysh mockery — they pointed to crumbling bones and asked, "Who will bring them back?" (cf. 36:78).
- He emphasises that Allah created humans from nothing; to reassemble bones is far easier than the first creation.
- He notes that this verse exposes not just intellectual weakness but moral arrogance: the denial comes not from reason but from pride in worldly life.
- For Maturidi, bodily resurrection is essential for justice: since sins and acts were done with the body, it must be the body that is judged and recompensed.

Surah al-Qiyāmah – Verse 4

Arabic:
بَلَىٰ قَـٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ بَنَانَهُۥ

Tafsir:
"Yes indeed! We are able to proportion even his fingertips."

Maturidi explains:

- The response is emphatic: Allah can not only reassemble bones, but even recreate the most delicate details — the fingertips.
- This shows the absolute precision of divine power.

Maturidi's insights:

- Maturidi notes the rhetorical brilliance: the Qur'an does not merely say "We can resurrect," but points to the smallest, most intricate part of the human body as proof of Allah's unlimited precision.
- He often stresses that human uniqueness lies even in details like fingertips, which Allah alone fashions — thus, resurrection is not vague re-creation but perfect restoration.
- This also silences materialist objections: if Allah can create such fine details in the first instance, He can surely recreate them.
- For him, this verse reassures believers and rebukes deniers: resurrection is not approximate but exact — every individual will return as they were, so accountability is personal and inescapable.

Surah al-Qiyāmah – Verse 5

Arabic:
بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ

Tafsir:
"But man desires to continue in sin ahead of him."

Maturidi explains:

- The real reason for denial is exposed: not intellectual doubt but a desire to sin freely without concern for accountability.
- *Yafjura amāmahu* means to plunge ahead in wickedness, planning his future on rebellion against God.

Maturidi's insights:

- Maturidi stresses this verse as a psychological diagnosis: disbelief is less about reason and more about desire. The denier wishes for a universe without accountability so that he may indulge without restraint.
- He notes that the Qur'an consistently unmasks this motive (cf. 75:20, 83:14): the heart loves sin and thus rejects reminders of resurrection.
- For him, this verse is a timeless principle: scepticism often disguises desire — the rejection of the Hereafter allows people to justify their indulgences.
- Thus, the Qur'an shows that denial of resurrection is not a neutral position, but a **moral evasion**.

Surah al-Qiyāmah – Verse 6

Arabic:
يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَـٰمَةِ

Tafsir:
"He asks: When is the Day of Resurrection?"

Maturidi explains:

- The question here is not sincere but mocking. The disbeliever says *ayyān* ("when?") not out of curiosity but as ridicule, treating the promised Day as impossible or absurd.

Maturidi's insights:

- Maturidi points out the **tone of scorn**: the question is not a request for knowledge but an attempt to belittle the Messenger and his message.
- This echoes Qur'anic passages where deniers said, "Bring us what you promise if you are truthful" (cf. 10:48).
- For him, the verse illustrates how denial often cloaks itself in sarcastic questioning — what they mockingly demand, they will one day face with certainty.
- Maturidi highlights the Qur'an's rhetorical method: expose the arrogance of such speech so that its hollowness is clear to both believer and skeptic alike.

Surah al-Qiyāmah – Verse 7

Arabic:
فَإِذَا بَرِقَ ٱلْبَصَرُ

Tafsir:
"Then, when the sight is dazzled."

Maturidi explains:

- The word *bariqa* means to be struck with terror, dazed, and confused. It can also mean to flash like lightning.
- On the Day of Resurrection, the human eye will be stunned, overwhelmed by terror and awe at the realities unfolding before it.

Maturidi's insights:

- Maturidi emphasises that this is the **collapse of human confidence**: the eyes, which once looked with arrogance and denial, now tremble and are unable to comprehend.
- The dazzle of the eyes reflects both **fear** (terror at what is seen) and **powerlessness** (they are frozen, unable to look away or act).
- He links this to Qur'an 14:42, where eyes are "fixed in horror" on the Day of Judgment, showing that disbelief ends in paralysis when confronted with reality.
- For him, this is the moment when **mockery turns to silence** — the denier who once demanded "When is the Resurrection?" (v. 6) now has eyes widened in helpless awe.

Surah al-Qiyāmah – Verse 8

Arabic:
وَخَسَفَ ٱلْقَمَرُ

Tafsir:
"And the moon is eclipsed."

Maturidi explains:

- The moon, which gives light at night and is a sign for measuring time, will lose its light, sinking into darkness.
- *Khasafa* means to sink, to be darkened, to lose radiance.

Maturidi's insights:

- Maturidi notes that the **celestial order on which humans relied collapses**: the very sign they used to count months and regulate life vanishes.
- The moon, often an object of veneration among pagans, is shown powerless before Allah's decree.
- This serves as a humbling reminder: even the most majestic of creation will fade, so how much more fragile is man?
- For him, this verse reinforces the idea that on that Day, **all illusions of permanence are shattered**. What humans thought unchanging (the moon, the heavens) will prove mortal, pointing to the inevitability of resurrection.

Surah al-Qiyāmah – Verse 9

Arabic:
وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ

Tafsir:
"And the sun and the moon are joined together."

Maturidi explains:

- The sun and moon, normally distinct in their courses, will be brought together. Their separation — which marks night and day — will end.
- This signifies the total breakdown of the cosmic order that sustains life on earth.

Maturidi's insights:

- Maturidi stresses the symbolic weight: these two great lights, which never cross in their orbits, will be joined — showing that the **system of the universe itself is undone**.
- The union of sun and moon is terrifying: instead of light and stability, there is collapse and confusion.
- He notes that humans who once worshipped these heavenly bodies are shown their futility — they too will be gathered and nullified like creatures under Allah's command.
- The destruction of cosmic signs prepares the way for the resurrection of mankind: when even the heavens are overturned, how can humans doubt their own revival?
- For Maturidi, this verse reinforces that the Resurrection is not a small event affecting humans alone, but a **cosmic upheaval** in which every order of existence is overturned.

Surah al-Qiyāmah – Verse 10

Arabic:

يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ

Tafsir:

"On that Day man will say: 'Where is the escape?'"

Maturidi explains:

- Faced with cosmic collapse, man cries out desperately for a *mafar* — a refuge, a way out, a place to flee.
- The question itself shows panic and hopelessness: he who denied the Resurrection now desperately seeks escape from it.

Maturidi's insights:

- Maturidi underlines the irony: the same man who mocked the Resurrection (v. 6) now acknowledges it fully, not by belief but by terror.
- The cry "Where is the escape?" illustrates the **instinct for survival**, but on that Day no worldly power, wealth, or allies can provide relief.
- He connects this with Qur'an 42:47, where Allah warns: "There will be no refuge for you on that Day, nor any denial."
- For him, the verse highlights both Allah's justice and the futility of human arrogance: denial is easy in times of comfort, but when the truth appears, every tongue admits it by panic.
- Maturidi also notes that the Qur'an captures the **psychological state of the disbeliever**: the question "Where is the escape?" is not answered by them, because the answer comes immediately from Allah.

Surah al-Qiyāmah – Verse 11

Arabic:
كَلَّا لَا وَزَرَ

Tafsir:
"No indeed! There is no refuge."

Maturidi explains:

- The cry of man in verse 10, *"Where is the escape?"* is answered immediately and decisively: *kallā* — "No! Never!"
- *Wazar* refers to a stronghold, mountain, or place of protection. On that Day, there will be none.

Maturidi's insights:

- Maturidi stresses that this demolishes the disbelievers' illusions of safety. In worldly life, they trusted in fortresses, allies, wealth, and schemes. But on that Day, nothing will shield them.
- The verse is abrupt and final — leaving no room for negotiation or excuse.
- He notes the rhetorical force: their question "Where is the escape?" (v. 10) is silenced with "No escape at all." This illustrates divine justice: the one who mocked Allah's warnings is answered with divine certainty.
- For Maturidi, this verse demonstrates the collapse of false hopes: true refuge is only in Allah through faith and repentance, not in worldly power or arrogance.

Surah al-Qiyāmah – Verse 12

Arabic:
إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ

Tafsir:
"To your Lord on that Day will be the final place of rest."

Maturidi explains:

6. Since no refuge exists, the only return is to Allah. He is the ultimate destination (*al-mustaqarr*) — the place of stability and judgment.
7. All creation gathers before Him for reckoning.

Maturidi's insights:

- Maturidi highlights the contrast: while in the world, people sought refuge in kings, tribes, or fortresses, on that Day the only "resting place" is before Allah.
- He notes that the word *mustaqarr* conveys both inevitability and permanence: the return to Allah is not temporary but absolute.
- For him, this reinforces divine unity and sovereignty: no other power shares authority on that Day.
- The verse also brings consolation for believers: while disbelievers see this return as doom, for the faithful it is the true resting place, where mercy and justice are fully manifest.

Surah al-Qiyāmah – Verse 13

Arabic:
يُنَبَّؤُاْ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ

Tafsir:
"On that Day man will be informed of what he sent forth and what he left behind."

Maturidi explains:

- Man will be told of all his deeds — those he *sent forth* (his direct actions) and those he *left behind* (the effects, legacies, consequences that continued after him).
- Nothing is forgotten, whether big or small.

Maturidi's insights:

- Maturidi stresses the comprehensiveness of divine accounting. Human beings are not only judged for what they did, but also for what they set in motion — whether good or evil — that continued after their death.
- He often points to hadith supporting this: a person who establishes a good practice earns ongoing reward, while one who establishes evil bears ongoing sin.
- The phrase also humbles human arrogance: many believe their deeds vanish with them, but Allah preserves both their actions and their traces.
- For him, this verse highlights Allah's perfect justice: every effect, even unintended, is weighed fairly. If a person's neglect caused

harm, it will be considered; if their charity sustained generations, that too will be preserved.

- Thus, the reckoning is not partial but total — embracing the full span of a person's influence in life and after.

Surah al-Qiyāmah – Verse 14

Arabic:
بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ

Tafsir:
"Rather, man will be a witness against himself."

Maturidi explains:

- Beyond being informed by Allah, man himself will serve as his own witness.
- *Basīrah* here means clear vision, inner certainty — he cannot deny what he knows of his own life.

Maturidi's insights:

- Maturidi notes that humans have an **inner record** of their deeds. On the Day of Judgment, even if they try to deny, their own selves will testify.
- This aligns with verses where limbs and tongues testify (cf. 24:24, 36:65). The self cannot escape itself.
- He stresses that this removes any excuse: disbelief cannot claim ignorance or accident. Each soul recognises its rebellion.

- The verse shows the **duality of accountability**: Allah informs (v. 13), but man himself confirms (v. 14). This double witness seals justice beyond dispute.
- For Maturidi, it demonstrates Allah's fairness: humans are not condemned without recognition — they see, know, and admit their own reality.

Surah al-Qiyāmah – Verse 15

Arabic:
وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ

Tafsir:
"Even though he may offer his excuses."

Maturidi explains:

- On that Day, man will attempt to present excuses, arguments, or justifications for his sins.
- Yet these excuses will be futile — neither denying the truth nor shifting the blame will avail him.

Maturidi's insights:

5. Maturidi points out that the human tendency to rationalise sin is ancient: people excuse themselves by blaming fate, environment, or others. But on the Day of Resurrection, such reasoning collapses.

6. The verse underscores the futility of excuses because man's own soul is a witness against him (v. 14), and Allah's record encompasses everything (v. 13).
7. He highlights that "*maʿādhīr*" (excuses) could mean both **false arguments** offered in denial and **pleas for mercy**. In either case, they do not erase the facts of one's deeds.
8. For Maturidi, this demonstrates Allah's perfect justice: the reckoning is not clouded by rhetoric, eloquence, or manipulation — it pierces straight to truth.
9. The lesson is that accountability rests on deeds, not on one's ability to justify them with clever words.

Surah al-Qiyāmah – Verse 16

Arabic:
لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ

Tafsir:
"Do not move your tongue with it to hasten it."

Maturidi explains:

- This is addressed to the Prophet ﷺ, who in the early days of revelation would repeat the words of the Qur'an quickly, fearing he might forget them.
- Allah reassures him not to hasten by moving his tongue, for preservation of the Qur'an is guaranteed by Allah.

Maturidi's insights:

- Maturidi notes that this instruction highlights Allah's special care for the Prophet ﷺ: the task of memorising and safeguarding revelation is not left to him alone but is secured by divine will.
- He interprets this also as a lesson for the Ummah: guidance comes through calm reception and reflection, not through haste or panic.
- The verse reflects Allah's mercy — He lightens the Prophet's burden, reminding him that his role is to receive and convey, while Allah ensures preservation.
- For Maturidi, this connects to the larger theme of the surah: just as resurrection is certain by Allah's power, so too is the preservation of revelation. Both are acts of divine will, beyond human weakness.

Surah al-Qiyāmah – Verse 17

Arabic:
إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

Tafsir:
"Indeed, upon Us is its collection and its recitation."

Maturidi explains:

- Allah Himself takes responsibility for gathering the Qur'an into the Prophet's heart and ensuring its correct recitation.
- This guarantee secures both memorisation and preservation.

Maturidi's insights:

- Maturidi emphasises the **divine origin and preservation** of the Qur'an: its protection is not reliant on human effort alone but on Allah's commitment.
- He contrasts this with other scriptures which were altered or lost — the Qur'an remains safeguarded by Allah's will.
- The phrase *jamʿahu* (its collection) implies the completeness of the revelation in the Prophet's memory and in the final compiled form, while *qurʾānahu* (its recitation) affirms its transmission with precision.
- This is both reassurance and proof: the Qur'an is not man's word but Allah's Word, preserved perfectly for mankind.

Surah al-Qiyāmah – Verse 18

Arabic:
فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ

Tafsir:
"So when We recite it, follow its recitation."

Maturidi explains:

- The Prophet ﷺ is instructed to follow the recitation as it is revealed — calmly, attentively, without hastening or fearing loss.
- Allah Himself is the true reciter; the Prophet is the receiver.

Maturidi's insights:

- Maturidi stresses that the verse shows the Qur'an is not the Prophet's composition but Allah's speech, delivered through Jibrīl and placed in the Prophet's heart.
- The command to "follow" underscores the Prophet's role as recipient and conveyor, not as inventor.
- For him, this also models for believers how revelation is to be approached: with humility, obedience, and willingness to be led, rather than trying to impose one's own haste or will upon it.
- This verse reinforces a key theological point in Maturidi's thought: revelation is entirely divine in origin, and man's role is submission to it.

Surah al-Qiyāmah – Verse 19

Arabic:
ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Tafsir:
"Then indeed, upon Us is its clarification."

Maturidi explains:

- Allah not only guarantees the Prophet ﷺ the preservation and correct recitation of the Qur'an (vv. 16–18), but also assures him of its *bayān* — its explanation, clarification, and unfolding of meanings.
- This is both a divine promise of understanding and a rebuttal to the fear of confusion or error.

Maturidi's insights:

- Maturidi stresses that revelation is not left to human guessing: Allah Himself ensures that its meanings are made clear.
- The Prophet ﷺ is given understanding by Allah, and through him the Ummah receives guidance. Thus, the Qur'an is both protected in form and clarified in meaning.
- He often emphasises that *bayān* here refers not to philosophical speculation but to divine guidance that distinguishes truth from falsehood, law from transgression, and belief from denial.
- For Maturidi, this verse assures that divine speech is **self-sufficient**: it is revealed, preserved, and explained by Allah. The Prophet ﷺ conveys it with clarity, leaving no excuse for denial.
- It also shows Allah's mercy — not only is revelation given, but its explanation is guaranteed, ensuring that people are not left in confusion.

Surah al-Qiyāmah – Verse 20

Arabic:
كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ

Tafsir:
"No indeed! But you love the fleeting world."

Maturidi explains:

- The discourse shifts back to mankind's denial of resurrection. Their rejection is not due to lack of clarity (for the Qur'an has been

explained) but because of attachment to *al-ʿājilah* — the immediate, fleeting pleasures of this world.

- They prefer the present to the eternal.

Maturidi's insights:

5. Maturidi notes that this verse diagnoses the true disease: **worldly love blinds the heart** to the Hereafter.
6. He emphasises the contrast between *al-ʿājilah* (this world, temporary, deceptive) and *al-ākhirah* (the Hereafter, lasting, real).
7. The preference for the fleeting shows short-sightedness: man chooses the visible but perishable over the unseen but permanent.
8. For him, this verse connects to the Qur'an's broader critique of human greed: people demand proof of the Hereafter not because it lacks evidence, but because its acceptance would restrain their indulgence.
9. Maturidi stresses that the Qur'an exposes the psychology of denial: **love of dunya, not weakness of intellect**, is what drives rejection of resurrection.

Surah al-Qiyāmah – Verse 21

Arabic:
وَتَذَرُونَ ٱلۡـَٔاخِرَةَ

Tafsir:
"And you neglect the Hereafter."

Maturidi explains:

- The attachment to this world is coupled with deliberate neglect of the Hereafter.
- *Tadharūn* implies conscious abandonment — they know of the Hereafter but choose to ignore it.

Maturidi's insights:

- Maturidi stresses that this neglect is not ignorance but **wilful disregard**. People know the Hereafter is spoken of, reason points to it, and the Qur'an reminds them, yet they abandon it.
- He links this verse to the moral principle that humans are judged not only for what they embrace but for what they neglect. Turning away from the Hereafter is an act of rebellion, not passivity.
- For him, this reveals the heart of kufr: preferring what is immediate and trivial over what is eternal and consequential.
- Maturidi also points out that the verse directly rebukes Quraysh pride: they invested in worldly honour and wealth but "left behind" the true investment — the Hereafter.

Surah al-Qiyāmah – Verse 22

Arabic:
وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ

Tafsir:
"Faces on that Day will be radiant."

Maturidi explains:

- The scene shifts from the deniers to the believers. On the Day of Resurrection, certain faces will shine with radiance, joy, and serenity.
- *Nāḍirah* implies brightness, freshness, and beauty — faces filled with light and vitality.

Maturidi's insights:

- Maturidi stresses that this radiance reflects the **inner state of faith**. Those who cultivated īmān and righteous deeds in life are outwardly transformed on that Day into beauty and splendour.
- He notes that the Qur'an often describes the Hereafter through the state of the face, as it is the most expressive of a person's condition. Radiant faces are a visible sign of divine acceptance.
- The imagery conveys both reward and intimacy: their joy comes from looking forward to meeting their Lord, not merely from material blessings.
- For Maturidi, this verse emphasises the **direct link between belief in the unseen and visible reward**: those who believed without seeing are now visibly honoured with radiant faces.

Surah al-Qiyāmah – Verse 23

Arabic:

إِلَىٰ رَبِّهَا نَاظِرَةٌ

Tafsir:

"Looking at their Lord."

Maturidi explains:

7. The source of the believers' radiance is revealed: their faces shine because they gaze upon their Lord.
8. *Nāẓirah* here means direct vision, the ultimate reward of the Hereafter.

Maturidi's insights:

- Maturidi affirms that this verse establishes the **ruʾyah** (vision of Allah) for the believers in the Hereafter, a doctrine central to Sunni theology.
- He stresses that this vision is not like seeing created things, nor confined by direction or distance. It is a unique seeing granted by Allah, beyond worldly comparison.
- For him, this is the highest joy of Paradise — surpassing gardens, rivers, and all material delights. It is the fulfilment of the believer's longing for Allah.
- He contrasts this with the deniers of ruʾyah, such as the Muʿtazila, who claimed Allah cannot be seen. Maturidi rebukes their reasoning, pointing to this verse as clear proof: the believers' faces are radiant precisely because they gaze at their Lord.
- The verse also reflects divine reciprocity: those who turned their gaze toward Allah in worship and remembrance in this life are rewarded by gazing upon Him in the next.

Surah al-Qiyāmah – Verse 24

Arabic:
وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ

Tafsir:
"And faces on that Day will be gloomy."

Maturidi explains:

- In contrast, some faces will be *bāsirah* — darkened, frowning, scowling with despair.
- Their appearance reflects inner torment, humiliation, and certainty of doom.

Maturidi's insights:

- Maturidi highlights the sharp contrast: just as faith illuminated the believers' faces, disbelief darkens the faces of the rejecters.
- He notes that this expression captures the psychological state of terror — the face itself collapses into grief and dread.
- For him, the Qur'an uses the face because it is the most public and undeniable sign of a person's condition: while excuses and words may hide truth in life, on that Day the face reveals it openly.
- The juxtaposition of radiant and gloomy faces shows that the Hereafter is the unveiling of the soul's true state — belief beautifies, denial disfigures.

Surah al-Qiyāmah – Verse 25

Arabic:
تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ

Tafsir:
"Expecting that a crushing calamity will befall them."

Maturidi explains:

- These gloomy faces are not only marked by despair but also by anticipation of a *fāqirah* — a catastrophe so crushing it breaks the back.
- Their dread is not of the unknown but of certain, impending punishment.

Maturidi's insights:

- Maturidi stresses that this verse captures the psychology of judgment: even before punishment arrives, the guilty already experience torment by anticipation.
- The term *fāqirah* conveys unbearable weight — a calamity that destroys all hope, breaking the soul.
- He notes that this dread itself is a form of punishment, a foretaste of Hell. Their faces show the terror of awaiting what they know they deserve.
- For him, the verse demonstrates Allah's justice: the deniers who mocked resurrection now tremble before the certainty of what they once ridiculed.

Surah al-Qiyāmah – Verse 26

Arabic:
كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ

Tafsir:
"No indeed! When it (the soul) reaches the collarbones."

Maturidi explains:

- The verse describes the moment of death, when the soul ascends within the body and reaches the *tarāqī* — the collarbones or throat area.
- At that stage, the approach of death is unmistakable, and escape is impossible.

Maturidi's insights:

- Maturidi highlights the **abrupt certainty** of *kallā* — "No indeed!" — cutting short all human arrogance about escaping fate.
- The verse portrays death vividly to remind humans of their fragility: when the soul climbs to the collarbones, no physician or ally can halt its departure.
- He emphasises that the Qur'an's language strips away illusions of control. Even kings, surrounded by wealth and power, are helpless when the soul reaches the throat.
- For Maturidi, this is a decisive proof of resurrection: the inevitability of death points to the inevitability of standing before Allah. One who cannot resist death cannot resist being raised.

Surah al-Qiyāmah – Verse 27

Arabic:
وَقِيلَ مَنْ ۜ رَاقٍ

Tafsir:
"And it is said: Who can save him?"

Maturidi explains:

- At the deathbed, the desperate cry goes up: *"Who can heal? Who can recite incantations? Who can deliver him?"*
- The scene portrays human helplessness at the moment of death.

Maturidi's insights:

- Maturidi notes the **irony**: in life, man denied resurrection, boasted of strength, and ignored God's signs. But at death, his companions frantically call for help, revealing their helplessness.
- The cry *"Who can save?"* shows both desperation and futility: none can save against Allah's decree.
- He observes that some scholars read *rāq* as "a healer" and others as "one who will raise [the soul]." In either sense, the point remains: neither doctors nor family can prevent death.
- For Maturidi, this verse teaches humility: human pride collapses when the soul departs. The Qur'an confronts man with this truth so that he submits before the final hour.

Surah al-Qiyāmah – Verse 28

Arabic:
وَظَنَّ أَنَّهُ ٱلْفِرَاقُ

Tafsir:
"And he realises that it is the parting."

Maturidi explains:

- At that moment, the dying person becomes certain that this is *al-firāq* — the separation from worldly life, family, wealth, and all that he clung to.
- The truth of death, long denied, is now undeniable.

Maturidi's insights:

- Maturidi stresses the psychological weight: this is the moment when worldly attachment is cut off, and man faces what he avoided — his soul's return to Allah.
- The term *firāq* carries sorrow: separation is painful, but here it is final. He parts not only from people but from the very opportunity to repent and believe.
- He observes that this certainty arrives too late: what is realised at death cannot benefit, since belief is only saving when chosen in life, not forced by inevitability.
- For Maturidi, this is the final collapse of arrogance: man who once denied resurrection now tastes its first step — separation from dunya.

Surah al-Qiyāmah – Verse 29

Arabic:
وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ

Tafsir:
"And the shank is wound around the shank."

Maturidi explains:

- This phrase describes the agony of death: limbs stiffen, life departs, and the body begins to fail.
- It may also symbolise the joining of the hardships of life with the hardship of death, or the beginning of death merging with the reality of the Hereafter.

Maturidi's insights:

- Maturidi interprets this as the **tightening grip of death**: movement ceases, the body folds, and the dying person enters a state beyond human control.
- The image conveys helplessness and finality: the soul has reached its limit, and the body can no longer resist.
- Some commentators read it metaphorically: worldly struggles and the struggles of the Hereafter "meet" at this point, closing man's worldly record and opening his eternal one.
- For him, the verse again illustrates Allah's mercy in warning humans through vivid imagery: so that they prepare before reaching this state where no preparation is possible.

Surah al-Qiyāmah – Verse 30

Arabic:

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ

Tafsir:

"To your Lord on that Day is the procession."

Maturidi explains:

5. With death, the soul is taken in procession (*masāq*) to its Lord.
6. No detour or escape exists: the soul is driven directly to the presence of Allah.

Maturidi's insights:

- Maturidi stresses that this verse ties death and resurrection together: death is not the end but the beginning of being led to judgment.
- The word *masāq* conveys being driven or herded — implying inevitability and lack of choice.
- He notes that this contradicts the disbelievers' illusion of autonomy: in death, man is carried whether he wills or not.
- For Maturidi, the verse underscores accountability: every soul, believer or denier, is ultimately brought before Allah. What matters is the state in which one arrives.

Surah al-Qiyāmah – Verse 31

Arabic:

فَلَا صَدَّقَ وَلَا صَلَّىٰ

Tafsir:
"So he did not affirm the truth, nor did he pray."

Maturidi explains:

- The Qur'an now describes the condemned soul.
- He neither believed (*ṣaddaqa*) nor performed prayer (*ṣallā*).
- The two acts — faith and prayer — summarise the foundation of religion: belief in truth and worship of Allah.

Maturidi's insights:

- Maturidi stresses that disbelief is not only denial in the heart but also rejection in practice.
- Neglect of prayer is given prominence because it is the visible sign of belief. By refusing prayer, he cut himself off from the covenant with Allah.
- This verse shows the inseparability of creed and action: belief requires submission, and prayer is its foremost expression.
- For Maturidi, the condemned failed both dimensions: he did not confirm truth inwardly, nor act upon it outwardly.

Surah al-Qiyāmah – Verse 32

Arabic:
وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ

Tafsir:
"Instead, he denied and turned away."

Maturidi explains:

- His response was not ignorance but deliberate: he called the truth a lie (*kadhdhaba*) and turned his back (*tawallā*).
- This was conscious rebellion, not lack of awareness.

Maturidi's insights:

- Maturidi points out that denial and turning away are paired: the first corrupts belief, the second corrupts action. Together, they seal the fate of the rejecter.
- *Kadhdhaba* shows active opposition: he did not simply doubt but declared revelation false.
- *Tawallā* shows arrogance: he withdrew from responsibility, refusing worship or obedience.
- For him, this verse illustrates the Qur'anic theme that disbelief is an **active stance**, not a passive absence of faith. Man chooses denial and avoidance, despite possessing the faculties to recognise truth.

Surah al-Qiyāmah – Verse 33

Arabic:
ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ

Tafsir:
"Then he went to his people swaggering."

Maturidi explains:

- After rejecting truth, he returned to his people in arrogance, walking boastfully (*yatamaṭṭā*).
- This describes not only his physical gait but his attitude of pride and self-sufficiency.

Maturidi's insights:

- Maturidi highlights the psychological portrait: arrogance in the dunya follows denial of the ākhirah.
- The swaggering gait symbolises confidence in worldly support (tribe, wealth, status) and disdain for divine accountability.
- He notes that the Qur'an frequently condemns arrogance in posture and gait (cf. 17:37, 31:18). The body reflects the state of the heart.
- For him, this verse shows that rejection of faith often manifests in social pride — boasting among one's people, mocking the believers, flaunting worldly power.
- The image of swaggering is ironic: he walks proudly now, but will be humbled utterly before Allah.

Surah al-Qiyāmah – Verse 34

Arabic:

أَوْلَىٰ لَكَ فَأَوْلَىٰ

Tafsir:
"Woe to you, and woe!"

Maturidi explains:

- A sharp divine rebuke: *awlā laka fa-awlā* is a formula of curse, meaning "may destruction draw near to you."
- It conveys both warning and condemnation.

Maturidi's insights:

- Maturidi emphasises the intensity of the phrase: it repeats for emphasis, showing utter rejection by Allah.
- The rebuke is directed to the arrogant disbeliever who swaggered in pride. His end is near, his destruction certain.
- He notes that this verse is not a mere wish but a divine decree: woe will indeed reach him.
- For Maturidi, the repetition reflects justice: as he turned away twice (denying with the tongue and with action), his doom is pronounced twice.

Surah al-Qiyāmah – Verse 35

Arabic:
ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ

Tafsir:
"Again, woe to you, and woe!"

Maturidi explains:

- The curse is repeated once more, intensifying the certainty of doom.
- It seals the finality of judgment against him.

Maturidi's insights:

- Maturidi notes the rhetorical force of quadruple repetition: it leaves no doubt that his fate is sealed and utterly devoid of mercy.
- The sequence mirrors his obstinacy: he denied repeatedly, so the curse is repeated.
- For him, this verse shows the **irrevocability of divine justice** — persistent rejection of truth leads to relentless condemnation.
- It is also a warning to the living: the Qur'an's severe repetition is meant to shake arrogance before it is too late.

Surah al-Qiyāmah – Verse 36

Arabic:

أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى

Tafsir:

"Does man think he will be left neglected?"

Maturidi explains:

- This rhetorical question exposes the folly of denial.
- *Sudā* means left without purpose, law, or accountability — like cattle wandering freely.

- The verse rebukes the disbeliever who assumes life is without reckoning.

Maturidi's insights:

- Maturidi stresses that humans are honoured with reason and responsibility; therefore, to think they will be abandoned without judgment is irrational.
- He links this to divine wisdom: Allah does nothing in vain. If humans were left without purpose, creation itself would be purposeless, which contradicts both reason and revelation.
- For him, this verse is decisive against the **dahriyyah** (materialists) and the **Muʿtazilah extremists** who argued that man's actions are entirely his own with no divine purpose.
- Maturidi emphasises that belief in accountability gives meaning to life. To deny it is to reduce humans to animals, stripping away the very reason Allah endowed them with intellect.
- Thus, this verse appeals to rational reflection: man knows by his own mind that he cannot be sudā — without command, prohibition, or judgment.

Surah al-Qiyāmah – Verse 37

Arabic:

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ

Tafsir:

"Was he not a drop of fluid emitted?"

Maturidi explains:

- The Qur'an now presents proof of resurrection from human origin.
- Man, who arrogantly denies accountability, was once nothing more than a drop of despised fluid.

Maturidi's insights:

- Maturidi stresses the contrast between man's arrogance and his humble beginning: he who boasts of strength began as a weak drop.
- If Allah created him from such insignificance, why should resurrection be deemed impossible?
- He often uses this reasoning to rebut skeptics: the first creation from nothing is greater proof of divine power than re-creation.
- For him, this verse also humbles the arrogant: remembering one's origin should lead to gratitude and submission, not pride and denial.

Surah al-Qiyāmah – Verse 38

Arabic:

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ

Tafsir:

"Then he was a clinging clot; and He created and proportioned him."

Maturidi explains:

- The stages of human development are outlined: from fluid, to clot (*ʿalaqah*), to fully formed creation, perfectly proportioned.
- Each stage is under Allah's command.

Maturidi's insights:

- Maturidi points to the precise progression as proof of divine wisdom and power. Nothing in the process is random — it moves by decree.
- The careful *taswiyah* (proportioning) shows that man's form, faculties, and balance are the product of intentional design.
- For him, this verse proves resurrection twice over:
    - If Allah created from nothing, He can recreate.
    - If Allah guided the development of man stage by stage, He can guide him again into resurrection.
- It is also a moral reminder: man, perfected by Allah's design, should not debase himself with denial and arrogance.

Surah al-Qiyāmah – Verse 39

Arabic:

فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ

Tafsir:

"And from him He made the two mates, male and female."

Maturidi explains:

- From that humble origin, Allah created diversity: male and female, the foundation of family and continuation of humanity.
- This further displays divine will and precision.

Maturidi's insights:

- Maturidi stresses that gender distinction is not by chance but by Allah's decree.
- The complementarity of male and female shows divine wisdom in sustaining human life through balance.
- This verse adds to the argument for resurrection: if Allah produces such diversity from a single fluid, how can He not bring the same being back after death?
- For him, this rebukes both arrogance and denial: the one who forgets his origin and his Creator denies the very power that fashioned him in the first place.

Surah al-Qiyāmah – Verse 40

Arabic:

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ

Tafsir:

"Is not that One able to give life to the dead?"

Maturidi explains:

- The surah closes with a rhetorical question: if Allah created man from a drop, shaped him, proportioned him, and made him male and female, is He not fully able to resurrect the dead?
- The answer is obvious: yes.

Maturidi's insights:

- Maturidi stresses that this is the Qur'an's **final, rational proof** for resurrection: creation itself testifies to re-creation.
- The denial of resurrection collapses logically, for the power that began life can surely renew it.
- For him, this verse summarises the surah:
    - Man will not be left without purpose (v. 36).
    - His humble origin proves divine power (vv. 37–39).
    - Therefore, resurrection is inevitable (v. 40).
- He often notes that this rhetorical close is both argument and admonition: it silences skeptics and awakens heedless hearts.
- The surah ends where it began — affirming the certainty of resurrection and exposing denial as folly.

Rational Proof of Resurrection (vv. 36–40)

- The surah closes with a rational appeal:
    - Man is not created in vain.
    - He began as a drop, became a clot, was proportioned, and from him came male and female.
    - The One who did this is fully able to resurrect the dead.
- For Maturidi, this is the decisive argument: **the first creation proves the second.**
- Denial of resurrection collapses before reason, revelation, and experience of death.

Lessons:

- **Human accountability:** man is not left *sudā* (without purpose).
- **Innate witness:** the self-reproaching soul proves awareness of good and evil.
- **True cause of denial:** not lack of proof, but love of dunya and hatred of accountability.
- **Vision of Allah:** believers' radiant faces culminate in gazing upon their Lord — the greatest joy of Paradise.
- **Proof by creation:** resurrection is easier to accept than the first creation.
- **Divine justice:** excuses collapse, self-testimony seals judgment, and every trace of action is recorded.

Surah al-Qiyāmah is both **argument and vivid imagery**. Maturidi shows how it dismantles denial rationally (proof from creation), morally (proof from conscience), and experientially (proof from death). The surah is a mirror: it reflects man's arrogance in dunya, his helplessness at death, and his certainty at resurrection. It ends with a decisive rhetorical question that silences doubt: *"Is not the One who created from a drop able to bring the dead to life?"*

Surah al-Insān – Verse 1

Arabic:

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا

Tafsir:
"Has there not come upon man a period of time when he was nothing to be mentioned?"

Maturidi explains:

- The verse invites man to reflect on his humble origin. There was a time in the endless span of *dahr* (time) when man did not exist at all, not even as something worth mentioning.
- He was neither known nor named — utterly absent from existence.

Maturidi's insights:

- Maturidi stresses the **argument from non-existence**: since man himself remembers that he once was nothing, he cannot deny being created, nor resurrection after death.
- He points out the contrast between man's arrogance and his reality: the one who denies Allah and boasts of power was once absent from even memory or record.
- This rhetorical opening humbles the listener: if you were nothing, then created, how can you deny being re-created?
- He also addresses theological opponents:
    - Against materialists (*dahriyyah*), who claim existence is eternal, this verse proves that man has not always been.
    - Against those who deny resurrection, it proves that one who went from nothingness to life can surely be brought back after death.
- For Maturidi, this verse sets the foundation: reflection on one's origin is proof of Allah's power, wisdom, and the inevitability of accountability.

Surah al-Insān – Verse 2

Arabic:

إِنَّا خَلَقْنَا ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـٰهُ سَمِيعًا بَصِيرًا

Tafsir:

"Indeed, We created man from a drop of mixed fluid, to test him; so We made him hearing and seeing."

Maturidi explains:

- Man is created from *nutfah amshāj* — a mixed drop of fluids (male and female).
- The purpose is *nabtali-hi* — "to test him": life itself is a trial of obedience and disobedience.
- Allah then endowed man with faculties of hearing and sight, tools for receiving guidance.

Maturidi's insights:

- Maturidi emphasises that man's **lowly origin** contrasts with his **noble purpose**. Created from fluid, yet tested with reason and responsibility.
- He explains *amshāj* as the mixing of fluids, which shows Allah's wisdom in designing life with precision.
- The purpose of creation is not play but trial (*ibtilāʾ*). Thus, denial of accountability contradicts the very essence of human existence.

- By granting hearing and sight, Allah establishes the justice of the test: humans are not left blind but given faculties to receive truth.
- Maturidi often argues that reason plus revelation equals accountability. The human being has both internal awareness and external guidance — so he cannot excuse himself on the Day of Judgment.

Surah al-Insān – Verse 3

Arabic:
إِنَّا هَدَيْنَـٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Tafsir:
"Indeed, We guided him to the path, whether he be grateful or ungrateful."

Maturidi explains:

- Allah declares that He has shown man *al-sabīl* — the path of truth.
- Man then chooses: either *shākir* (grateful, acknowledging Allah) or *kafūr* (ungrateful, denying Him).

Maturidi's insights:

- Maturidi sees this verse as central to his theology of **guidance and human responsibility**:
    - Allah provides guidance (through reason, revelation, prophets).
    - Man is free to respond with gratitude (belief) or ingratitude (disbelief).

- He highlights that *hidayah* (guidance) here means **clarification and showing the path**, not forcing it. Thus, accountability is real — Allah shows, man chooses.
- He contrasts the two outcomes:
    - *Shukr* is not merely verbal thanks but recognition of Allah's truth and obedience.
    - *Kufr* is not mere doubt but deliberate rejection and ingratitude.
- For Maturidi, this verse balances divine justice and human freedom: Allah provides equal opportunity, and man is responsible for his response.

Surah al-Insān – Verse 4

Arabic:
إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا

Tafsir:
"Indeed, We have prepared for the disbelievers chains, shackles, and a blazing fire."

Maturidi explains:

- After affirming man's freedom to choose gratitude or ingratitude (v. 3), Allah immediately shows the consequence for denial.
- Three images of punishment are given:
    - *Salāsil* — chains, binding the body.
    - *Aghlāl* — shackles, fastening the necks and hands.

- *Saʿīr* — blazing fire, consuming their bodies.

Maturidi's insights:

- Maturidi stresses that these images highlight **utter helplessness**: the disbelievers, who claimed freedom and independence in life, will be bound in chains.
- The progression is striking: chains restrict, shackles immobilise, and fire destroys — symbolising layers of humiliation and torment.
- He notes that the punishments correspond to their crimes:
  - They rejected the path (so now they are bound).
  - They turned away arrogantly (so now they are shackled).
  - They pursued worldly fire of desire (so now they face the fire of Hell).
- For him, this verse also demonstrates Allah's justice: punishment is not accidental but proportionate, reflecting the nature of their denial.

Surah al-Insān – Verse 5

Arabic:

إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

Tafsir:

"Indeed, the righteous will drink from a cup whose mixture is of camphor."

Maturidi explains:

- The surah shifts to contrast the fate of the *abrār* — the righteous.
- They will drink from a cup of bliss in Paradise, mixed with camphor (*kāfūr*) — known for its cooling, refreshing, and fragrant quality.

Maturidi's insights:

- Maturidi notes the striking contrast: while the disbelievers are bound with chains, the believers are honoured with cups of delight.
- The mention of *kāfūr* symbolises purity and refreshment: it soothes and pleases, the opposite of the scorching fire of Hell.
- He often stresses the Qur'an's pedagogical method: the transition from punishment to reward is meant to awaken fear and hope together, shaping moral seriousness.
- For him, the "cup" symbolises more than drink — it is a token of divine hospitality. The righteous, who once restrained themselves in dunya, are now welcomed into Allah's banquet of eternal honour.

Surah al-Insān – Verse 6

Arabic:

عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

Tafsir:

"A spring from which the servants of Allah drink, causing it to gush forth abundantly."

Maturidi explains:

- This cup comes from a special spring in Paradise, reserved for Allah's chosen servants.
- They will cause it to flow freely, enjoying it as they will.

Maturidi's insights:

- Maturidi highlights that the spring is not ordinary: it is directly connected to Allah's honouring of His servants.
- The fact that they "cause it to gush forth" (*yufajjirūnahā*) shows their freedom and mastery — in contrast to the chains and shackles of the disbelievers.
- This is divine reciprocity: those who submitted their will to Allah in life are granted mastery and joy in the Hereafter.
- He also stresses the Qur'an's balance: just as Hell is vividly described, so too are the delights of Paradise — ensuring both fear and hope guide the believer.

Surah al-Insān – Verse 7

Arabic:

يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا

Tafsir:

"They fulfil their vows and fear a Day whose evil will be widespread."

Maturidi explains:

- The verse shifts from reward to the **qualities of the righteous**.

- They are described as:
    - *Yūfūna bin-nadhr* — they honour their vows and commitments, whether to Allah or to people.
    - They maintain constant fear of the Hereafter, knowing its terrors are vast and inescapable.

Maturidi's insights:

- Maturidi stresses that fulfilling vows symbolises sincerity and integrity. The righteous are not careless with their promises; they recognise accountability before Allah.
- He notes that the fear of the Day of Judgment is not superficial terror but a **permanent consciousness** that shapes their actions.
- The term *mustatīr* means spreading, engulfing — indicating that the terror of the Day will surround all, and none can escape.
- For Maturidi, this verse links inward belief with outward action: sincere vows fulfilled in dunya, coupled with genuine fear of the ākhirah, are marks of true righteousness.

Surah al-Insān – Verse 8

Arabic:

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Tafsir:

"And they give food, in spite of their love for it, to the needy, the orphan, and the captive."

Maturidi explains:

- Another mark of righteousness is generosity. They feed others even when they themselves love and need the food.
- The recipients include:
  - The *miskīn* (poor, destitute).
  - The *yatīm* (orphan, unprotected).
  - The *asīr* (captive, prisoner, even non-Muslim).

Maturidi's insights:

3. Maturidi underlines that the virtue lies in **selflessness**: they give despite attachment and need, showing sincerity.
4. Feeding the captive is especially striking, since he may be an enemy — yet the righteous feed him, showing mercy that transcends hostility.
5. He often stresses that deeds are valued by intention: they do not give for worldly recognition but purely for Allah (explained in the next verse).
6. For him, this verse illustrates the Qur'an's vision of social ethics: righteousness is not isolation but active compassion, even toward the most vulnerable or undeserving.

Surah al-Insān – Verse 9

Arabic:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا

Tafsir:
"We feed you only for the sake of Allah's Face. We desire from you neither reward nor thanks."

Maturidi explains:

- The righteous declare their motivation: their giving is purely for Allah, not for recognition, repayment, or gratitude.
- Their deeds are sincere (*ikhlāṣ*), untainted by worldly motives.

Maturidi's insights:

- Maturidi highlights the theological depth:
    - *Liwajhi Allāh* (for Allah's Face) affirms sincerity and the hope of divine closeness.
    - Their giving is an act of worship, not social transaction.
- He contrasts this with hypocrites who perform deeds for show or praise. True righteousness is hidden, seeking only Allah.
- He stresses that this principle protects deeds from corruption: if done for reward or recognition, they are diminished; if done for Allah alone, they endure eternally.
- For Maturidi, this verse reveals the inner heart of the righteous — **pure devotion without self-interest**.

Surah al-Insān – Verse 10

Arabic:
إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

Tafsir:
"Indeed, we fear from our Lord a Day grim and distressful."

Maturidi explains:

- The righteous openly admit their fear of Allah's punishment on the Day of Judgment.
- The Day is described as *ʿabūs* (grim, frowning) and *qamṭarīr* (harsh, distressing, tightening).

Maturidi's insights:

- Maturidi stresses that the righteous act not from self-righteousness but from humility and fear of Allah.
- The terms convey suffocating dread — a Day so severe it constricts hearts and faces.
- He notes the balance: the righteous are motivated by both hope (for Allah's reward) and fear (of His punishment). True servanthood is found in holding both together.
- For him, this verse underlines that even the righteous do not presume upon Allah's mercy. They remain fearful, recognising that salvation is only by His grace.

Surah al-Insān – Verse 11

Arabic:
فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا

Tafsir:
"So Allah protected them from the evil of that Day and granted them radiance and joy."

Maturidi explains:

- As a result of their sincerity and fear, Allah shields them from the terrors of the Day of Judgment.
- Instead of gloom and dread, they are given *naḍrah* (radiance, beauty) and *surūr* (delight, joy).

Maturidi's insights:

- Maturidi stresses the **reciprocity**: because they feared Allah, He removed their fear; because they humbled themselves, He adorned them with radiance.
- *Naḍrah* reflects their faces glowing with honour (opposite of the darkened faces of the disbelievers in 75:24).
- *Surūr* signifies inner joy and relief, the tranquility that comes from divine acceptance.
- He notes that this is both physical and spiritual reward: beauty in form and happiness in heart.
- For Maturidi, this verse demonstrates Allah's justice and mercy: He answers sincerity with protection and replaces dread with delight.

Surah al-Insān – Verse 12

Arabic:
وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا

Tafsir:
"And He rewarded them, for their patience, with Paradise and silk."

Maturidi explains:

- Their patience (*ṣabr*) is rewarded with two gifts:
    - *Jannah* — the Garden, eternal abode of bliss.
    - *Harīr* — silk garments, symbolising luxury and comfort.

Maturidi's insights:

- Maturidi identifies *ṣabr* as the core virtue: they were patient in obedience, patient against sin, and patient with hardship.
- Because they restrained themselves in dunya, they are adorned in ākhirah with ease and luxury.
- Silk, prohibited for men in this world, is now granted freely — showing that sacrifices in dunya are compensated manifold in the Hereafter.
- For him, the verse encapsulates divine reciprocity: the hardship of restraint is exchanged for the ease of eternal delight.

Surah al-Insān – Verse 13

Arabic:
مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

Tafsir:
"Reclining therein on couches, they will see neither sun nor bitter cold."

Maturidi explains:

- In Paradise, they recline in comfort on elevated couches (*arāʾik*).
- The climate is perfect — free from the scorching heat of sun or the biting cold of winter.

Maturidi's insights:

- Maturidi stresses that this detail shows Paradise as **complete perfection** — not only the presence of delights but the absence of discomfort.
- He notes that the Qur'an often uses familiar opposites (heat/cold, hunger/satiety, fear/security) to show Paradise as the full negation of worldly hardship.
- For him, this verse reinforces Allah's mercy: He knows the weaknesses of man (suffering from extremes) and provides eternal balance and ease.
- It also subtly rebukes disbelievers: they pursued comfort in dunya at the cost of īmān, but true comfort lies only in Allah's promise.

Surah al-Insān – Verse 14

Arabic:
وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا

Tafsir:
"And its shades will be near above them, and its clusters (of fruit) brought low in compliance."

Maturidi explains:

- The garden's shade is close, enveloping them in comfort.
- The fruits hang low, easy to reach, without effort.

Maturidi's insights:

- Maturidi highlights the **effortless provision**: unlike dunya, where labour and struggle are needed, in Jannah everything is ready and near.
- The word *tadh'līl* (brought low, humbled) shows the reversal of roles: in dunya, man humbled himself to worship Allah; in ākhirah, the fruits humble themselves to him.
- He stresses the image of intimacy: the garden embraces them, shade above, fruits at hand — a symbol of honour and nearness.
- For him, this verse demonstrates that Paradise is not merely luxury but dignity: the righteous are treated as honoured guests, served without strain.

Surah al-Insān – Verse 15

Arabic:
وَيُطَافُ عَلَيْهِمْ بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا

Tafsir:
"And vessels of silver will be circulated among them, and goblets that are [as] crystal."

Maturidi explains:

- Servants in Paradise will circulate with elegant vessels made of silver, alongside goblets shining like crystal.
- The description blends two qualities: silver for brightness and crystal for clarity.

Maturidi's insights:

- Maturidi highlights that this description appeals to both the senses and the imagination: the vessels are precious in substance and beautiful in form.
- The Qur'an emphasises the **perfection of Paradise**: even what is familiar (silver, crystal) appears in unmatched splendour, beyond anything known in dunya.
- He notes that this imagery reflects divine honour — the righteous, who once gave food and drink selflessly (vv. 8–9), are now served in return with the most exquisite vessels.
- For him, this is also symbolic: worldly wealth, often pursued through arrogance, is surpassed in Paradise and given freely as a reward for humility and obedience.

Surah al-Insān – Verse 16

Arabic:
قَوَارِيرَاْ مِن فِضَّةٍۢ قَدَّرُوهَا تَقْدِيرًا

Tafsir:
"Crystal-clear, made of silver, perfectly measured."

Maturidi explains:

- These goblets are crystal-like but fashioned from silver — a material not known in the world.
- They are "measured exactly" (*qaddarūhā taqdīrā*) — perfectly suited in size and proportion to their drinkers.

Maturidi's insights:

- Maturidi notes that the perfection lies not only in substance but in precision: each vessel is designed without flaw, fitting its purpose exactly.
- This reflects Allah's intimate knowledge of His servants: their reward is tailored to them, nothing excessive or lacking.
- He contrasts this with dunya, where luxury is often wasteful or ill-fitted; in Jannah, everything is measured with divine wisdom.
- For him, this verse also shows Allah's mercy: the righteous, who once restrained their desires (ṣabr), now receive abundance, but in a balanced, harmonious form — no excess, no deficiency, pure delight.

Surah al-Insān – Verse 17

Arabic:
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا

Tafsir:
"And they will be given a cup therein whose mixture is of ginger."

Maturidi explains:

- Another drink is described — mixed with *zanjabīl* (ginger), known in Arabic culture for its pleasant heat, fragrance, and invigorating effect.
- This is not worldly ginger but its perfected heavenly counterpart.

Maturidi's insights:

- Maturidi underlines the Qur'an's use of familiar tastes to give a glimpse of the unseen: by mentioning ginger, a valued spice in Arabia, the Qur'an evokes pleasure and refreshment.
- In Paradise, it is not medicinal or harsh, but refined and delightful.
- He contrasts this with the drink of Hell: while the disbelievers drink boiling water and pus (cf. 14:16–17), the believers are honoured with fragrant, refreshing cups.
- For him, the use of "mixture" (*mizāj*) shows variety and sophistication: the righteous are honoured not with plain drink but with layered, perfected flavours, each increasing delight.

Surah al-Insān – Verse 18

Arabic:
عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا

Tafsir:
"A spring therein named Salsabīl."

Maturidi explains:

- The ginger-flavoured drink comes from a spring in Paradise called *Salsabīl*.
- The name itself conveys smoothness, ease, and elegance — flowing gently and pleasurably.

Maturidi's insights:

- Maturidi notes that the Qur'an names this spring to highlight its distinction, unlike ordinary rivers or springs.
- The term *Salsabīl* evokes both sound and meaning: it suggests a drink that is smooth on the tongue, refreshing to the spirit, and without any harm.
- He points out that this contrasts with the struggles of dunya: water in life often required effort to fetch, was subject to impurity, or could harm if excessive. In Paradise, it is effortless perfection.
- For him, the naming of the spring reflects Allah's honouring of the righteous — just as noble people in dunya are distinguished by titles, Paradise has distinct names for springs that carry dignity and beauty.

Surah al-Insān – Verse 19

Arabic:
وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ۖ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

Tafsir:
"And there will circulate among them youths made eternal; when you see them, you would think them scattered pearls."

Maturidi explains:

- The righteous in Paradise are served by *wildān mukhalladūn* — eternally youthful attendants, never aging or fading.
- Their beauty and radiance are likened to scattered pearls, glistening in perfection.

Maturidi's insights:

- Maturidi highlights the **contrast with dunya**: in worldly life, servants grow weary, age, and lose vitality; in Jannah, they remain eternally youthful, tireless, and beautiful.
- The image of pearls symbolises both purity and splendour: their presence increases the honour of Paradise's dwellers, just as pearls adorn kings.
- He notes that the Qur'an describes the attendants not to reduce Paradise to servitude, but to show **ease and dignity**: the righteous, who once struggled in life, are now served in perfect hospitality.
- For him, the description of their youth and beauty reflects the overall theme of Paradise: **no decay, no decline, only perpetual perfection.**

Surah al-Insān – Verse 20

Arabic:
وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

Tafsir:
"And when you look there, you will see bliss and a great kingdom."

Maturidi explains:

- The sight of Paradise encompasses two realities:
    - *Naʿīm* — bliss, delight in every form.
    - *Mulk kabīr* — a vast kingdom, splendour and dominion beyond imagination.

Maturidi's insights:

- Maturidi emphasises the comprehensiveness: Paradise is not one joy but layers of delight, combining comfort, beauty, service, honour, and closeness to Allah.
- *Mulk kabīr* signifies dignity — the righteous are treated as kings, possessing what they wish, their dominion expansive.
- He contrasts this with the dunya: people pursue kingdoms here with arrogance and bloodshed, yet their rule is brief and fragile. In Jannah, Allah grants a kingdom eternal, without toil or fear.
- For him, this verse encapsulates the Qur'an's vision of **ultimate reversal**: the humbled and oppressed believers of dunya are raised to honour, while the arrogant disbelievers are cast down.

Surah al-Insān – Verse 21

Arabic:
عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ ۖ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

Tafsir:
"Upon them will be garments of fine green silk and heavy brocade, and they will be adorned with bracelets of silver. And their Lord will give them to drink a pure drink."

Maturidi explains:

- Their clothing will be of *sundus* (fine silk) and *istabraq* (thick brocade), both richly green — the colour of freshness, vitality, and honour.
- They will be adorned with silver bracelets.
- Above all, Allah Himself will give them a drink — *sharāban ṭahūrā* — a drink pure, cleansing, and ennobling.

Maturidi's insights:

- Maturidi notes that the verse moves from external honour (garments, adornments) to the most intimate gift: a drink given by Allah Himself.
- The green garments signify life and royalty, while silver bracelets reflect beauty and nobility.
- He stresses that the highest honour is Allah serving them directly — a sign of ultimate acceptance. This surpasses all material delights.
- *Sharāban ṭahūrā* is interpreted as a drink that purifies them of any residue of worldly hardship, leaving them in complete bliss.
- For him, this verse demonstrates the balance of Jannah: luxury of form, dignity of status, and intimacy with Allah. The material is crowned by the spiritual.

Surah al-Insān – Verse 22

Arabic:
إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا

Tafsir:
"Indeed, this is your reward, and your effort has been appreciated."

Maturidi explains:

- Allah directly addresses the righteous, affirming that all the delights described are their **just reward**.
- Their *saʿy* (striving, effort) — worship, patience, obedience — is declared *mashkūr* (acknowledged, appreciated, and accepted).

Maturidi's insights:

- Maturidi highlights the intimacy of this address: Allah speaks to the believers personally, affirming His recognition of their effort.
- The use of *mashkūr* is profound: it shows that Allah, though independent of all, graciously "thanks" His servants by rewarding them far beyond their deeds.
- He contrasts this with dunya: human effort is often forgotten or underappreciated, but with Allah nothing is lost.
- For him, this verse captures divine mercy: the righteous endure hardship with patience, and Allah honours every ounce of their striving, multiplying it into eternal reward.

Surah al-Insān – Verse 23

Arabic:
إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا

Tafsir:
"Indeed, it is We who have sent down to you the Qur'an, in gradual revelation."

Maturidi explains:

- After describing Paradise, the surah returns to the source of guidance: the Qur'an.
- Allah reminds the Prophet ﷺ that He Himself revealed it, in a deliberate and gradual manner (*tanzīl*).

Maturidi's insights:

- Maturidi stresses that this verse links Paradise with the Qur'an: the delights just described are attained only through following this revelation.
- The emphasis on *We* (*innā naḥnu*) affirms divine authorship, leaving no doubt that the Qur'an is not human speech.
- Gradual revelation was both wisdom and mercy: it allowed believers to absorb, act upon, and live by it step by step.
- For him, this verse strengthens the Prophet ﷺ: just as Paradise is assured for the righteous, so too is the Qur'an assured as divine, perfect, and purposeful.

Surah al-Insān – Verse 24

Arabic:
فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا

Tafsir:
"So be patient for the command of your Lord, and do not obey from among them any sinner or disbeliever."

Maturidi explains:

- The Prophet ﷺ is instructed to show steadfast patience in carrying out Allah's command.
- He must not yield to pressure from sinners (*āthim*) or deniers (*kafūr*).

Maturidi's insights:

- Maturidi notes that patience (*ṣabr*) here means enduring harm, hardship, and delay in seeing results — trusting Allah's decree.
- The command not to obey sinners or disbelievers underscores independence: guidance comes only from Allah, not from worldly pressures.
- He observes that this also models behaviour for believers: remain firm upon divine command, without compromise to please the rebellious.
- For him, this verse links back to earlier descriptions of the righteous: their patience was the key to Paradise; now, the Prophet ﷺ is told to embody and model that same patience.

Surah al-Insān – Verse 25

Arabic:
وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

Tafsir:
"And remember the name of your Lord morning and evening."

Maturidi explains:

- The Prophet ﷺ (and by extension the believers) is urged to maintain constant remembrance of Allah, particularly in the morning and evening.
- These times symbolise the start and end of the day, encompassing life's rhythm in devotion.

Maturidi's insights:

- Maturidi highlights that *dhikr* (remembrance) anchors the believer, protecting him from worldly pressures and sins.
- The mention of morning and evening implies continuity: remembrance should bookend life's activities, guiding the day with divine consciousness.
- He ties this to worship practices — especially the obligatory prayers at dawn (*fajr*) and sunset (*maghrib*).
- For him, this verse shows that the strength to resist sinners and disbelievers (v. 24) comes from constant remembrance of Allah.

Surah al-Insān – Verse 26

Arabic:
وَمِنَ ٱلَّيۡلِ فَٱسۡجُدۡ لَهُۥ وَسَبِّحۡهُ لَيۡلٗا طَوِيلًا

Tafsir:
"And during the night prostrate to Him, and glorify Him through the long night."

Maturidi explains:

- This verse highlights the spiritual discipline of **night worship**.
- Believers are urged to prostrate (perform sujūd) and glorify Allah for extended portions of the night.
- Night prayer is described as a mark of sincerity and devotion, since it is performed away from people's eyes, in solitude with Allah.

Maturidi's insights:

- Maturidi stresses that night worship strengthens faith and purifies intention. The righteous who fear the Hereafter (vv. 7–10) nourish that fear through devotion in the stillness of night.
- He explains that night is chosen because it is free from distractions, noise, and worldly pursuits, allowing undivided focus on Allah.
- For him, the verse also instructs patience: while disbelievers indulge in comfort and arrogance, the believer finds strength in hidden worship.
- He notes that this verse parallels earlier surahs (e.g., *al-Muzzammil*), where night worship prepared the Prophet ﷺ for the weight of revelation and daʿwah.

- Thus, sujūd at night is both personal intimacy with Allah and training for the mission of truth.

Surah al-Insān – Verse 27

Arabic:

إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا

Tafsir:

"Indeed, these people love the fleeting (world) and leave behind them a heavy Day."

Maturidi explains:

- The disbelievers are criticised for loving *al-ʿājilah* — the immediate, fleeting dunya.
- They neglect and "leave behind" the *yawm thaqīl* — the weighty, burdensome Day of Judgment.

Maturidi's insights:

- Maturidi highlights the sharp contrast: the righteous endure hardship at night in remembrance, while the deniers chase fleeting pleasures and ignore the Hereafter.
- The description of the Day as *thaqīl* (heavy) points to its seriousness — unbearable, crushing in its severity.
- He notes the irony: they "leave it behind" in thought, but in reality it lies ahead, inevitably awaiting them.
- For him, this verse diagnoses the disease of the heart: love of immediacy blinds man to permanence. This is why Qur'an calls dunya *ʿājilah* — rushing, deceptive, gone in an instant.

- Thus, the believer is reminded: do not be deceived by the quick glitter of dunya; what awaits is far weightier and more lasting.

Surah al-Insān – Verse 28

Arabic:

نَّحْنُ خَلَقْنَـٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَـٰلَهُمْ تَبْدِيلًا

Tafsir:

"We created them and strengthened their form; and if We willed, We could replace them with others like them entirely."

Maturidi explains:

- Allah reminds the arrogant of their true nature: He created them, gave them strength, and holds power to replace them if He wills.
- *Asharahum* (their bonds) refers to the firm structure of their bodies — bones, joints, and strength.

Maturidi's insights:

- Maturidi stresses the futility of arrogance: the very body they boast of is fashioned and sustained by Allah.
- The reminder of replacement (*tabdīl*) exposes human dispensability: if they deny, Allah can replace them with others who believe.
- This rebukes Quraysh pride in their lineage and numbers — they were not indispensable, nor irreplaceable.
- For him, the verse points to both divine power and divine justice: man's existence is dependent, fragile, and subject to Allah's will — therefore he must not rebel but submit.

Surah al-Insān – Verse 29

Arabic:

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

Tafsir:

"Indeed, this is a reminder. So whoever wills may take a path to his Lord."

Maturidi explains:

- The Qur'an here is described as a *tadhkirah* (reminder). It does not compel but calls humans back to truth.
- Man is addressed as a free moral agent: *whoever wills* can adopt a path leading to his Lord.

Maturidi's insights:

- Maturidi stresses the balance of divine wisdom: guidance is shown, but man must willfully take it. This affirms **human responsibility**.
- He interprets *sabeel* (path) as faith, obedience, and righteous action — the route that leads to Allah's pleasure.
- By calling the Qur'an a reminder, the verse shows that humans are not ignorant of truth — they already have reason and fitrah (innate disposition); revelation comes as reinforcement.
- For him, this verse cuts off excuses: man cannot claim he was abandoned without knowledge, since both reason and revelation guide him toward Allah.

Surah al-Insān – Verse 30

Arabic:

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا

Tafsir:

"But you do not will, except that Allah wills. Indeed, Allah is All-Knowing, All-Wise."

Maturidi explains:

- After affirming man's will (v. 29), this verse places it within the framework of Allah's supreme will.
- Human choice is real, but it operates under Allah's knowledge and decree.
- Allah's will is always coupled with His wisdom and knowledge.

Maturidi's insights:

- Maturidi highlights the harmony: humans have *ikhtiyār* (choice), but the power and existence of their choices are created by Allah. This avoids both extremes:
    - The **Jabriyya** (who deny free will).
    - The **Muʿtazila** (who claim man creates his own actions independently).

- By coupling Allah's will with His attributes *ʿAlīm* (All-Knowing) and *Ḥakīm* (All-Wise), the verse assures believers that divine decree is never arbitrary.
- For him, this verse demonstrates the Qur'an's balance: accountability is real, yet ultimate sovereignty belongs to Allah alone.

Maturidi's Commentary

Human Will under Divine Will:

- The verse teaches: *"wa mā tashāʾūna illā an yashāʾa Allāh"* — "you do not will except that Allah wills."
- Maturidi explains that this verse affirms Allah's absolute sovereignty: the will of creation operates **only within the scope of Allah's will**.
- It does not mean human will is negated, but that it is **contingent** on Allah's creative will (*mashīʾah*).

Balance of Power and Responsibility:

- Unlike the Jabriyya (fatalists), Maturidi does not read this verse as denying human choice.
- Unlike the Muʿtazila, he does not believe humans independently create their actions.
- Instead, he holds to his doctrine of **kasb (acquisition):**
- Allah creates the act.
- Humans acquire it through intention and choice, thus becoming responsible.

The Role of Allah's Knowledge and Wisdom:

- The verse ends with: *"inn Allāha kāna ʿalīman ḥakīman"* — "Indeed, Allah is All-Knowing, All-Wise."
- This signals that divine will is not arbitrary:
- ʿ**Alīm (All-Knowing):** Allah knows what His servants do, their intentions and outcomes.
- **Ḥakīm (All-Wise):** His decree is rooted in wisdom, even if humans cannot perceive it.

Theological Implications:

- This verse refutes arrogance: humans cannot act independently of Allah's will.
- It also refutes despair: Allah's will is wise and purposeful, not random compulsion.
- For Maturidi, this verse is central in upholding *tawḥīd*: all power belongs to Allah, yet human responsibility is real because Allah has granted them capacity (*qudrah*) and choice (*ikhtiyār*).

Lesson:

- Believers should submit their will to Allah's will, striving in obedience but recognizing ultimate dependence on Him.
- Accountability remains, for Allah has given capacity; yet success (*tawfīq*) is by His will and mercy.

Maturidi's Extended Commentary

1. Affirmation of Human Will (*Mashīʾah*)

3. The verse begins with *"wa mā tashāʾūn"* — "you do not will."
4. For Māturīdī, this implies that humans do in fact will; otherwise, there would be nothing for Allah's will to encompass.
5. The Qur'an consistently addresses humans with commands (*ṣallū, āmintū, anfiquū*) and prohibitions (*lā taqrabū, lā taʿmalū*). This would be irrational if humans lacked real choice.
6. Thus, humans possess ikhtiyār (choice) and qudrah (capacity), given to them by Allah.

2. Human Will is Real but Contingent

- The key phrase: *"illā an yashāʾa Allāh"* — "except that Allah wills."
- Māturīdī explains: human will exists, but only within the greater framework of Allah's will.
- If Allah had not created humans, their faculties, or their circumstances, they could not will anything.
- Even the act of willing (*irādah*) is a created event, sustained by Allah at every moment.
- Thus:
    - Human will is not negated (against the Jabriyya).
    - Nor is it independent (against the Muʿtazila).
    - It is real, but it is *dependent* and *subordinate*.

3. Against the Jabriyya (Extreme Fatalists)

- The Jabriyya argued humans have no will or action at all — they are like leaves in the wind, compelled in every respect.
- Māturīdī rejects this for several reasons:
    - The Qur'an ascribes actions to humans: *"Lahā mā kasabat wa ʿalayhā mā iktasabat"* (2:286).
    - Accountability, reward, and punishment lose meaning if humans are mere automatons.
    - It would imply injustice from Allah, which contradicts His perfection.
- Thus, Māturīdī insists: humans are genuine agents who intend and choose, even though their power is derivative.

4. Against the Muʿtazila (Human Independence)

- The Muʿtazila, reacting to fatalism, claimed humans are the creators of their own acts.
- They argued this was necessary to preserve divine justice, since punishing people for acts Allah created would (in their reasoning) be unjust.
- Māturīdī rejects this, because:
    - If humans could *create* acts, that would make them rivals to Allah in creative power, violating *tawḥīd*.
    - The Qur'an states: *"Allāhu khāliq kulli shayʾ"* (39:62) — Allah is the Creator of all things. No exception is given for human acts.
    - Human creation is impossible, because creation (*takwīn*) is an eternal attribute of Allah alone.

5. Doctrine of *Kasb* (Acquisition)

- **Māturīdī's solution is *kasb* — "acquisition."**
- **The structure is:**
  - Allah creates the act itself, bringing it into existence.
  - The human intends and chooses it, thereby "acquiring" responsibility.
  - For example, a person decides to give sadaqah (charity). The decision (*irādah*) is theirs. The act of handing over coins is created by Allah. The reward belongs to the human for choosing obedience.
  - If a person decides to steal, the same: the act's existence is created by Allah, but the responsibility is the human's for choosing sin.
- **This preserves:**
  - Allah's exclusive creative power.
  - Human accountability through intention and choice.

6. Allah's Knowledge and Wisdom

- The verse concludes: *"Inna Allāha kāna ʿalīman ḥakīman"*.
- **Māturīdī reads this as crucial:**
  - Allah's will is tied to His perfect knowledge (*ʿilm*) and wisdom (*ḥikmah*).
  - He does not will randomly, nor compel injustice.

- The granting of free will to humans itself is an act of divine wisdom — a test (*ibtilāʾ*) to distinguish the grateful from the ungrateful.

7. Practical Consequences

- Humility: The believer cannot boast of good deeds, since the capacity and success (*tawfīq*) were by Allah's will.
- Responsibility: The sinner cannot excuse himself with "Allah willed it," since he truly chose and intended the act.
- Balance of Hope and Fear: The servant strives in obedience, relying on Allah for acceptance, and fears falling into sin while seeking His aid.

8. Māturīdī's Middle Path

- Not Jabriyya: Humans are not helpless puppets.
- Not Muʿtazila: Humans are not independent creators.
- Instead: Humans possess real will and choice, but it is granted, sustained, and encompassed by Allah's eternal will.

Lesson

- The verse crystallizes the Māturīdī understanding:
  - You truly will.
  - But your will itself is an act Allah has willed into existence.

- This dependence both humbles you before Allah and holds you accountable for how you use your freedom.

In sum: For Māturīdī, *"wa mā tashāʾūna illā an yashāʾa Allāh"* affirms that human free will is real, but entirely dependent upon Allah's will — ensuring both divine omnipotence and human responsibility remain intact.

Surah al-Insān – Verse 31

Arabic:

يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّـٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

Tafsir:

"He admits whom He wills into His mercy; but for the wrongdoers He has prepared a painful punishment."

Maturidi explains:

- The surah concludes by showing the outcome of divine will:
  - Those whom Allah wills are embraced in His *raḥmah* — faith, guidance, forgiveness, and Paradise.
  - For the *ẓālimīn* (wrongdoers, rejecters), a painful torment is prepared.

Maturidi's insights:

- Maturidi clarifies that Allah's will does not wrong anyone: He grants mercy to those who seek it through faith and obedience, and He punishes only those who wrong themselves by denial and rebellion.

- The term *raḥmah* here is comprehensive — it covers both worldly guidance and eternal bliss.
- He notes that calling the disbelievers *ẓālimīn* emphasises that kufr is not mere ignorance but injustice: they wrong themselves, creation, and truth itself.
- For him, this verse ties together the whole surah: man was created from nothing (v. 1), tested with faculties (v. 2), guided to the path (v. 3). If he chooses gratitude, Allah admits him to mercy; if he chooses denial, punishment awaits.

Lessons:

- **Origin proves resurrection:** man was once nothing, then created; the same Creator can resurrect.
- **Life is a test:** faculties of reason and senses justify accountability.
- **Free will under divine sovereignty:** humans choose, but within Allah's wisdom and will.
- **True righteousness:** sincerity to Allah, compassion to creation, patience in hardship.
- **Paradise as honour:** more than material delights, it is dignity, radiance, and Allah's personal acceptance.
- **Hell as humiliation:** chains and fire reflect the arrogance of denial.
- **Ultimate contrast:** the disbeliever clings to the fleeting, the believer strives with patience for the eternal.

Surah al-Insān teaches that man, once nothing, is honoured with faculties and guidance, tested between gratitude and ingratitude. The ungrateful face chains and fire; the righteous are honoured with

Paradise, shade, fruit, silk, and above all, nearness to Allah. Through patience, sincerity, and compassion, their effort is acknowledged and rewarded. The surah closes by uniting divine sovereignty and human accountability — mercy awaits those who choose the path to their Lord, and punishment awaits those who turn away.

Surah al-Mursalāt – Verse 1

Arabic:
وَٱلْمُرْسَلَٰتِ عُرْفًا

Tafsir:
"By those sent forth in succession."

Maturidi explains:

- The opening is an oath: Allah swears *by the ones sent forth* (*al-mursalāt*), which are generally interpreted as **winds** or **angels**.
- *ʿUrfan* can mean "in succession" (one after another, like waves or ranks) or "with gentleness."

Maturidi's insights:

- Maturidi notes that both interpretations (winds and angels) are valid and complementary:
    - **Winds**: sent successively by Allah — sometimes gentle, sometimes violent, always purposeful.

    - **Angels**: dispatched in succession with divine commands, bringing revelation, mercy, or punishment.

- The oath emphasises **order in creation**: whether in nature (winds) or in the unseen (angels), everything is dispatched by Allah with precision.
- He stresses that this opening confronts those who deny resurrection: the same power that sends winds and angels in order will also send forth the great upheaval of the Last Day.

Surah al-Mursalāt – Verse 2

Arabic:
فَٱلْعَٰصِفَٰتِ عَصْفًا

Tafsir:
"And by the raging winds that blow violently."

Maturidi explains:

- The oath continues: now the winds (or angels) are described as *ʿāṣifāt*, blowing with force, carrying irresistible power.
- It highlights the destructive side of nature, under Allah's control.

Maturidi's insights:

- Maturidi underlines the contrast: winds are sometimes gentle (v. 1), sometimes violent (v. 2). Both states are under Allah's command.
- For him, this dual imagery shows that Allah's decree is not bound to one mode — He brings mercy or destruction as He wills.

- He draws a parallel with revelation: to some it brings guidance and peace, to others warning and terror.
- This oath builds toward the theme of the surah — just as winds obey Allah without resistance, so too will mankind face His irresistible command on the Day of Judgment.

Surah al-Mursalāt – Verse 3

Arabic:
وَٱلنَّـٰشِرَٰتِ نَشْرًا

Tafsir:
"And by those that spread widely."

Maturidi explains:

- *Nāshirāt* can refer again to winds — spreading clouds, rain, and life across the earth.
- Or it can refer to angels — spreading revelation, mercy, or carrying out Allah's decrees.

Maturidi's insights:

- Maturidi points to the purposeful spreading: winds scatter seeds, bring rain, revive dead land; angels spread revelation and guidance to revive dead hearts.
- He stresses that this is a **proof of resurrection**: just as lifeless earth is revived by winds and rain, dead mankind will be revived by Allah's command.

- The succession of oaths shows a pattern: creation (winds, clouds, angels) obeys perfectly, bringing both life and death — so why do humans resist Allah's decree?

Surah al-Mursalāt – Verse 4

Arabic:
فَٱلْفَٰرِقَٰتِ فَرْقًا

Tafsir:
"And by those who distinguish distinctly."

Maturidi explains:

- *Fāriqāt* may refer to the angels who separate truth from falsehood through revelation, or winds that divide clouds and spread them.
- Both reflect Allah's will in differentiating and clarifying.

Maturidi's insights:

- Maturidi stresses the role of angels in revelation: they bring down guidance that separates belief from disbelief, right from wrong.
- He also notes the symbolic link with nature: winds that divide clouds and bring rain are like revelation that divides truth from falsehood.
- For him, the point is that Allah's creation functions with clarity and distinction — there is no chaos. Likewise, the Day of Judgment will separate people with complete precision, leaving no confusion.

Surah al-Mursalāt – Verse 5

Arabic:
فَٱلْمُلْقِيَـٰتِ ذِكْرًا

Tafsir:
"And by those who deliver the Reminder."

Maturidi explains:

- These are the angels who bring down the *dhikr* — revelation, admonition, the Qur'an itself.
- Their task is to deliver Allah's message to mankind.

Maturidi's insights:

- Maturidi highlights the consistency: the same angels who deliver life-giving revelation are witnesses to man's response, whether gratitude or denial.
- The oaths culminate here: winds bring rain, angels bring revelation — both are life-giving, both undeniable. Yet man accepts one (rain) and denies the other (revelation).
- This exposes human contradiction: he benefits from physical sustenance but rejects spiritual sustenance.
- For Maturidi, this oath links directly to the surah's purpose — to prove resurrection and accountability through undeniable signs of order and obedience in creation.

Surah al-Mursalāt – Verse 6

Arabic:
عُذْرًا أَوْ نُذْرًا

Tafsir:
"As an excuse or a warning."

Maturidi explains:

- The purpose of revelation (delivered by the angels) is either to remove excuse (*ʿudhran*) or to serve as warning (*nudhuran*).
- People can no longer claim ignorance — revelation clarifies truth and warns of consequences.

Maturidi's insights:

- Maturidi stresses divine justice: Allah does not punish without first sending reminders. Revelation removes every excuse.
- Those who believe find in revelation their *ʿudhr* (excuse before Allah, proof of obedience). Those who reject face *nudhūr* (warning fulfilled).
- He notes that this reflects Allah's mercy and fairness: man is never left abandoned; the truth reaches him clearly. His fate is determined by how he responds.

Surah al-Mursalāt – Verse 7

Arabic:
إِنَّمَا تُوعَدُونَ لَوَاقِعٌ

Tafsir:
"Indeed, what you are promised will surely occur."

Maturidi explains:

- After the series of oaths (vv. 1–6), the conclusion is declared: the promise of resurrection and judgment is a **certainty**.
- *Lawāqiʿ* means it will surely fall, happen, and come to pass without delay or prevention.

Maturidi's insights:

- Maturidi stresses that the oaths by winds, angels, and revelation were not ornamental — they build to this point: the Day of Judgment is as inevitable as the forces of nature and the descent of revelation.
- He points out that *tuʿadūna* ("what you are promised") is left general — it includes resurrection, reckoning, reward, and punishment.
- For him, this verse directly confronts the deniers of Quraysh: the same Lord who controls winds and angels, and who sent the Qur'an, will certainly bring about what He promised.
- He explains that the certainty of *lawāqiʿ* removes all ambiguity: denial is not a matter of "maybe" or "perhaps" but pure arrogance.

Surah al-Mursalāt – Verse 8

Arabic:
فَإِذَا ٱلنُّجُومُ طُمِسَتْ

Tafsir:
"So when the stars are blotted out."

Maturidi explains:

5. The surah now describes the cosmic events of the Last Day.
6. *Ṭumiṣat* means erased, extinguished, darkened — the stars lose their light and vanish.

Maturidi's insights:

- Maturidi highlights that the stars, which people relied upon for navigation and beauty, will disappear entirely.
- This dismantles one of Quraysh's false securities: they thought the heavens eternal, but the signs they trusted will vanish.
- He notes that the image of stars being wiped out mirrors the wiping out of worldly illusions: nothing remains of what man clung to.
- For him, this is evidence that the cosmic order itself submits to Allah — the stars that guided sailors will themselves be extinguished at His command.

Surah al-Mursalāt – Verse 9

Arabic:
وَإِذَا ٱلسَّمَآءُ فُرِجَتْ

Tafsir:
"And when the sky is torn open."

Maturidi explains:

- The firm canopy of the sky will be split, rent apart.
- *Furijat* suggests being opened wide, no longer holding its protective order.

Maturidi's insights:

- Maturidi stresses the terrifying reversal: the sky, once a sign of stability and shelter, becomes unstable and shattered.
- He connects this with other verses (69:16, 82:1) where the sky cracks, folds, or is peeled back — all showing that nothing in creation is eternal except Allah.
- For him, the opening of the heavens also symbolises the unveiling of hidden realities: the unseen becomes seen, angels descend, and the truth is exposed.
- The verse is meant to shake the listener: the greatest of visible structures will collapse, so how can man feel secure in his own denial?

Surah al-Mursalāt – Verse 10

Arabic:
وَإِذَا ٱلْجِبَالُ نُسِفَتْ

Tafsir:

"And when the mountains are blown away."

Maturidi explains:

- The mountains, symbols of permanence and strength, will be uprooted, pulverised, and scattered like dust.
- *Nusifat* means blasted away, reduced to nothing.

Maturidi's insights:

- Maturidi notes the deliberate contrast: man saw mountains as immovable fortresses, yet on that Day they will vanish like smoke.
- This demolishes Quraysh pride in their rocky strongholds and the illusion that geography could protect them.
- He emphasises the theological point: the most solid and enduring things in creation are fragile before Allah's command.
- For him, the destruction of mountains confirms resurrection: if the earth's anchors are erased, then raising man is no difficulty at all.

Surah al-Mursalāt – Verse 11

Arabic:

وَإِذَا ٱلرُّسُلُ أُقِّتَتْ

Tafsir:

"And when the messengers are given their time."

Maturidi explains:

- On that Day, all prophets and messengers will be gathered at an appointed time for testimony.
- Their mission will be reviewed, and their communities judged by the message they delivered.

Maturidi's insights:

- Maturidi stresses that this highlights divine justice: before nations are judged, their messengers testify that the message was conveyed clearly.
- This verse rebukes disbelievers who claimed "we were not warned" — the testimony of messengers silences such excuses.
- He notes that the gathering of messengers also reflects their honour: they are united before Allah as witnesses of truth, in contrast to the nations who denied them.
- For him, the mention of messengers shows the continuity of revelation: resurrection is not a new claim but the culmination of every prophetic call.

Surah al-Mursalāt – Verse 12

Arabic:
لِأَيِّ يَوْمٍ أُجِّلَتْ

Tafsir:
"For what Day have they been appointed?"

Maturidi explains:

- A rhetorical question: for which Day are the messengers and mankind gathered?
- The question invites reflection and suspense before the answer.

Maturidi's insights:

- Maturidi stresses the rhetorical power: by asking, the Qur'an draws attention and deepens awe.
- It reminds the listener that this is not a matter of imagination but of appointment — a fixed decree, already determined.
- He links this to divine wisdom: Allah delays judgment not from weakness but from mercy and precision, gathering all deeds and witnesses before the appointed Day.

Surah al-Mursalāt – Verse 13

Arabic:
لِيَوْمِ ٱلْفَصْلِ

Tafsir:
"For the Day of Decision."

Maturidi explains:

- The answer: all are gathered for *Yawm al-Faṣl* — the Day when truth is separated from falsehood, the righteous from the wicked.
- It is the decisive Day, when every dispute is settled by Allah.

Maturidi's insights:

- Maturidi emphasises that *faṣl* means final judgment, complete separation, leaving no ambiguity.
- In dunya, falsehood often appeared mixed with truth, oppressors triumphed over the weak, liars obscured clarity. On that Day, Allah unveils all and separates with absolute justice.
- He notes that calling it "Day of Decision" reassures believers: injustices will not remain unresolved.
- For him, this name also rebukes deniers: they mocked the Day as fantasy, but it is the ultimate reality where every argument ends.

Surah al-Mursalāt – Verse 14

Arabic:

وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ

Tafsir:

"And what will make you know what the Day of Decision is?"

Maturidi explains:

- This rhetorical question intensifies the gravity of the Day of Judgment.
- It signals that its reality surpasses human comprehension — only Allah can describe it adequately.

Maturidi's insights:

- Maturidi stresses that such phrases (*wa mā adrāka*) are meant to magnify awe and prevent belittling.
- Just as Hell cannot be imagined fully, the terror and justice of the Day of Faṣl cannot be grasped without divine revelation.
- He notes that the repetition of reminders about this Day (vv. 12–14) is intentional — since it is the very truth that disbelievers denied, Allah emphasises it with rhetorical force.
- For him, the verse also teaches humility: reason can recognise the certainty of resurrection, but only revelation unveils its details.

Surah al-Mursalāt – Verse 15

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- A refrain begins here, repeated throughout the surah.
- It is a declaration of doom against those who denied revelation and mocked the Hereafter.

Maturidi's insights:

- Maturidi stresses the function of this refrain:
    - It punctuates each scene of the surah.

    - It reinforces that denial has one consistent outcome — destruction.
- He notes that *wayl* signifies not just woe but complete ruin, a fate of disgrace and torment.
- The repetition reflects the repeated warnings prophets brought in dunya — ignored by the deniers. In ākhirah, the warning becomes a verdict.
- For him, this verse also illustrates Allah's justice: after showing cosmic signs, proofs, and testimonies, the only fitting conclusion for mockery and arrogance is *wayl*.

Surah al-Mursalāt – Verse 16

Arabic:
أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ

Tafsir:
"Did We not destroy the former peoples?"

Maturidi explains:

- Allah reminds Quraysh of past nations who denied messengers and were destroyed.
- Their fate is proof that denial consistently leads to ruin.

Maturidi's insights:

- Maturidi notes the rhetorical question: it confronts deniers with historical evidence. They knew of ʻĀd, Thamūd, Pharaoh, and others.
- Their destruction in dunya is a prelude to the greater destruction in ākhirah.
- He stresses that this rebukes Quraysh arrogance: they thought themselves immune, but history shows Allah's punishment spares no arrogant nation.
- For him, this verse teaches that disbelief is not new — its pattern is ancient, and its outcome always the same.

Surah al-Mursalāt – Verse 17

Arabic:
ثُمَّ نُتْبِعُهُمُ ٱلْـَٔاخِرِينَ

Tafsir:
"Then We will follow them with the later ones."

Maturidi explains:

- Just as the earlier deniers were destroyed, the later deniers will meet the same fate.
- Allah's justice applies to all ages and nations.

Maturidi's insights:

- Maturidi stresses the universality of divine justice: destruction is not confined to ancient peoples. Every nation that persists in denial faces the same end.
- This verse is a direct warning to Quraysh: they are not exempt; they are simply next in line if they continue in arrogance.
- He notes the pairing of former and later nations underscores continuity: denial and its consequence repeat across history.
- For him, this verse illustrates Allah's consistency: truth is always vindicated, denial is always punished, whether sooner (in dunya) or later (in ākhirah).

Surah al-Mursalāt – Verse 18

Arabic:
كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ

Tafsir:
"Thus do We deal with the criminals."

Maturidi explains:

4. This is the general principle: Allah's dealing with deniers is not arbitrary but a fixed law — the fate of past nations applies to all criminals who rebel against truth.

Maturidi's insights:

- Maturidi stresses that *mujrimīn* (criminals) refers specifically to those who cut themselves off from truth by deliberate denial.
- Their destruction is not a one-time event but a divine sunnah (pattern) repeated throughout history.
- He points out that by using "criminals," the Qur'an reframes kufr as moral crime, not mere intellectual doubt.
- For him, this verse underlines divine justice: Allah's treatment is consistent and fair; the guilty receive what they earned.

Surah al-Mursalāt – Verse 19

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns, after the reminder of past nations' destruction, to emphasise that Quraysh will face the same doom.

Maturidi's insights:

- Maturidi stresses that repetition here has pedagogical force: just as past peoples met their end, so too will the present deniers.
- Each recurrence of *wayl* builds rhythm, drilling into the listener the certainty of doom for deniers.

- For him, the repetition also mirrors human stubbornness: because deniers repeat their arrogance, the Qur'an repeats the verdict against them.

Surah al-Mursalāt – Verse 20

Arabic:
أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍۢ

Tafsir:
"Did We not create you from a despised fluid?"

Maturidi explains:

- The surah now turns from historical proofs (destruction of past nations) to **personal proof**: man's own origin.
- He was created from *māʾ mahīn* — a lowly, insignificant fluid (semen).

Maturidi's insights:

- Maturidi stresses the irony: the arrogant denier, who mocks resurrection, was himself once nothing but a humble fluid.
- The verse is a rational argument: if Allah could create life from such a base origin, then surely resurrection is within His power.
- He often notes the Qur'an's use of beginnings to prove endings — the One who starts creation can re-create it (cf. 36:79).
- For him, this verse humbles human pride: remembering one's origin is the antidote to arrogance and denial.

Surah al-Mursalāt – Verse 21

Arabic:
فَجَعَلْنَـٰهُ فِى قَرَارٍ مَّكِينٍ

Tafsir:
"Then We placed it in a secure resting place."

Maturidi explains:

- The fluid was placed in the womb (*qarār makīn*) — a protected, stable dwelling designed for nurturing life.

Maturidi's insights:

- Maturidi highlights Allah's wisdom: the womb is perfectly designed as a safe chamber, shielding the embryo from harm.
- This demonstrates divine providence: from weakness and fragility, Allah provides care and protection until life is ready to emerge.
- For him, this verse refutes the materialist claim that creation is random. The precision of the womb testifies to intentional design.
- He stresses that reflection on embryonic development is proof that the Creator who shaped man in hidden stages can surely resurrect him after death.

Surah al-Mursalāt – Verse 22

Arabic:
إِلَىٰ قَدَرٍ مَّعْلُومٍ

Tafsir:
"For an appointed measure."

Maturidi explains:

- The embryo remains in the womb for a fixed period, neither random nor endless.
- This *qadar maʿlūm* (appointed measure) shows that every stage of life is governed by Allah's decree.

Maturidi's insights:

- Maturidi stresses that life unfolds in limits set by Allah: conception, gestation, birth, growth, and death all occur at appointed times.
- This precision in worldly life guarantees the precision of resurrection. The same decree that fixes life's stages fixes the Day of Judgment.
- He notes that this rebukes disbelievers who claimed resurrection uncertain: if Allah already controls time-bound processes in the womb, how can He not control the time of resurrection?
- For him, this verse also teaches humility: humans live within divinely set limits — they are not masters of time but subjects of decree.

Surah al-Mursalāt – Verse 23

Arabic:
فَقَدَرْنَا فَنِعْمَ ٱلْقَـٰدِرُونَ

Tafsir:
"And We determined it, and excellent are We in determination."

Maturidi explains:

- Allah declares that every stage of man's creation was by deliberate determination (*qaddarnā*).
- He praises His own act: truly, Allah is the best of determiners, precise in every aspect of creation.

Maturidi's insights:

- Maturidi highlights Allah's perfect power and wisdom: nothing in creation is by accident — proportions, faculties, lifespan, and destinies are all decreed.
- This verse reinforces a central point of his theology: divine *qadar* (decree) governs all, yet it is wise and purposeful, not arbitrary.
- He notes that this humbles man twice over: in his origin (a drop of fluid) and in his destiny (a decree he cannot escape).
- For him, the verse is also argumentative: if Allah determines creation so perfectly at the beginning, then resurrection is simply the continuation of His perfect decree.

Surah al-Mursalāt – Verse 24

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns after the proof from man's creation.
- Those who deny resurrection despite evidence from their own origin are condemned to destruction.

Maturidi's insights:

- Maturidi stresses that each return of *wayl* matches a proof just given:
    - Past nations destroyed (vv. 16–19).
    - Man's origin as lowly fluid (vv. 20–23).
- Despite such clear signs, deniers persist — therefore their doom is certain.
- For him, this refrain functions as both **curse and certainty**: a pronouncement that divine justice will fall without fail.

Surah al-Mursalāt – Verse 25

Arabic:
أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا

Tafsir:
"Did We not make the earth a receptacle?"

Maturidi explains:

- *Kifātan* means a container, a gatherer, something that holds and encompasses.
- The earth gathers and sustains the living, and it also gathers and contains the dead in their graves.

Maturidi's insights:

- Maturidi stresses the dual function of the earth:
    - For the living, it provides sustenance, shelter, and space to dwell.
    - For the dead, it serves as their resting place until resurrection.
- He notes that this proves divine wisdom: the same earth that nurtures life also receives death — showing continuity in Allah's plan.
- For him, this is a rational argument for resurrection: the One who gathers man in life and gathers him again in death will gather him once more on the Day of Judgment.

Surah al-Mursalāt – Verse 26

Arabic:
أَحْيَآءً وَأَمْوَٰتًا

Tafsir:
"The living and the dead."

Maturidi explains:

- This clarifies *kifātan*: the earth holds both the living above and the dead within.
- It is a universal receptacle for all mankind.

Maturidi's insights:

- Maturidi stresses that this shows divine order: life and death are not chaotic but contained within Allah's system.
- He points out the lesson for the arrogant: the same earth they walk upon in pride will one day cover them in burial.
- For him, the verse reminds man that he never leaves Allah's decree — whether alive or dead, he remains within the grasp of the Creator.

Surah al-Mursalāt – Verse 27

Arabic:
وَجَعَلْنَا فِيهَا رَوَٰسِيَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا

Tafsir:
"And We placed therein lofty, firm mountains, and gave you to drink sweet water."

Maturidi explains:

- The earth is further adorned with *rawāsī shāmikhāt* — towering, stabilising mountains.
- Allah also provides *māʾ furāt* — fresh, sweet water to sustain life.

Maturidi's insights:

6. Maturidi stresses that these natural features are signs of divine providence:
    1. Mountains anchor the earth, protecting it from upheaval.
    2. Fresh water sustains life — a gift no human can create.
7. He points out that these blessings, so essential for life, are proofs of resurrection: the One who provides such care in dunya will not abandon man in ākhirah.
8. For him, this verse also rebukes ingratitude: the deniers enjoy mountains and water daily, yet deny the Giver who sustains them.

Surah al-Mursalāt – Verse 28

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns, this time after the reminder of earthly blessings.

- Those who enjoy mountains, water, and sustenance yet deny the Hereafter are condemned to woe.

Maturidi's insights:

- Maturidi stresses that denial is not due to lack of evidence — the very earth beneath them, the water they drink, and the mountains they admire all testify to Allah's power.
- The repetition of *wayl* after each proof exposes their stubbornness: signs surround them, yet they choose arrogance.
- For him, this verse captures divine justice: ingratitude to blessings becomes proof against them on the Day of Decision.

Surah al-Mursalāt – Verse 29

Arabic:
ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ

Tafsir:
"Proceed to that which you used to deny."

Maturidi explains:

- On the Day of Judgment, the deniers will be commanded: go forward into the very punishment you mocked and denied.
- Their denial in dunya becomes their fate in ākhirah.

Maturidi's insights:

- Maturidi stresses the irony: those who ridiculed resurrection are now driven into it. Their mockery becomes the evidence against them.
- The command *inṭaliqū* (proceed, march) implies force and humiliation — they are driven like captives to their doom.
- He notes the Qur'an's style: punishment is not abstract, but tied directly to their crime. They denied Hell; now they are told to "go to it."
- For him, this verse reflects divine justice: every denial returns to the denier as their own destiny.

Surah al-Mursalāt – Verse 30

Arabic:
ٱنطَلِقُوٓاْ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ

Tafsir:
"Proceed to a shadow of three columns."

Maturidi explains:

- The command continues: they are driven to a "shadow" that has three branches or columns.
- This is not cooling shade but the smoke of Hell, rising in three pillars.

Maturidi's insights:

- Maturidi highlights the bitter mockery: they sought shade and comfort in dunya, but in ākhirah their "shade" is the smoke of fire.
- The image of three columns suggests vastness — smoke rising high, splitting in three directions, engulfing them completely.
- He notes the Qur'an's deliberate use of "shade" here: it is familiar, normally associated with relief, but turned into horror, showing how denial corrupts even blessings.
- For him, this verse exposes the futility of worldly pride: the same people who built lofty tents and palaces now find their shelter in columns of smoke.

Surah al-Mursalāt – Verse 31

Arabic:
لَّا ظَلِيلٌ وَلَا يُغْنِى مِنَ ٱللَّهَبِ

Tafsir:
"Neither providing shade nor protecting from the flame."

Maturidi explains:

- The "shade" of Hell's smoke is clarified: it gives no coolness, no protection.
- Instead of relief, it increases torment, trapping them between suffocating smoke and blazing fire.

Maturidi's insights:

- Maturidi stresses the **total reversal**: shade is normally a mercy, but here it is a punishment.
- He notes that this highlights Allah's power to invert expectations: what people rely upon (shade, water, wealth) can become torment if they rebel.
- For him, this verse reflects the futility of false refuge: the deniers sought protection in worldly idols, lineage, or wealth, but in ākhirah they find only empty shadows that cannot save them from flame.

Surah al-Mursalāt – Verse 32

Arabic:
إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ

Tafsir:
"Indeed, it throws sparks like palaces."

Maturidi explains:

- Hell is described as hurling sparks so large they resemble towering palaces (*qaṣr*).
- This imagery magnifies the intensity of the fire's fury.

Maturidi's insights:

- Maturidi stresses the terrifying scale: these are not small sparks but immense flaming masses, like castles hurled upon them.
- He points out the irony: in dunya, they built palaces in arrogance; in ākhirah, sparks the size of palaces rain down upon them.
- For him, this verse shows the **poetic justice** of divine punishment: the objects of pride in dunya become images of doom in ākhirah.

Surah al-Mursalāt – Verse 33

Arabic:
كَأَنَّهُ جِمَـٰلَتٌ صُفْرٌ

Tafsir:
"As if they were yellowish-black camels."

Maturidi explains:

- The sparks are likened to *jimālat ṣufr* — large, yellow-black camels.
- The image draws on familiarity: to the Arabs, camels were massive, awe-inspiring creatures.

Maturidi's insights:

- Maturidi highlights the Qur'an's choice of simile: sparks are compared to camels because of their size, colour, and movement.
- To an Arab listener, the picture is vivid — great sparks leaping like herds of camels, unstoppable and overwhelming.
- He notes the progression: sparks first described as palaces (grand size), then as camels (dynamic, terrifying movement).

- For him, this verse exemplifies Qur'anic pedagogy: it translates unseen horror into familiar imagery, making the threat unforgettable.

Surah al-Mursalāt – Verse 34

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns, now after the terrifying imagery of Hell's fire, smoke, and sparks.

Maturidi's insights:

- Maturidi stresses that after such vivid signs, denial is sheer arrogance.
- Each return of *wayl* marks a new angle of proof: cosmic, historical, personal, earthly, and now eschatological.
- For him, this refrain hammers the certainty of doom — no denier can escape, for every realm of creation testifies against him.

Surah al-Mursalāt – Verse 35

Arabic:
هَٰذَا يَوْمُ لَا يَنطِقُونَ

Tafsir:
"This is a Day when they will not speak."

Maturidi explains:

3. On the Day of Judgment, the deniers will be struck silent.
4. They will be unable to argue, excuse themselves, or dispute Allah's decree.

Maturidi's insights:

- Maturidi stresses that this silence is not contradiction of other verses where sinners speak (e.g., 23:106–108). Both are true:
    - At one stage, they are silenced by awe and terror.
    - At another, they attempt excuses — but to no avail.
- He notes that here, the emphasis is on Allah's **total authority**: when He decrees, they cannot even utter a word.
- For him, this verse exposes the irony: those who were eloquent mockers in dunya, twisting words against revelation, will stand dumb before Allah in ākhirah.

Surah al-Mursalāt – Verse 36

Arabic:
وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

Tafsir:
"Nor will permission be given to them so they may offer excuses."

Maturidi explains:

- Not only are they silent, but they are also denied permission to present excuses.
- Their record and the testimony of creation against them make excuses pointless.

Maturidi's insights:

- Maturidi emphasises divine justice: Allah does not need their words, for their deeds, limbs, and angels already testify.
- He links this to 36:65, where Allah says: *"We seal their mouths, and their hands speak, and their feet bear witness."*
- For him, this verse reveals the futility of rhetoric on that Day: eloquence, manipulation, and lies — once tools of denial — are stripped away.
- It is a reminder that **justice in ākhirah is truth unveiled**, not courtroom argument.

Surah al-Mursalāt – Verse 37

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns: having no voice, no permission, and no defence, their end is only ruin.

Maturidi's insights:

- Maturidi highlights the progression:
  - First, cosmic signs (vv. 7–13).
  - Then proofs from history, creation, and the earth (vv. 16–27).
  - Now, their humiliation at judgment itself.
- After each stage, the same verdict is pronounced: *wayl* (woe).
- For him, this repetition reflects both the gravity of their crime and the multiplicity of proofs they ignored.

Surah al-Mursalāt – Verse 38

Arabic:
هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ

Tafsir:
"This is the Day of Decision: We have gathered you and the former peoples."

Maturidi explains:

- The judgment is declared openly: this is *Yawm al-Faṣl*, the Day of Separation.
- All are gathered together — the present deniers and all former nations.

Maturidi's insights:

- Maturidi stresses the **universality of accountability**: no nation, no age, no individual escapes.
- The Qur'an places Quraysh side by side with ancient peoples — stripping away their pride in lineage or status. They are judged on the same scale.
- He notes that calling it the "Day of Decision" again underscores finality: disputes end, excuses end, truth and falsehood are separated forever.
- For him, this verse humbles man: the mighty empires and simple tribes all stand equal before Allah on that Day.

Surah al-Mursalāt – Verse 39

Arabic:
فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ

Tafsir:
"So if you have a plan, then plan against Me."

Maturidi explains:

4. A challenge is thrown at the deniers: if they think they have any scheme or power to resist judgment, let them try.
5. The challenge is rhetorical — of course, they have none.

Maturidi's insights:

- Maturidi highlights the irony: in dunya, the disbelievers prided themselves on *makr* (schemes, plots) against the Prophet ﷺ and revelation.
- In ākhirah, all such plotting collapses; they cannot resist Allah even slightly.
- The verse exposes the hollowness of human arrogance: plans that seemed clever in life are revealed as useless before divine power.
- For him, this verse reinforces tawḥīd: no scheme, ally, or defence exists against Allah. The challenge is not for Allah's sake but to crush false pride.

Surah al-Mursalāt – Verse 40

Arabic:

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:

"Woe that Day to the deniers."

Maturidi explains:

- The refrain falls once more, sealing the humiliation of those who schemed against revelation but are powerless before Allah.

Maturidi's insights:

- Maturidi notes the pattern: after every proof and scene — creation, blessings, history, judgment — the same conclusion is reached: *wayl* for the deniers.
- The repetition is not redundancy but a hammering verdict, building intensity and certainty.
- For him, it also mirrors revelation's function in dunya: reminders were repeated often, but the deniers mocked them. In ākhirah, the repetition is judgment, not admonition.

Surah al-Mursalāt – Verse 41

Arabic:
إِنَّ ٱلْمُتَّقِينَ فِى ظِلَـٰلٍ وَعُيُونٍ

Tafsir:
"Indeed, the righteous will be amid shade and springs."

Maturidi explains:

- After repeated warnings to the deniers, the surah turns to the destiny of the *muttaqīn* (the God-conscious).
- Their reward is described with two images:
  - *Ẓilāl* — comforting shade, the opposite of Hell's suffocating smoke.
  - *ʿUyūn* — flowing springs, the opposite of Hell's fire.

Maturidi's insights:

- Maturidi highlights the **deliberate contrast**: what the deniers lack (true shade, true water), the believers receive in abundance.
- The shade symbolises protection and relief, while the springs symbolise purity and refreshment.
- He notes that these are not minor comforts but essential human needs — showing Allah's mercy in granting both necessities and delights in their most perfected form.
- For him, this verse demonstrates divine justice: those who guarded themselves against sin in dunya are themselves guarded by comfort and mercy in ākhirah.

Surah al-Mursalāt – Verse 42

Arabic:
وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ

Tafsir:
"And fruits from whatever they desire."

Maturidi explains:

- The blessings continue with fruits of every kind, freely available and perfectly suited to their wishes.

Maturidi's insights:

- Maturidi stresses the abundance and freedom: in dunya, fruits were seasonal, limited, and acquired with effort; in Jannah, they are constant and effortless.

- The phrase *mimmā yashtahūn* ("whatever they desire") highlights that Paradise matches personal longing, with no frustration or deprivation.
- He notes that this reflects Allah's intimate knowledge of His servants: their reward is not generic but tailored to their deepest wishes.
- For him, this verse underlines the generosity of Allah: Paradise is not mere survival but perfection of joy, designed by the One who knows every heart.

Surah al-Mursalāt – Verse 43

Arabic:
كُلُواْ وَٱشْرَبُواْ هَنِيٓـًٔا بِمَا كُنتُمْ تَعْمَلُونَ

Tafsir:
"Eat and drink in satisfaction for what you used to do."

Maturidi explains:

- The righteous are addressed directly: their eating and drinking in Paradise is a reward, free of guilt or fear.
- *Hanīʾan* means wholesome, pure, without harm or regret.

Maturidi's insights:

- Maturidi stresses the personal honour: Allah Himself addresses them, legitimising their enjoyment as lawful and eternal.

- The reward is explicitly tied to their deeds — showing divine justice, yet also divine grace, since the deeds themselves were empowered by Allah.
- He contrasts this with dunya: food and drink here are mixed with toil, sickness, or want. In Jannah, they are pure delight, with no consequence but joy.
- For him, this verse illustrates divine reciprocity: those who restrained their desires in dunya now enjoy fulfilment without limit.

Surah al-Mursalāt – Verse 44

Arabic:
إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ

Tafsir:
"Indeed, thus do We reward the doers of good."

Maturidi explains:

- The pleasures of Paradise are not random but the due reward for the *muḥsinīn* — those who excelled in faith and obedience.

Maturidi's insights:

- Maturidi stresses that this verse makes the promise universal: what is described for some righteous applies to all who strive in *iḥsān*.
- *Iḥsān* is more than minimal belief; it is excellence in intention, sincerity, and action.

- He notes that this closes the description of Paradise with principle: reward corresponds to effort, but Allah multiplies it out of mercy.
- For him, this verse is both assurance and motivation: the path of iḥsān in dunya is never wasted; its fruits are eternal.

Surah al-Mursalāt – Verse 45

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns, now after the description of Paradise, to highlight the contrast: while the believers enjoy eternal bliss, the deniers face doom.

Maturidi's insights:

- Maturidi stresses that this refrain here seals the contrast: denial is not merely absence of faith but the forfeiting of eternal honour and joy.
- The repetition of *wayl* reminds that denial is an active crime — rejecting signs, blessings, and reminders despite clarity.
- For him, this verse shows the Qur'an's pedagogical method: reward and punishment are presented side by side so humans can choose with full awareness.

Surah al-Mursalāt – Verse 46

Arabic:
كُلُواْ وَتَمَتَّعُواْ قَلِيلًا إِنَّكُم مُّجْرِمُونَ

Tafsir:
"Eat and enjoy yourselves a little; indeed, you are criminals."

Maturidi explains:

- This is a sarcastic, scornful command addressed to the deniers in dunya.
- They are told: go on, eat and take pleasure now — but it is only for a short while, for you are guilty (*mujrimūn*).

Maturidi's insights:

4. Maturidi highlights the bitter irony: the very pleasures they cling to in this world are fleeting, and their indulgence only seals their fate.
5. He stresses that this mockery strips away their illusion of permanence: what they see as enjoyment is in fact a rope leading to doom.
6. The word *mujrimūn* is central — disbelief is not neutral but a crime, cutting them off from truth and justice.
7. For him, this verse rebukes not just their denial of the Hereafter but their arrogant misuse of dunya: instead of gratitude, they indulged in heedlessness.

Surah al-Mursalāt – Verse 47

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain falls again — those who wasted life in fleeting enjoyment while rejecting Allah's signs are condemned to ruin.

Maturidi's insights:

- Maturidi stresses the pedagogical rhythm: every time a scene of arrogance or proof is described, it is sealed with *wayl*.
- Here, it is tied to dunya indulgence: pleasures without gratitude or obedience lead directly to destruction.
- For him, this refrain underscores divine justice: what seemed sweet in life becomes bitter in eternity.

Surah al-Mursalāt – Verse 48

Arabic:
وَإِذَا قِيلَ لَهُمُ ٱرْكَعُواْ لَا يَرْكَعُونَ

Tafsir:
"And when it is said to them, 'Bow down,' they do not bow down."

Maturidi explains:

- The greatest sign of their crime: refusal to perform the simplest act of worship — bowing in humility before Allah.
- This refusal symbolises complete arrogance and denial of servitude.

Maturidi's insights:

- Maturidi stresses that this verse ties disbelief not only to belief of the heart but to action.
- Refusing *rukūʿ* (bowing) is the essence of arrogance — the same arrogance of Iblis who refused to bow.
- He notes that the command here is simple, universal, and symbolic: bowing embodies recognition of Allah's greatness. To refuse it is to reject the essence of worship.
- For him, this verse crystallises the root of kufr: arrogance that prevents submission, even in the smallest outward act.

Surah al-Mursalāt – Verse 49

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- Once again the refrain returns, now after exposing their refusal to worship.

Maturidi's insights:

- Maturidi highlights the layered structure: each proof (cosmic, historical, personal, earthly, eschatological) ends with *wayl*.
- Here, the refusal of prayer is the culmination — denial is not only verbal but embodied in arrogant rejection of worship.
- For him, this verse seals their fate: by rejecting servitude in dunya, they inherit humiliation in ākhirah.

Surah al-Mursalāt – Verse 50

Arabic:
فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Tafsir:
"Then in what message after this will they believe?"

Maturidi explains:

- The surah ends with a rhetorical question: if they reject the Qur'an, with its proofs, signs, and reminders, what else could possibly convince them?
- No message beyond this remains.

Maturidi's insights:

- Maturidi stresses the **finality of revelation**: the Qur'an is the ultimate proof. If denied, nothing else will avail.
- He notes the rebuke: they demand signs, yet the Qur'an itself is the greatest sign, surpassing all miracles in clarity and proof.
- For him, this closing verse demonstrates Allah's justice: deniers cannot claim lack of evidence. They reject the final, complete revelation — thus their ruin is fully deserved.
- It also consoles the believers: truth is clear and complete; rejection is due to stubborn hearts, not weakness in the message.

Lessons:

- **Tawḥīd and Resurrection:** The surah ties natural signs, historical destruction, and cosmic upheaval together as rational proofs of resurrection.
- **Divine Justice:** *Wayl* ("woe") repeats like a drumbeat — punishment is not arbitrary but the result of persistent denial.
- **Human Responsibility:** The refusal to bow when commanded in this life leads to incapacity in the Hereafter — choice now determines fate then.
- **Mercy vs. Punishment:** The righteous enjoy ease (*hanīʾan*), while the deniers face deprivation and disgrace — the perfect balance of reward and justice.
- **Final Warning:** The Qur'an is the last and clearest proof; rejecting it leaves no excuse.

Surah al-Mursalāt, through oaths, natural signs, history, and vivid judgment scenes, affirms the inevitability of the Day of Separation. For Māturīdī, it demonstrates Allah's absolute power, wisdom, and justice, leaving mankind no excuse for denial.

Tafsir Al-Maturidi

Ta'wilat Ahl al-Sunna

Tafsir of the Holy Quran

Volume 30 Juz 30

Shaykh al-Islam

Imam Abu Mansur al-Maturidi

Translated and Edited by:

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah, bestow Your favour upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your favour upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

O Allah, bestow Your blessing upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your blessing upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

This translation is humbly dedicated to our noble teachers, Imam al-Azam Abu Ḥanifah and Shaykh al-Islam Abu Manṣur al-Maturidi. Their luminous teachings lit the path to the Quran and the Sunnah, and their legacy continues to guide hearts toward the truth of our beloved Prophet Muḥammad ﷺ.

This translation of the Holy Quran Tafsir was the result of countless hours and many sleepless nights, undertaken solely with the hope that it may serve as a benefit to the Ummah. I humbly ask that you remember me in your prayers.

Yusof Mutahar

Surah an-Naba – Verse 1

Arabic:
عَمَّ يَتَسَاءَلُونَ

Tafsir:
The verse opens with a rhetorical question: *'What are they asking one another about?'* This inquiry is meant to awaken reflection. It refers to the disputes among the disbelievers concerning the Prophet's message. They were asking each other mockingly, doubtfully, or dismissively. Some scholars explain that the phrase **"ʿamma yatasaʾālūn"** points to their constant questioning and discussion regarding the **Resurrection**, which the Prophet ﷺ repeatedly affirmed would come.

According to Imam Maturidi, this verse highlights **the arrogance of the deniers**, who not only questioned the truth but did so **as a means to stir doubt in others**. They weren't simply seeking knowledge — they were seeking to undermine.

The question can also be understood in two ways:

- **Interrogative** — Allah is posing the question to draw attention to their foolishness.
- **Condemning** — as if to say: *Look at what they are wasting time on!*

In both cases, it shows that the disbelievers treated this matter — which should provoke awe and fear — with **carelessness and pride**

Surah an-Naba – Verse 2

Arabic:
عَنِ النَّبَإِ الْعَظِيمِ

Tafsir:
This verse answers the rhetorical question of the previous one. What were they questioning? **"About the Great News" (النَّبَإِ الْعَظِيمِ)** — that is, the matter of **resurrection and the afterlife**, according to the majority of mufassirun (commentators).

1. On the meaning of "an-naba' al-'aẓīm" (the Great News):

- Some scholars interpret it as referring to the **Resurrection (al-baʿth)** — the day the dead will rise from their graves and be brought to account.
- Others say it refers to the **Qur'an** itself — the divine message whose truth cannot be denied.
- A third view is that it refers to **the Prophet's mission** (risāla) — which turned the beliefs of the disbelievers upside down and challenged the foundations of their worldview.

Maturidi leans toward the view that this refers specifically to **the Resurrection**, because that is what the Quraysh openly denied, and

what they used to mock among themselves — treating it as a laughable myth.

2. Why is it called "ʿAẓīm" — Great?

- Because of its **magnitude**: it concerns the eternal fate of every soul.
- Because of its **certainty**: it is not speculation — it is promised and decreed.
- Because of its **impact**: it shakes false beliefs and forces every human to reckon with the truth.

Maturidi emphasizes that calling it "great" is not just a description — it's a **rebuke** to those who **treated it as insignificant**.

Surah an-Naba – Verse 3

Arabic:
ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ

Tafsir:
"About which they differ."
This verse clarifies the attitude of the deniers toward the "Great News." Not only did they question it — they **actively disagreed among themselves** about its reality and meaning.

1. Forms of disagreement:

According to Maturidi and others:

- Some among them outright **denied resurrection**: they believed that once a person dies, he will never return — "Nothing destroys us but time" (cf. 45:24).
- Others claimed belief in a vague kind of **afterlife**, but denied **bodily resurrection**.

- A few doubted but didn't deny — treating it as unlikely, not impossible.
- Others mocked it as pure myth, using it to **undermine the Prophet's message**.

Thus, the "disagreement" was not about minor details — it was about the **core truth of divine judgment**. Their conflict wasn't sincere inquiry; it was **spiritual rebellion**.

2. Implications:

Maturidi points out that **disagreement about a matter of revelation**, when it stems from arrogance or pride, is not excusable. If the disagreement had been from genuine ignorance or a search for truth, Allah would have guided them.

But here, they differed not because the truth was hidden — they differed **because their hearts rejected it**, despite the signs being clear.

Surah an-Naba – Verse 4

Arabic:
كَلَّا سَيَعْلَمُونَ

Tafsir:
The word **"Kallā" (كَلَّا)** is a strong, emphatic negation. It is used to cut off what came before — as if Allah is declaring: *Enough! Stop this deluded talk.* It also marks a sharp rebuke.

Then comes the certainty: **"They will come to know."**

This is not a wish. It is a **divine promise** — a threat, a prophecy, and a certainty. It can refer to one of two outcomes:

- **They will come to know at the time of death**, when the soul begins to glimpse the unseen and the angels confront the denier.
- Or, more decisively, **they will come to know on the Day of Resurrection**, when the veil is lifted and the unseen becomes undeniable.

Maturidi emphasizes that this is a **warning**, not merely a statement of fact. It's meant to awaken the arrogant, to silence the mockers, and to prepare the listener for what's coming.

Surah an-Naba – Verse 5

Arabic:
ثُمَّ كَلَّا سَيَعْلَمُونَ

Tafsir:
This verse **repeats** the previous threat, but with **greater force**.

The addition of **"Thumma" (ثُمَّ)** — meaning "then" — adds a sense of **deliberate escalation**. It suggests that the warning is **not just once**, but will be driven home again — when the deniers have no escape, and no doubt remains.

Maturidi comments that repetition here serves several purposes:

- **Emphasis:** To show that the warning is serious, certain, and not figurative.
- **Gradation:** The punishment will unfold in stages — first in the grave, then at resurrection, then in Hell.

- **Finality:** They mocked what they did not understand. Allah assures them they **will understand**, but too late.

This verse completes the first **warning sequence** of the surah. What follows next is not speculation or metaphor — it is evidence. **Allah will now present the signs of His power**, beginning with creation itself.

Surah an-Naba – Verse 6

Arabic:
أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَادًا

Tafsir:
"Have We not made the earth a resting place?"

With this verse, Allah turns from **warning** to **argument through creation** — calling the human being to reflect on what is right beneath his feet.

The word **"mihād" (مِهَادًا)** means **a bed, cradle, or level ground** — something made smooth, settled, comfortable, and safe for living. It evokes the image of **a mother laying down a bed for her child** — soft, stable, and nurturing.

Maturidi explains that this phrase contains **multiple layers of proof**:

1. Design and Order:

The earth wasn't random. It was prepared. Its composition, balance, and suitability for life are deliberate signs that there is **knowledge, wisdom, and intention** behind it.

2. Mercy and Provision:

By calling it a cradle, Allah reminds humans that the world is not a hostile environment — it was made for **your growth, sustenance, and**

peace. This kindness contradicts the disbelievers' claims that there is no divine mercy.

3. Argument for Resurrection:

Maturidi links this verse to the **possibility of life after death**:
If Allah can create such a stable system for your birth and life — can He not bring you back again?

This verse opens the door to a series of **cosmic signs** — all leading to one conclusion: **the One who created all of this can certainly resurrect the dead**.

Surah an-Naba – Verse 7

Arabic:
وَٱلْجِبَالَ أَوْتَادًا

Tafsir:
"And the mountains as pegs?"

This verse is paired with the previous one. After mentioning the earth as a **resting place**, Allah now draws attention to the **mountains** — described here as "**awtād" (pegs or stakes)**.

The word **awtād** implies something **deeply driven**, like the pegs that anchor a tent into the ground. It is not merely poetic — it points to the mountains' **deep roots** and their function in stabilizing the crust of the earth.

According to Imam Maturidi:

- The mention of mountains as stakes is a **metaphor for their stabilizing role** — they restrain the movement of the land and maintain its balance.

- It also reflects **order and intentionality** — just as pegs in a tent are deliberately placed, so too are mountains placed with wisdom.
- Some mufassirun interpret this as a **rebuttal to the materialists**: if creation is random, why are the mountains so precisely positioned?

The deeper message: the **precision** and **strength** of what surrounds you should lead you to recognize a **Creator who is neither heedless nor incapable**.

Surah an-Naba – Verse 8

Arabic:
وَخَلَقْنَـٰكُمْ أَزْوَاجًا

Tafsir:
"And We created you in pairs."

This verse reminds the listener of their **own nature**. The phrase **"azwāj"** refers to pairs — male and female, but also more broadly to the concept of **complementary opposites**.

Maturidi highlights that:

- The creation of humanity in **pairs** is both a **necessity for continuation of life** (reproduction) and a sign of **Allah's design in social harmony** (companionship, family, mercy).
- He notes that the Qur'an often speaks of creation in pairs as a **symbol of balance and perfection** — night and day, sun and moon, man and woman.

- He argues that this points to **a higher will** — not just biological chance, but a Creator who placed wisdom in human form.

Also implied here is the refutation of those who claim that life is **self-sustaining and purposeless**. Pairs show need, limitation, and interdependence — all signs of a **dependent creation**, not an independent origin.

Surah an-Naba – Verse 9

Arabic:
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

Tafsir:
"And We made your sleep for rest."

This is one of the **subtle signs** of divine mercy: **sleep**.

The word **"subāt"** implies **complete disconnection**, a cutting off from action — not just rest, but a **temporary suspension of life**.

Maturidi explores this deeply:

8. Sleep is **not a defect**, but a **mercy**. It restores the body, calms the mind, and renews strength.
9. More than that, it is **an analogue for death** — a mini-resurrection happens every morning. This is a sign that **He who revives you from sleep can revive you from death**.
10. It also reminds the arrogant person that **he is not in control** — sleep comes involuntarily, overpowering even kings and tyrants.

This one simple experience — known to every human — is enough to disprove the illusion of self-sufficiency.

Surah an-Naba – Verse 10

Arabic:
وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا

Tafsir:
"And We made the night as a covering."

The night is described here as **"libās"** — a garment. Something that **wraps, shields, and conceals**.

According to Maturidi:

- This shows Allah's mercy in **protecting the world with calmness and stillness**. Night softens the light, lowers the noise, and grants pause.
- Just as a garment provides **modesty and comfort**, night provides **privacy and rest**.
- It is also symbolic — a sign of **limits**: no human can overcome the cycle of night and day. It comes regardless of will, power, or denial.

Maturidi notes that even such basic patterns in life are **irrefutable signs of divine control**.

Surah an-Naba – Verse 11

Arabic:
وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا

Tafsir:
"And We made the day for livelihood."

As night was for rest, the day is for **effort and earning** — "maʿāsh" means **sustenance**, both physical and spiritual.

- The alternation of day and night reflects **balance** — and Allah designed this for human benefit.
- Daylight exposes the world, opens pathways, energizes the body — these are **divinely planned cues** for action and responsibility.
- Maturidi emphasizes that this isn't random rotation — it is a **governed rhythm**, a structured test: **you are given time, light, and ability — what will you do with it?**

This verse closes the segment on **personal blessings**. What follows now are **cosmic signs** — sky, sun, rain — proof on a grander scale.

Surah an-Naba – Verse 12

Arabic:
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

Tafsir:
"And We built above you seven strong [heavens]."

Allah now turns our attention from the earth to the **skies above**. The verse refers to the **seven heavens** — vast, layered realms above this world.

- The verb **"banaynā"** (We built) suggests **deliberate construction** — stable, purposeful, firm.

- The word **“shidād”** (strong) emphasizes their **immense power and durability**. These are not thin veils or poetic metaphors — they are real, preserved realms, perfectly designed.

Imam Maturidi explains:

- This verse refutes those who deny the existence of any design or governance in the cosmos. The heavens above are not chaotic — they are held in **order and strength**.
- It also shows that the Creator who fashioned these enormous realms has the **power to resurrect**.
- Many classical scholars also point out the **marvel of their silence** — despite their vastness, the skies do not groan, crack, or sway. This silent strength is itself a miracle.

Surah an-Naba – Verse 13

Arabic:
وَجَعَلْنَا سِرَاجًا وَهَّاجًا

Tafsir:
"And We made a blazing lamp."

This verse refers to the **sun**, described here as a **“sirāj”** (lamp) and further as **“wahhāj”** (blazing, burning, intensely radiant).

The tafsir draws attention to several meanings:

- The sun is called a **lamp** because it **illuminates without pause**, offering constant benefit.
- “Wahhāj” implies **continuous combustion** — it is not passive light, but **active fire**, pouring out energy.

Imam Maturidi adds:

8. The sun is not only essential for physical life — it is also a **sign of divine mercy and regulation**.
9. Its **distance, heat, orbit, and timing** are all finely tuned — not chaotic, not self-sustained, but **sustained by Allah's will**.
10. If the disbeliever reflects, he will see that this **central light of life** is not the product of chance.

The purpose of these signs is to lead the heart to awe — and from awe, to submission.

Surah an-Naba – Verse 14

Arabic:
وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَاتِ مَآءً ثَجَّاجًا

Tafsir:
"And We sent down from the rain clouds pouring water."

The word **"muʿṣirāt"** refers to **clouds full and ready to release rain**, and **"thajjājā"** means water that pours abundantly and forcefully.

This verse brings attention to the **blessing of rain** — one of the clearest signs of divine power and mercy.

Imam Maturidi comments:

- The process of rainfall — from evaporation to cloud formation to downpour — is **beyond human control**, yet consistent and precisely timed.
- The Qur'an's mention of it as **"thajjāj"** captures both **volume** and **impact**. This is not a drizzle — it's life-giving water, delivered with purpose.

Rain is not only provision, it is **a link to resurrection**:

Just as dry land is revived by rain, so too will the dead be revived by Allah's command.

Surah an-Naba – Verse 15

Arabic:
لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا

Tafsir:
"That We may bring forth thereby grain and vegetation."

This verse explains **why** the rain was sent — not randomly, but for **sustenance**. The pairing of **ḥabb (grain)** and **nabāt (vegetation)** reflects the full spectrum of nourishment:

- **Grain** represents the **staples of human life** — wheat, barley, rice.
- **Vegetation** includes greenery, grazing plants, and **provision for animals**.

Imam Maturidi points out that Allah could have created us without need — but instead, He created both **need and provision**. This creates a system of **dependency, mercy, and gratitude**.

It is also a sign of design — the earth produces what is needed **in proportion and variety**. This denies the disbeliever's claim that the world is **aimless or accidental**.

Surah an-Naba – Verse 16

Arabic:
وَجَنَّاتٍ أَلْفَافًا

Tafsir:
"And gardens of entwined growth."

This verse completes the sequence of signs in the natural world. After mentioning grain and general vegetation, Allah now describes **"jannāt"** — **gardens**, places of **beauty, abundance, and life**.

The word **"alfāf"** refers to **densely interwoven foliage**, where branches and leaves grow over one another, creating **rich, shaded, layered growth**. This type of garden is:

- **Lush and complex**, not sparse
- **Nourishing and pleasing** to the eye and heart
- A **symbol of paradise** in this world

Imam Maturidi notes:

- This is not just a physical description — it is a **spiritual argument**. If the One who gives rain can cause such beauty to emerge from bare soil, then He can bring forth the **dead from their graves** just as easily.
- Gardens also represent **reward and mercy** — even in this life, those who reflect and believe experience a taste of Allah's generosity.

This verse ends the first major section: the **reminder of Allah's creative power** through natural signs. What follows is the **announcement of the Day of Judgment**.

Surah an-Naba – Verse 17

Arabic:
إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَاتًا

Tafsir:
"Indeed, the Day of Decision is an appointed time."

This verse makes a direct **declaration**: the Day of Judgment is not a theory, not a story — it is a **fixed event**. The term **"yawm al-faṣl"** means the **Day of Separation** — the day when:

11. Truth is separated from falsehood
12. The righteous are separated from the corrupt
13. Every soul is confronted with its record

The word **"mīqāt"** means an **appointed time**, one that is:

7. **Already known to Allah**
8. **Unchangeable**
9. **Inevitable**

Imam Maturidi highlights the contrast: the disbelievers **mocked** and **argued**, but the reality is **decreed**. Whether they prepare or not, the moment will come.

This verse is also **comfort** for the oppressed and believers: justice is **not forgotten** — it is scheduled.

Surah an-Naba – Verse 18

Arabic:
يَوْمَ يُنفَخُ فِي ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا

Tafsir:
"The Day the Trumpet is blown, and you will come forth in multitudes."

This verse describes the **beginning of the Resurrection**. The **blowing of the trumpet (ṣūr)** is the divine signal that the time has come — **Isrāfīl**, the appointed angel, will sound the command.

- The dead will rise from their graves
- They will emerge in **afwāj** — massive groups, like waves or armies
- Every human, from every generation, will respond — **none will be left behind**

Maturidi explains that the **collective nature** of this event adds to its terror and grandeur:

- There is **no place to hide**
- No soul can claim ignorance or exemption
- The entire creation **converges on one plain**, awaiting judgment

This is the **absolute exposure** of truth.

Surah an-Naba – Verse 19

Arabic:
وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَابًا

Tafsir:
"And the sky is opened and becomes gateways."

On the Day of Judgment, the **firm and seamless sky** will be **split open**. The word **"fuṭiḥat"** means to **be unlocked, unsealed**, and **"abwāb"** (gates) suggests new openings — access to the unseen, or to the descent of the angels.

Imam Maturidi offers two readings:

- The skies **will lose their order and firmness**, becoming something entirely different — exposing realities they once veiled.
- Alternatively, **angels will descend** through these "gates" — coming down in ranks to bear witness and carry out Allah's command.

What was once a protective ceiling now becomes **a stage of divine manifestation**.

Surah an-Naba – Verse 20

Arabic:
وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا

Tafsir:
"And the mountains are set in motion and become a mirage."

The final symbol of earthly stability — the **mountains** — will be **removed** from their places. "Suyyirat" means they will be **driven, shaken, and displaced**.

And what do they become? **"Sarāb"** — a mirage. Something that appears real from a distance, but vanishes when approached.

Imam Maturidi highlights the full weight of this verse:

- What mankind trusted as firm and immovable becomes **like vapor**
- The world they clung to is **exposed as illusion**
- This is not just destruction — it is **revelation**: the true nature of the world is shown

He emphasizes that this prepares the listener for the **eternal realities** to come — and the breakdown of this world is only the beginning.

The next: verses 21–25, a vivid description of **Hell** and what awaits the deniers.

Surah an-Naba – Verse 21

Arabic:
إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Tafsir:
"Indeed, Hell has been lying in wait."

This is the **first explicit mention of Hell** in the surah. The structure of the sentence is powerful:

- **"Inna"** adds emphasis — *indeed, truly*
- **"Jahannam"** is named directly — not euphemistically
- **"Kānat mirṣādā"** — Hell is described as **a snare**, a **trap**, or an **ambush**

The word **"mirṣād"** refers to a **watchpost**, a hidden trap laid in the path of an enemy. It lies silently, ready to spring — **active even when unseen**.

Imam Maturidi explains:

- This verse shows that **Hell is not dormant**. It is **prepared**, already **watching** and awaiting its inhabitants.
- It is not metaphorical — it is a **real place**, created and guarded.
- The phrase also conveys **urgency and inevitability**: the destination is set, and the path is known.

This is the first warning to those described in the next verse.

Surah an-Naba – Verse 22

Arabic:
لِّلطَّاغِينَ مَآبًا

Tafsir:
"A place of return for the transgressors."

The word **"ṭāghīn"** refers to those who **exceed all limits** — morally, spiritually, and intellectually. These are not simply sinners, but:

- Those who **knowingly rebel** against divine truth
- Those who **suppress guidance** out of arrogance
- Those who **mock or challenge revelation**

"Ma'āb" means **a final return**, a home. This makes the verse even more terrifying:

They didn't just fall into Hell — **they were returning to what their actions prepared**.

Maturidi emphasizes that Hell is not **accidental** or **unjust**. It is the **natural end** for those who:

- Refuse the signs of Allah
- Persist in defiance
- Influence others to reject the truth

Surah an-Naba – Verse 23

Arabic:
لَّابِثِينَ فِيهَا أَحْقَابًا

Tafsir:
"They will remain therein for ages."

This verse addresses **duration**. The word **"lābithīn"** means **to remain, to stay without interruption**. The word **"aḥqāb"** (plural of ḥuqb) is often translated as **epochs, endless intervals, boundless spans**.

- Some scholars say each ḥuqb is **80 years**, others say **thousands** — but the Qur'an uses the plural to imply **an unimaginably long time**.
- Maturidi holds that the use of "aḥqāb" does **not** imply eventual release. Rather, it is a way of expressing **ceaseless continuation**.

He also addresses a theological debate:

- Some sects (like the Jahmiyya) argued that Hell would one day end — but verses like this refute that.
- For the **willful rejectors**, this stay is **unending** — their eternity in Hell is a result of their eternal denial of truth.

Surah an-Naba – Verse 24

Arabic:
لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

Tafsir:
"They will not taste therein any coolness or drink."

The torment is not only **physical**, but also **complete deprivation** of even the smallest comfort.

- **"Bard"** means coolness, a breeze, or shade — even that is denied.
- **"Sharāb"** means drink — no water, no refreshment, no relief.

Maturidi notes:

- This isn't just about denying pleasure — it's about **withholding mercy**.
- Even in punishment, Allah could have granted moments of ease — but here, **none are given**.

It also highlights that in this world, humans can find escape — but **in the next**, **there is no interruption** in the torment of the deniers.

Surah an-Naba – Verse 25

Arabic:
إِلَّا حَمِيمًا وَغَسَّاقًا

Tafsir:
"Except scalding water and pus."

Instead of comfort, they are given **ḥamīm** — boiling water that **burns the insides** — and **ghassāq** — a fluid so vile, some scholars describe it as:

- **Pus, blood, melted skin**, or fluids from the wounds of others in Hell
- Some say it is **the darkest, coldest fluid**, while others say it is **overheated, corrosive**

Imam Maturidi's tafsir stresses that this is not **exaggerated imagery**, but **actual punishment**, suitable for those who:

- Denied truth
- Encouraged falsehood
- Mocked divine mercy

These aren't punishments designed to scare — they are **realities designed to be just**.

Surah an-Naba – Verse 26

Arabic:
جَزَاءً وِفَاقًا

Tafsir:
"As a fitting recompense."

This verse silences any claim that the punishment described is excessive or unjust. The word **"jazāʾan"** means **recompense**, and **"wifāqan"** means **perfectly matching** or **in proportion to**.

Imam Maturidi emphasizes:

- The punishment is not **arbitrary** — it is **measured**, **deserved**, and **precisely tailored** to each soul's actions.
- Every denial, every transgression, every arrogant rejection of truth has its **exact counterpart** in the Hereafter.

This verse is also a **rebuttal to those who accuse Allah of being severe** — the punishment is not more than what was earned. If anything, **His mercy held it back in this life**.

Surah an-Naba – Verse 27

Arabic:
إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

Tafsir:
"Indeed, they did not expect a reckoning."

This verse exposes the root of their denial: **a corrupt worldview**. The disbelievers lived as though there would be **no accountability — lā yarjūna ḥisāban** means they neither feared nor expected to be judged.

Imam Maturidi writes:

- Their actions were not random; they were based on the belief that **there would be no consequences**.
- This verse is not just a factual statement — it is **a moral indictment**: to live without fear of accountability is **itself a major crime**.
- He also notes that this attitude — even if not voiced — shows in a person's lifestyle.

It's not only denial that damns a soul — it's **living as though Allah will never ask you why**.

Surah an-Naba – Verse 28

Arabic:
وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا

Tafsir:
"And they denied Our signs with emphatic denial."

The word **"kadhdhabā"** is an intensified form of denial — not just rejection, but **deliberate, hostile falsehood**. They did not merely question — they **lied about Allah's signs**.

Maturidi distinguishes between:

- Those who **ignorantly disbelieve**, and
- Those who **know the truth but reject it knowingly** — and **spread doubt** to mislead others.

This verse targets the second group: the deniers who:

- Accused the Prophet of fabricating revelation
- Twisted the meaning of the Qur'an
- Used their influence to block people from belief

Their punishment is intensified **because their denial was aggressive** and **corrupting**.

Surah an-Naba – Verse 29

Arabic:
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

Tafsir:
"And everything We have enumerated in a record."

This verse assures the reader that **nothing is forgotten**. Every action — big or small — is recorded. The verb **"aḥṣaynāhu"** implies **precise, comprehensive accounting**.

The **"kitāb"** (book) refers to:

- The **Preserved Tablet (al-Lawḥ al-Maḥfūẓ)**, where all events are decreed

- And/or the **Book of Deeds** assigned to each individual

Imam Maturidi notes:

11. This verse closes all excuses. No one will be able to say: *I forgot, I was unaware, it wasn't fair.*
12. The **unseen record** will be **manifested** — and its clarity will **stun the deniers**.

There is **no erasing**, **no editing**, and **no denial** once the record is shown.

Surah an-Naba – Verse 30

Arabic:
فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا

Tafsir:
"So taste [the punishment] — and We will not increase you except in torment."

This is **one of the most terrifying verses** in the Qur'an. It is short, direct, and final.

- "Fa-dhūqū" (taste) is a command — immediate, inescapable.
- "We will not increase you except in torment" implies that **punishment will continue to intensify** — not remain static.

Imam Maturidi explains:

11. This verse signifies **the absolute cutoff of mercy** for certain people.
12. It shows the **reality of Hell**: not just punishment, but **progressively worsening** torment for the unrepentant.

There will be **no relief**, no lessening, no turning point — only **increase upon increase**, fully justified by what came before.

Verses 31–40 — the reward of the righteous and conclusion of the surah.

Surah an-Naba – Verse 31

Arabic:
إِنَّ لِلْمُتَّقِينَ مَفَازًا

Tafsir:
"Indeed, for the righteous is success."

After describing the fate of the deniers, the surah now turns to **the people of taqwā** — those who feared Allah and lived with **awareness of the Hereafter**.

- "Muttaqīn" refers to those who guarded themselves against sin by following revelation and remaining conscious of Allah.
- "Mafāz" means victory, salvation, and success — both **escape from punishment** and **attainment of joy**.

Maturidi emphasizes that this verse is not just comfort — it is a **guarantee**. The contrast is clear:

While the arrogant burn, the humble succeed.

Surah an-Naba – Verse 32

Arabic:
حَدَائِقَ وَأَعْنَابًا

Tafsir:
"Gardens and grapevines."

These are **the physical delights** of paradise. "Ḥadāʾiq" refers to **lush, enclosed gardens**, and "aʿnāb" are **grapevines** — a favorite fruit of Arabs and symbol of **luxury and beauty**.

Imam Maturidi notes that these descriptions:

- Appeal to human longing, but
- Are only **metaphors** for a far **greater, eternal reality**.

The believer receives both **reward and dignity** in paradise — not just survival, but **splendor**.

Surah an-Naba – Verse 33

Arabic:
وَكَوَاعِبَ أَتْرَابًا

Tafsir:
"And full-breasted maidens of equal age."

These are the **companions of paradise**, promised to the muttaqīn.

- "Kawāʿib" refers to youthful, pure women
- "Atrāb" means **equal in age**, suggesting harmony, companionship, and balance

Maturidi explains that these descriptions are:

- Not vulgar, but **honorable and dignified**
- A reflection of **purity, peace, and reward**
- Suitable for the **sensual and emotional longings** of the believer — now fulfilled without sin, harm, or impurity

Surah an-Naba – Verse 34

Arabic:
وَكَأْسًا دِهَاقًا

Tafsir:
"And a cup filled to the brim."

This refers to **the drink of Paradise** — described as **abundant, generous, and satisfying**.

- "Kās" is a cup of wine
- "Dihāq" means **filled fully, overflowing**

Unlike worldly wine, this **does not intoxicate or harm**. It brings **joy without regret** — a symbol of **pure pleasure** with no consequence.

Surah an-Naba – Verse 35

Arabic:
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا

Tafsir:
"They will not hear therein any vain speech or lying."

Paradise is **not only comfort for the body**, but also **peace for the ears and heart**.

26. "Laghw" is idle, foolish talk
27. "Kidhdhāb" is lying or falsehood

Maturidi says that the people of taqwā **endured the speech of liars** in this world — in Paradise, they will be **surrounded only by truth and beauty**.

Surah an-Naba – Verse 36

Arabic:
جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا

Tafsir:
"As a reward from your Lord — a generous gift, sufficient [for them]."

- "Jazāʾ" is **recompense earned**, and
- "ʿAṭāʾ" is **a free gift** — Allah gives **both**: what they earned, and more.
- "Ḥisābā" can mean: *according to measure*, or *abundant beyond measure*.

Maturidi explains: **the reward is precise, yet limitless**, because it comes from **a Lord who knows and multiplies**.

Surah an-Naba – Verse 37

Arabic:
رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

Tafsir:
"From the Lord of the heavens and the earth and whatever is between them — the Most Merciful. None will have power to address Him."

- Allah is described with **total sovereignty**: over every realm

- And **rahmah (mercy)**: His gifts come from compassion, not obligation

"No one will speak" — meaning:

- **No one will interrupt**
- **No one will protest**
- **No one will object** to the decrees of the Day

Maturidi affirms: **speech is silenced by awe** — not force. The **truth will be so overwhelming**, even the proudest will **stand mute**.

Surah an-Naba – Verse 38

Arabic:
يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَـٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَـٰنُ وَقَالَ صَوَابًا

Tafsir:
"The Day the Spirit and the angels stand in rows; they will not speak except one to whom the Most Merciful has given permission, and he will speak what is right."

- "Ar-Rūḥ" is interpreted as **Jibrīl**, or **a mighty class of angels**
- All angels — pure, vast, majestic — **stand silently in rows**

Only those whom Allah permits may speak — and even they will **only speak truth**.

Maturidi stresses:

- Even angels, with all their honor, stand in awe
- If **they cannot speak freely**, what hope is there for **the arrogant rejector**?

Surah an-Naba – Verse 39

Arabic:
ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا

Tafsir:
"That is the True Day — so let whoever wills take a path to his Lord."

This verse concludes the message with **certainty and invitation**:

- "Yawm al-ḥaqq" — **the Day of Truth**, where illusions die
- The choice remains: *"So let whoever wills…"*

Maturidi says:

- This verse is both **final and merciful**
- Even after all that warning, Allah leaves the door open: **you can still return**

Surah an-Naba – Verse 40

Arabic:
إِنَّآ أَنذَرْنَـٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَـٰلَيْتَنِى كُنتُ تُرَٰبًا

Tafsir:
"Indeed, We have warned you of a near punishment — the Day when man will see what his hands have sent forth, and the disbeliever will say: 'Oh, would that I were dust!'"

- The punishment is **near** — because death is always near
- On that Day, every soul will see **its own actions** clearly

The disbeliever, overwhelmed with regret, will wish:

"If only I were nothing — just dust."

Maturidi closes this surah with this reflection:

- Even the **proudest rejector** will want to **escape existence itself**
- But by then, it will be **too late**

This verse is not just a warning — it is **a mercy before the door closes**.

Surah an-Nāziʿāt – Verse 1

Arabic:
وَٱلنَّٰزِعَٰتِ غَرْقًا

Tafsir:
"By those who extract with force."

This verse begins a series of **oaths** — swearing by certain beings or forces to introduce a profound truth. The term **"an-nāziʿāt"** comes from **نزع**, meaning **to pull out or uproot**. The addition of **"gharqan"** (غَرْقًا) intensifies the meaning: it implies a **deep, complete extraction**.

Interpretations of "an-Nāziʿāt":

5. **Angels who take souls**
    1. According to the majority of classical tafsir scholars — including in the Maturidi tradition — this refers to **angels** tasked with **seizing the souls of the wicked**.
    2. Their pulling is described as **violent and overwhelming**. For the disbelievers, the soul clings to the body, resisting, and is **ripped out painfully**.

6. **Stars or celestial forces**
    1. A minority opinion says these may refer to stars that vanish (are "pulled") from sight — but this is less emphasized in Maturidi commentary.

Imam Maturidi's Emphasis:

- He aligns with the first view: these are **angels of death**, assigned to those who **rebelled against divine truth**.
- The choice to open the surah with such an image signals **seriousness**: it is **a preview of judgment**.
- The painful extraction symbolizes **the consequences of arrogance**, as the soul is torn from the body it once used for defiance.

This is the **first of five oaths** that set the tone for the surah. Each one builds toward the ultimate certainty: **resurrection is real, and judgment is coming**.

Surah an-Nāziʿāt – Verse 2

Arabic:
وَٱلنَّٰشِطَٰتِ نَشْطًا

Tafsir:
"And by those who gently draw out."

This oath pairs with the previous one. If **an-nāziʿāt** refers to angels who **violently extract** the souls of the wicked, then **an-nāshiṭāt** refers to those who **gently draw out** the souls of the believers.

The word **"nashṭan"** is used for **untying a knot** or **loosening a tether** — something released **easily and smoothly**.

Interpretations (Maturidi):

- **Angels of mercy**
    - These are the **angels who remove the souls of the righteous**, doing so with care and grace.
    - The soul departs with **lightness and ease**, in contrast to the torment faced by the disbeliever in verse 1.
- **A contrast of divine justice**
    - The pairing of violent vs. gentle extraction reflects the **divine balance**: reward for the pure, punishment for the defiant.
    - Maturidi comments that even in death, the **soul's journey reflects its deeds** — submission brings peace; denial brings resistance and pain.
- **Some say this refers to stars or celestial events**, but Maturidi favors the interpretation tied to **angels**, given the thematic unity of the surah.

Together, verses 1 and 2 set the stage: **death is not random** — it is **administered**, with **precision, justice, and mercy**.

Surah an-Nāziʿāt – Verse 3

Arabic:
وَٱلسَّٰبِحَٰتِ سَبْحًا

Tafsir:
"And by those who glide swiftly."

This is the **third oath** in the opening sequence. The word **"as-sābiḥāt"** comes from **سبح**, which means to **swim, glide, or flow** with smooth motion. It conveys the image of something **moving rapidly and gracefully** through space.

Interpretations:

- **Angels in motion**
  - According to Maturidi and many early scholars, this refers again to **angels** — specifically those who **rush to carry out Allah's commands** after seizing the souls.
  - These angels are **swift, obedient**, and **precise**. They do not delay or hesitate.
- **Celestial bodies**
  - Some suggest it refers to **stars or planets** moving in their orbits — swimming through the heavens.
  - Maturidi acknowledges this view but emphasizes the angelic interpretation due to thematic consistency.
- **Unity of heavenly function**
  - Whether angels or celestial objects, the common theme is: **order, obedience, speed** — all signs of a world governed by **divine command**.

Surah an-Nāziʿāt – Verse 4

Arabic:
فَٱلسَّٰبِقَٰتِ سَبۡقٗا

Tafsir:
"Then those who race ahead swiftly."

This is the **fourth oath**, continuing the sequence of qualities describing these noble beings.

- **Sābiqāt** refers to **those who go first**, who **race or overtake** — like warriors rushing to the front.
- **Sabqan** implies **outpacing others**, reaching the goal without hesitation.

Imam Maturdi Explains:

- This is likely referring to **angels who rush to obey the divine decree**, whether in **gathering souls, delivering revelation, or administering judgment**.
- It shows that in the unseen world, there is **no rebellion** — only swift, total obedience.
- Maturidi connects this with the **importance of responding quickly to truth** — a contrast to the deniers who delay, doubt, and rebel.

In short: where the arrogant delay and reject, these beings **hasten without question**.

Surah an-Nāziʿāt – Verse 5

Arabic:
فَٱلْمُدَبِّرَٰتِ أَمْرًا

Tafsir:
"Then those who arrange the matter."

This final oath completes the five-part opening. The term **"al-mudabbirāt"** comes from **tadbīr**, meaning **planning, managing, or carrying out orders with wisdom**.

According to Imam Maturidi:

- These are the **angels who execute Allah's commands** throughout the universe — whether in life, death, nature, provision, or events.
- They **do not act independently**; they implement what is **decreed from above**, with **precision** and **perfection**.

The emphasis here is on **order and hierarchy** — every command is executed as planned, and **nothing escapes divine governance**.

Summary of the 5 Oaths:

These oaths testify to the **power, precision, and obedience** in Allah's creation — especially the role of **angels** in carrying out His will. They are not idle; they are **swift**, **intentional**, and **perfectly coordinated**.

These verses prepare the listener for what comes next: A **resounding affirmation of resurrection and judgment**.

Surah an-Nāziʿāt – Verse 6

Arabic:
يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ

Tafsir:
"On the Day the Trembling [Blast] will shake [everything]."

The oaths have ended — and now the **truth they support** is introduced: the **Day of Judgment**.

- **"Ar-rājifah"** refers to a **tremor, violent shake, or blast** — interpreted by many mufassirun as the **first trumpet-blast** (by the angel Isrāfīl), which will cause the entire creation to **shudder in fear and chaos**.
- The verb **"tarjuf"** implies an intense and terrifying shake — like the earth itself **convulsing**.

Maturidi's Explanation:

- This is the **first of two trumpet blasts**:
  - The first brings **death and collapse**
  - The second (next verse) brings **resurrection**
- The use of the feminine form "ar-rājifah" highlights the **greatness of the event**, as the Arabic feminine form is often used for **powerful, awe-inducing things**.

This verse initiates the **cosmic upheaval** that marks the end of worldly illusion and the beginning of eternal truth.

Surah an-Nāziʿāt – Verse 7

Arabic:
تَتْبَعُهَا ٱلرَّادِفَةُ

Tafsir:
"Followed by the subsequent [blast]."

- **"Ar-rādifah"** is the **second blow of the trumpet**, which follows the first.
- This second blast will **resurrect all creation**, bringing them to life for judgment.

Imam Maturidi emphasizes:

- The sequence is crucial: **first, destruction**; **then, resurrection**.
- The two blasts will follow one another with **a divinely appointed gap** — long enough for all creation to die, yet quick enough to signify **complete control** over time and space.

This verse highlights the **certainty and order** of the resurrection — it will not be gradual or partial, but **sudden, comprehensive, and unstoppable**.

Surah an-Nāziʿāt – Verse 8

Arabic:
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

Tafsir:
"Hearts on that Day will be trembling."

This verse shifts the focus from **the cosmic** to **the personal**.

- **"Wājifah"** (واجِفَة) means **quaking, terrified, unsettled**.
- These are the **hearts of the disbelievers and hypocrites**, who now realize that what they mocked has come true.

Imam Maturidi notes:

- The heart is the **center of awareness and fear** — if the heart trembles, the body is frozen.

- This trembling is not like worldly fear — it is **despair, humiliation, and helplessness**.
- On that Day, **arrogance collapses inward**, and the truth pierces the soul directly.

Surah an-Nāziʿāt – Verse 9

Arabic:
أَبْصَارُهَا خَاشِعَةٌ

Tafsir:
"Their eyes will be humbled."

- The heart trembles, and the **eyes drop in defeat**.
- **"Khāshiʿah"** implies **humility mixed with fear** — the eyes will no longer look up in pride, but **fall in shame**.

Imam Maturidi explains:

- Those who once stared defiantly at the Prophet ﷺ will now be **unable to raise their gaze**.
- The body will reflect the soul: **humbled, broken, regretful**.
- This shows that **judgment has begun**, and the mighty are now **powerless**.

Surah an-Nāziʿāt – Verse 10

Arabic:
يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي ٱلْحَافِرَةِ

Tafsir:
"They say: 'Will we really be restored to our former state [in the grave]?'"

This verse quotes the **mockery of the disbelievers** before the Day of Judgment.

- The phrase **"fī al-ḥāfirah"** is idiomatic — it literally means "back into the trench or pit," referring to **the grave** or **the state of death**.
- They are saying: *After being dead and decayed, will we really return to life?*

Imam Maturidi's Commentary:

- This statement is filled with **sarcasm and denial** — not sincere confusion.
- The disbelievers viewed resurrection as **absurd**, and used this kind of speech to **undermine the Prophet's message**.
- The rhetorical structure of the verse highlights their **mocking tone**, not an innocent question.

Maturidi warns that **mockery of divine truths** is more dangerous than ignorance — it spreads doubt and hardens the heart.

Surah an-Nāziʿāt – Verse 11

Arabic:
أَءِذَا كُنَّا عِظَامًا نَّخِرَةً

Tafsir:
"Even when we have become decayed bones?"

Here, they continue their challenge:
Will we be resurrected even when we have rotted away to fragile, crumbling bones?

- **"Naḫirah"** refers to **decayed, hollow, brittle bones**, long after death.

- They are arguing that if the physical body has completely broken down, **resurrection is impossible**.

Maturidi addresses this head-on:

- The error is in **measuring divine power** by **human standards**.
- For the One who **created life from nothing**, re-creating it from remnants is **easier still**.
- Their reasoning is not scientific — it is **willful ignorance**, rejecting signs out of arrogance.

Surah an-Nāziʿāt – Verse 12

Arabic:
قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ

Tafsir:
"They say: 'Then that would be a losing return!'"

- **"Karrah khāsirah"** means: *a comeback that brings loss*.
- Even in mockery, they **acknowledge the possibility** — but claim that if it were true, it would be **disgraceful and humiliating**.

Two levels of meaning:

- **Mockery**:
    - They're saying sarcastically: *If that resurrection really happens, we'll be ruined.*
    - It's a way of brushing off fear with bravado.
- **Truth spoken in mockery**:

- Ironically, their words are **true** — for the disbelievers, resurrection **will** be a losing return.
- Maturidi points out that sometimes Allah uses the **words of the arrogant against them**, exposing their fate through their own speech.

Surah an-Nāziʿāt – Verse 13

Arabic:
فَإِنَّمَا هِيَ زَجْرَةٌ وَٰحِدَةٌ

Tafsir:
"But it will be only a single blast."

- Their denial ends here — Allah declares the truth.
- The resurrection will happen **not through difficulty**, but with **a single command**.

"Zajrah" is a **forceful shout**, or a command that brooks no resistance. **"Wāḥidah"** emphasizes its **simplicity and power**: **one single moment**, and everything returns.

Imam Maturidi explains:

- This exposes their **foolishness**: they see resurrection as complicated, yet for Allah, it's **instant**.
- It also establishes **divine ease and authority** — the creation of the universe and its return are both **effortless** for Allah.

Surah an-Nāziʿāt – Verse 14

Arabic:
فَإِذَا هُم بِٱلسَّاهِرَةِ

Tafsir:
"Then suddenly, they will be on the surface [of the earth]."

- **"Sāhirah"** refers to **a flat, exposed place** — interpreted as:
  - The **Plain of Resurrection**
  - Or simply the **conscious state of being brought back**

Maturidi highlights:

- It happens **immediately after the trumpet-blast**: no delay, no confusion.
- They will go from **decay and denial** to **consciousness and confrontation** — standing before their Lord.

The verse uses suddenness to emphasize:

"**One moment they deny — the next, they stand before truth they cannot escape.**"

Verses 15–20 — the story of Musa (Moses) and Pharaoh as a direct warning to the Quraysh.

Surah an-Nāziʿāt – Verse 15

Arabic:
هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰ

Tafsir:
"Has the story of Mūsā (Moses) come to you?"

This verse transitions into a **historical example**, introduced by a rhetorical question meant to **draw attention** and **prepare the listener** for reflection.

- The word **"ḥadīth"** (حديث) here means **a real event**, not a tale.
- Maturidi explains that such phrasing is used to:
    - Arouse curiosity
    - Remind people of **previous deniers of truth**
    - Connect the Prophet ﷺ and the Quraysh with **the legacy of earlier prophets and tyrants**

This prepares the listener for a **direct parallel**: *As Pharaoh treated Mūsā, so too do you treat Muhammad ﷺ.*

Surah an-Nāziʿāt – Verse 16

Arabic:
إِذْ نَادَاهُ رَبُّهُ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى

Tafsir:
"When his Lord called to him in the sacred valley of Ṭuwā."

- **"Nāda"** means **called with a voice** — a clear, direct address from Allah to Mūsā.
- **"Al-wādī al-muqaddas"** (the sacred valley) refers to a holy place — specifically, the Valley of Ṭuwā in Sinai.
- Maturidi notes that this event is not merely historical — it marks the **beginning of revelation and mission**.

This place is **consecrated**, and the call is **divine** — underscoring the **seriousness of prophethood** and the **honor of Mūsā**.

Surah an-Nāziʿāt – Verse 17

Arabic:
ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ

Tafsir:
"Go to Pharaoh — indeed, he has transgressed."

This is Allah's command to Mūsā: confront the **most powerful tyrant** of the time.

- **"Ṭaghā"** (طغى) means **to cross all limits**, especially in arrogance, cruelty, and defiance of Allah.
- Pharaoh's transgression included:
    - Declaring himself **lord over the people**
    - Enslaving the Israelites
    - Denying revelation and mocking signs

Maturidi explains that this command:

- Shows that Allah **sends prophets to reform**, not just to preach.
- Also proves that **no ruler is above accountability**.

Surah an-Nāziʿāt – Verse 18

Arabic:
فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ

Tafsir:
"And say: Would you be willing to purify yourself?"

Mūsā is told not to start with condemnation — but with **invitation to purification**.

5. **"Tazakkā"** means to **purify the soul** from arrogance and disbelief.
6. It also implies **becoming fit for guidance**.

Maturidi emphasizes the method here:

- Even to the worst tyrant, the prophet **calls with gentleness first**.
- The message is: *You can still return. You can still be clean.*

Surah an-Nāziʿāt – Verse 19

Arabic:
وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

Tafsir:
"And let me guide you to your Lord, so that you may fear [Him]."

- **Hidāyah** (guidance) is the role of the prophet.
- The goal is not just information — but **transforming the heart into a state of khashyah** (reverent fear).

Maturidi explains:

- True fear of Allah only comes **after knowing Him** — through reflection, signs, and revelation.
- The invitation to Pharaoh was: *Recognize your Lord, so that your soul may submit.*

Surah an-Nāziʿāt – Verse 20

Arabic:
فَأَرَاهُ ٱلْـَٔايَةَ ٱلْكُبْرَىٰ

Tafsir:
"Then [Mūsā] showed him the great sign."

- The "great sign" is understood to be:
  - The **staff that turned into a serpent**
  - Or, more generally, the **miracles Mūsā performed** before Pharaoh and his people

Maturidi stresses:

- These signs were **clear and overwhelming** — not tricks or illusions
- Pharaoh **witnessed them firsthand**, and could not deny their power

But as we will see next, **Pharaoh's response was not faith — but arrogance**.

Verses 21–26 — Pharaoh's rejection and divine punishment.

Surah an-Nāziʿāt – Verse 21

Arabic:
فَكَذَّبَ وَعَصَىٰ

Tafsir:
"But he denied and disobeyed."

After being shown the **great signs**, Pharaoh's response was **twofold**:

- **"Kadhdhaba"** — He **rejected the truth**, accusing Mūsā of lying or sorcery.
- **"ʿAṣā"** — He **disobeyed the command**, refusing to submit or even consider changing.

Maturidi's Explanation:

- Pharaoh's crime was not **ignorance**, but **wilful arrogance**.
- He saw the miracle and **understood its truth**, yet denied it **to protect his ego and power**.
- This shows that **some people reject not due to doubt**, but due to **pride and attachment to status**.

Surah an-Nāziʿāt – Verse 22

Arabic:
ثُمَّ أَدْبَرَ يَسْعَىٰ

Tafsir:
"Then he turned away, striving [against the truth]."

- **"Adbara"** means to **turn one's back**, both physically and spiritually.
- **"Yasʿā"** means he **actively worked** to oppose, not passively walked away.

Maturidi comments:

- Pharaoh didn't simply reject in silence — he **took action to suppress the truth**.
- He planned, schemed, and mobilized resources to **fight against the dawah (message)** of Mūsā.
- This verse highlights the pattern of tyrants: when truth threatens power, they **retreat into aggression**.

Surah an-Nāziʿāt – Verse 23

Arabic:
فَحَشَرَ فَنَادَىٰ

Tafsir:
"Then he gathered [his people] and proclaimed."

Pharaoh now escalates his defiance into **public confrontation**:

- **"Ḥashara"** — He **assembled his people**, likely to rally support and consolidate control.
- **"Nādā"** — He **shouted, declared** — a loud announcement to assert his version of truth.

Maturidi explains:

- This scene shows how **falsehood uses crowds and spectacle** to legitimize itself.
- Pharaoh feared that the truth of Mūsā would **undermine his control**, so he responded with **propaganda**.

Surah an-Nāziʿāt – Verse 24

Arabic:
فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ

Tafsir:
"And he said: 'I am your Lord, the Most High.'"

This is Pharaoh's **ultimate arrogance** — the most blasphemous claim:

- He doesn't just claim authority — he **claims divinity**.
- "Rabbukum al-aʿlā" means: *"I am your supreme master — above all others."*

Maturidi's Commentary:

- This was not just symbolic — **Pharaoh claimed to be a god**.
- He twisted his power and fear tactics to **create a cult of personality and worship**.
- Such arrogance is the **height of ṭughiyān** (transgression) — denying Allah by **claiming His place**.

This verse represents the **full corruption of power without humility**.

Surah an-Nāziʿāt – Verse 25

Arabic:
فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْـَٔاخِرَةِ وَٱلْأُولَىٰ

Tafsir:
"So Allah seized him with an exemplary punishment — in the Hereafter and the first [life]."

- **"Akhadhahu"** — Allah **seized him**, not just punished but **took hold of him** directly.

- **"Nakāl"** — means **a deterrent punishment**, one that serves as a **lesson to others**.
- **"Al-ākhirah wal-ūlā"** — both **this world and the next**:
    - In this world: Pharaoh was **drowned** with his army in the sea
    - In the next: he faces **eternal punishment in Hell**

Maturidi emphasizes:

- Pharaoh's punishment was **exceptional** because his crime was exceptional.
- This verse serves as a **warning to all oppressors**: no worldly power can protect you from divine justice.

Surah an-Nāziʿāt – Verse 26

Arabic:
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

Tafsir:
"Indeed, in that is a lesson for whoever fears [Allah]."

- **"ʿIbrah"** means **a moral lesson**, something to be reflected upon deeply.
- The verse makes it clear: **not everyone benefits** — only **those with khashyah (reverent fear)**.

Maturidi's Insight:

- The arrogant see Pharaoh's story as **irrelevant or exaggerated**.
- But the believer — the one who truly **fears Allah** — sees it as a **mirror**, a **wake-up call**, and **proof** of what lies ahead.

This verse closes the story of Pharaoh with **a personal address** to the listener: *What kind of heart do you have?*

Verses 27–33 — signs in creation as proof of resurrection.

Surah an-Nāziʿāt – Verse 27

Arabic:
ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا

Tafsir:
"Are you more difficult to create, or is the heaven? He constructed it."

This verse opens a **new argument**, refuting the deniers of resurrection by appealing to **creation itself**.

- It begins with a **rhetorical challenge**: *Do you think resurrecting you is harder than creating the universe?*
- "Banāhā" means **He built it**, showing **strength, structure, and perfection**.

Maturidi's Explanation:

- The question is aimed at those who thought resurrection was **too far-fetched**.
- The verse reminds them: *You see the heavens — vast, flawless, enormous — and yet deny that the One who made them can bring you back to life?*
- It also subtly humiliates human arrogance: you are **tiny**, yet you doubt **the Creator of the cosmos**?

Surah an-Nāziʿāt – Verse 28

Arabic:
رَفَعَ سَمْكَهَا فَسَوَّىٰهَا

Tafsir:
"He raised its ceiling and proportioned it."

- **"Rafaʿa samkahā"** — He lifted its height — meaning the sky's **elevation, vastness, and grandeur**.
- **"Fasawwāhā"** — He made it **balanced, symmetrical, perfect**.

Maturidi highlights:

- This is a reminder that the **sky is not chaotic**. It is **finely tuned**, with perfect precision.
- He links this verse to modern reflection: **The more people study the sky, the more they should be humbled by its order**.
- The Creator who made this **without flaw** can surely **resurrect His creation**.

Surah an-Nāziʿāt – Verse 29

Arabic:
وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا

Tafsir:
"He darkened its night and brought out its brightness [of day]."

This verse describes **the alternation of night and day**:

- **"Aghṭasha"** — made the night **dark, still, covering**.

- **"Akhraja ḍuḥāhā"** — brought forth the **morning light**, a term for the **early, bright part of day**.

Maturidi's Insights:

- This cycle is not random — it is a **sign of divine control**, rhythm, and mercy.
- Humans plan their lives by this cycle — it is a built-in **system of time**, gifted by Allah.
- He argues: *You trust the sunrise daily, but doubt resurrection?* Both are **predictable events set by divine will**.

Surah an-Nāziʿāt – Verse 30

Arabic:
وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَا

Tafsir:
"And the earth — after that, He spread it out."

- **"Dahāhā"** means to **flatten, expand, and prepare** — like spreading a bed or rolling out ground.
- It also implies **making the earth suitable** for habitation.

Maturidi explains:

- The earth was not just created — it was **prepared** for human life:
    - With gravity
    - With soil
    - With water
    - With stability

- This verse subtly points to **divine intentionality** — your home was built for you.

Surah an-Nāziʿāt – Verse 31

Arabic:
أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَاهَا

Tafsir:
"He brought forth from it its water and its pasture."

This verse refers to **earthly provision**:

- **Water**, the **foundation of all life**, comes from the earth by Allah's command.
- **Pasture** — vegetation for animals and humans — is also sustained by **the soil, the rain, and the sun**.

Maturidi notes:

- This verse reminds mankind of **dependence** — even kings need water and crops.
- It also shows that **provision is proof**: the One who provides **life every day** can bring it **again on the Day of Judgment**.

Surah an-Nāziʿāt – Verse 32

Arabic:
وَٱلْجِبَالَ أَرْسَىٰهَا

Tafsir:
"And He fixed the mountains firmly."

Mountains are mentioned often in the Qur'an as **pegs or anchors**.

- The word **"arsāhā"** means to **set in place, stabilize, establish**.
- Their placement prevents **severe shifts in the earth**, and their visual presence inspires awe.

Maturidi comments:

- This is a reminder that even the **hardest, tallest, strongest things** — like mountains — are **placed** by Allah.
- They are **signs of stability**, but even they will **vanish on the Day of Judgment** (as we saw in Surah an-Naba).

Surah an-Nāziʿāt – Verse 33

Arabic:
مَتَـٰعًا لَّكُمْ وَلِأَنْعَـٰمِكُمْ

Tafsir:
"As a means of enjoyment for you and your livestock."

This concludes the passage on creation: **All of this was made for you.**

- **"Matāʿ"** means **use, enjoyment, benefit**.
- **"Anʿām"** — animals — are included to show **the ecosystem of provision**.

Maturidi ends this section by pointing out:

6. If Allah created all of this to serve you, do you think He **will not hold you accountable**?
7. Every comfort is a **gift and a test** — and its existence is a **proof of resurrection**, not a distraction from it.

Verses 34–46 — the final passage on the Day of Judgment and the fate of the heedless.

Surah an-Nāziʿāt – Verse 34

Arabic:
فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ

Tafsir:
"Then when the greatest overwhelming calamity arrives..."

- **"At-Ṭāmmah al-Kubrā"** is one of the Qur'anic names for **the Day of Judgment**.
- **"Ṭāmmah"** implies a **total, all-consuming disaster** — one that overwhelms every system and individual.
- **"Kubrá"** (the greatest) intensifies this further — this is not just a disaster, but **the greatest disruption of all reality**.

Maturidi's Commentary:

- This verse reminds us that **no comparison can be made** with worldly events — the Day of Judgment will **eclipse all past trials**.
- It is "greatest" not just in scale, but in **consequence** — this day decides **eternal fate**.

Surah an-Nāziʿāt – Verse 35

Arabic:
يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ

Tafsir:
"The Day when man will remember what he strove for."

- The verb **"yataḏakkar"** means to **remember intensely**, to **recall with clarity**.
- **"Sāʿā"** means **all that one strove, ran, and worked toward** in life — whether good or evil.

Maturidi explains:

- This remembrance is not **voluntary** — it will be **forced upon the soul**.
- What people ignored in life — their sins, wasted time, pride — will now be **burned into memory**.

It is a **day of exposure**, where **self-deception ends**.

Surah an-Nāziʿāt – Verse 36

Arabic:
وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ

Tafsir:
"And Hellfire will be made visible to all who can see."

- **"Burrizat"** means to be **laid bare, uncovered** — no veils, no distance.
- **"Al-Jaḥīm"** — the blazing fire — will be **exposed to every witness**.

Maturidi stresses:

- Even the **stubbornest deniers** will now see what they used to mock.
- The phrase "for those who see" implies: **everyone will now truly "see"** — with **clarity and regret**.

This verse pairs with the last: memory + sight = **total awareness of failure**.

Surah an-Nāziʿāt – Verse 37

Arabic:
فَأَمَّا مَن طَغَىٰ

Tafsir:
"As for he who transgressed..."

- **"Ṭaghā"** — same word used for Pharaoh — means to **overstep all bounds**, whether through disbelief, arrogance, or injustice.

This begins a **moral division** — the fates of two kinds of people.

Surah an-Nāziʿāt – Verse 38

Arabic:
وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا

Tafsir:
"And preferred the life of this world..."

6. This person **chose dunya over akhirah** — not just in practice, but in **preference, value, and heart**.

7. They gave the world **priority** over truth, worship, and accountability.

Maturidi points out:

- The crime is not wealth — it is **loving it more than guidance**.
- Choosing temporary comfort over eternal truth is **true failure**.

Surah an-Nāziʿāt – Verse 39

Arabic:
فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ

Tafsir:
"Then surely, Hell is his refuge."

- **"Maʾwá"** means **dwelling, final home** — not a passing stop.
- It is the natural end for one who **made his choices based on denial**.

This short verse is **decisive and terrifying**.

Surah an-Nāziʿāt – Verse 40

Arabic:
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ

Tafsir:
"But as for the one who feared standing before his Lord and restrained the soul from [its] desire..."

- **"Maqām Rabbihi"** — the station, the presence, the judgment of Allah

- **"Hawá"** — base desires, selfish urges, uncontrolled impulses

Maturidi says:

- This verse is **the definition of taqwā**: a heart that **fears accountability**, and a will that **fights its own ego**.
- Real success is not about being sinless, but about **controlling the self** out of **awe of Allah**.

Surah an-Nāziʿāt – Verse 41

Arabic:
فَإِنَّ ٱلْجَنَّةَ هِيَ ٱلْمَأْوَىٰ

Tafsir:
"Then indeed, Paradise will be his refuge."

- The exact counterpart of verse 39 — but now the **reward of the righteous**.
- **Jannah** is not only the **absence of Hell**, but the **ultimate peace and fulfillment**.

Maturidi closes this pair of verses by emphasizing that:

- The **choice is always yours**.
- The one who **feared Allah in private** is the one who will be **honored in eternity**.

Surah an-Nāziʿāt – Verse 42

Arabic:
يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا

Tafsir:
"They ask you [O Prophet] about the Hour — 'When will it arrive?'"

- The disbelievers **asked mockingly or arrogantly**: *If this is all true, then when is it happening?*
- **"Mursāhā"** means **its anchoring, its fixed arrival**.

Maturidi explains:

- The question was **not sincere** — it was intended to **challenge or ridicule**.
- People obsessed with the timing often **ignore the warning**.

Surah an-Nāziʿāt – Verse 43

Arabic:
فِيمَ أَنتَ مِن ذِكْرَىٰهَا

Tafsir:
"What concern do you have with its reminder?"

8. This is Allah speaking to the Prophet ﷺ: **You are not assigned to reveal the Hour's timing**.
9. Your job is **to warn**, not to **announce the calendar**.

Imam Maturidi says:

- This verse **protects the Prophet** from the burden of **the unseen**.
- It also **shuts down the mockers**: the Prophet's truth is **not tied to timing**.

Surah an-Nāziʿāt – Verse 44

Arabic:
إِلَىٰ رَبِّكَ مُنتَهَىٰهَا

Tafsir:
"To your Lord is its final knowledge."

- The Hour is **known only to Allah**.
- This is a **core part of belief** — no one can determine its time.

Maturidi reaffirms that this verse **centers the divine authority — all knowledge ends with Allah**.

Surah an-Nāziʿāt – Verse 45

Arabic:
إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا

Tafsir:
"You are only a warner to those who fear it."

- The Prophet's ﷺ role is to **warn, call, and remind**.
- But the warning only **benefits those with khashyah** — inner fear and humility.

This is both **limitation and liberation**: guidance depends on **the heart of the listener**.

Surah an-Nāziʿāt – Verse 46

Arabic:
كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓاْ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا

Tafsir:
"On the Day they see it, it will be as though they had not remained [in the world] except for an evening or a morning."

- After all their long lives, excuses, pride — when the Hour arrives, **the world will seem like it lasted only a few hours**.

Maturidi closes the surah with this profound reflection:

- The disbelievers will realize **how short this life really was**.
- All that they **clung to and sacrificed their afterlife for** — will feel like **a fading memory**.

Surah ʿAbasa – Verse 1

Arabic:
عَبَسَ وَتَوَلَّىٰ

Tafsir:
"He frowned and turned away."

This verse refers to a specific event in the life of the Prophet Muhammad ﷺ. Most classical scholars, including Maturidi, agree that this verse was revealed when a blind companion, ʿ**Abd Allāh ibn Umm Maktūm**, came to the Prophet ﷺ while he was engaged in a conversation with the leaders of Quraysh.

- **"ʿAbasa"** — to frown, show displeasure on the face
- **"Tawallā"** — to turn away, divert attention elsewhere

Maturidi's Perspective:

- This verse is widely understood as a **gentle reprimand** from Allah to His Messenger ﷺ — not as a harsh rebuke, but a **reminder of prophetic priorities**.
- The Prophet ﷺ was hoping that the Quraysh chiefs would embrace Islam, which would influence many others. But Allah reminds him that **true guidance is not about prestige** — it is about **sincerity**.

Maturidi emphasizes that the Qur'an **openly records this moment** to teach future generations the principles of **justice, humility, and prioritizing sincerity over status** — even if it involves correcting the Prophet ﷺ.

Surah ʿAbasa – Verse 2

Arabic:
أَن جَآءَهُ ٱلْأَعْمَىٰ

Tafsir:
"Because there came to him the blind man."

This verse explains **why** the frown and turning away occurred: the **blind companion** came to the Prophet ﷺ seeking guidance.

- **"Al-aʿmā"** — the blind one, referring specifically to **ʿAbd Allāh ibn Umm Maktūm**, who was a devout believer.
- He was **not being disruptive** or disrespectful. He approached with sincere intent to **learn and grow**.

Maturidi's Commentary:

- The verse exposes the **moment of tension**: the Prophet ﷺ was dealing with tribal leaders who held power and influence, hoping to soften their hearts toward Islam.

- Yet the arrival of a poor, blind believer — someone seen as socially "less important" — shifted the scene.
- Maturidi notes: **Allah defends the believer**, even if the Prophet ﷺ had no ill intent. This underscores that **piety outweighs status** in the sight of Allah.

Surah ʿAbasa – Verse 3

Arabic:
وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ

Tafsir:
"But what makes you know — perhaps he might be purified?"

This is a **rhetorical question** directed at the Prophet ﷺ, reminding him of the **potential value of the man he turned from**.

- **"Yazzakkā"** — from **zakāh**, meaning **to purify, grow spiritually**.
- Allah is saying: *Perhaps this man was the very one whose soul was ready to be cleansed — how would you know?*

Maturidi highlights:

- The Prophet ﷺ is being taught that **true transformation often comes from the most humble**.
- Those seen as weak or marginal may in fact be **the strongest in faith**.
- This is a lesson in **not judging capacity by appearance or status**.

Surah ʿAbasa – Verse 4

Arabic:
أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰ

Tafsir:
"Or he might take heed — and the reminder would benefit him."

This continues the logic: even if the man wasn't fully purified yet, **he could benefit from the reminder**.

- **"Yatadhakkar"** — to reflect, take admonition
- **"Tanfaʿahu al-dhikrā"** — the Qur'anic reminder may give him **spiritual benefit**

Maturidi comments:

- The verse emphasizes that **any seeker** deserves the opportunity to hear the message — especially when they approach willingly.
- It also teaches that **the fruits of guidance are often unseen** — today's question may become tomorrow's transformation.

Surah ʿAbasa – Verse 5

Arabic:
أَمَّا مَنِ ٱسْتَغْنَىٰ

Tafsir:
"As for the one who considers himself self-sufficient..."

Now the verse shifts to **contrast** the earlier humble seeker with the **arrogant leaders**.

- **"Istaghnā"** means to think oneself **free of need**, **independent**, **self-sufficient** — here, it implies **prideful rejection of divine guidance**.
- This refers to the **Qurayshi elite**, who thought themselves **too important to need Islam**.

Maturidi explains:

- This is the **heart of kufr**: believing you have **no need for revelation, no need for a Lord**.
- The verse begins a rhetorical inversion: *You paid attention to those who saw no need, and ignored the one who longed for guidance.*

Surah ʿAbasa – Verse 6

Arabic:
فَأَنتَ لَهُۥ تَصَدَّىٰ

Tafsir:
"So you give your attention to him."

This verse continues the **divine correction** directed at the Prophet ﷺ.

- **"Taṣaddā"** means to **approach eagerly**, to **busy oneself with** — here, it refers to the Prophet ﷺ giving attention to the **arrogant Qurayshi elite**.
- Allah is questioning: *Why do you spend your effort on someone who isn't even open to the message?*

Maturidi's Insight:

- The Prophet's motive was **good**: he wanted to bring them to Islam, thinking that their conversion might benefit the ummah.

- Yet Allah is teaching that **sincerity alone doesn't justify misplaced prioritization** — guidance should favor **those who seek it**.

Surah ʿAbasa – Verse 7

Arabic:
وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ

Tafsir:
"And it is not upon you if he will not purify himself."

This verse **frees the Prophet ﷺ** of responsibility for **the outcome**.

- **"Mā ʿalayka"** — *It's not your burden*
- **"Allā yazzakkā"** — if he doesn't purify himself, that's **his loss**, not yours

Maturidi emphasizes:

- A prophet's role is to **convey**, not to **guarantee results**.
- The Prophet ﷺ is being taught that **divine concern is for the sincere**, not the arrogant — even if the arrogant are powerful.

Surah ʿAbasa – Verse 8

Arabic:
وَأَمَّا مَن جَآءَكَ يَسْعَىٰ

Tafsir:
"But as for the one who came to you striving..."

Now the focus returns to ʿ**Abd Allāh ibn Umm Maktūm**, the blind companion:

- **"Jāʾaka yasʿā"** — he came **striving, eager**, despite his blindness, poverty, and lack of social status.

Maturidi's Explanation:

- This is not just a praise — it's a reminder that **those who strive should be prioritized**.
- His eagerness shows **ikhlāṣ (sincerity)** — he came not to debate or show off, but to **learn and grow**.

Surah ʿAbasa – Verse 9

Arabic:
وَهُوَ يَخْشَىٰ

Tafsir:
"While he fears [Allah]."

This verse adds a powerful quality: **khashyah** — reverent, inward fear of Allah.

- Not only did he come eagerly, he came **with humility and fear**.
- Contrast this with the Qurayshi leaders — **arrogant, dismissive, careless**.

Maturidi says:

- Allah is teaching that **true worth is in the heart**, not in wealth or social position.
- **Khashyah** makes a person **deserving of prophetic attention**.

Surah ʿAbasa – Verse 10

Arabic:
فَأَنتَ عَنْهُ تَلَهَّىٰ

Tafsir:
"But you were distracted from him."

- **"Talahhā"** means to **divert attention**, to be **preoccupied** with something else.
- The verse is gently but firmly calling out the Prophet ﷺ: *You turned away from the one who deserved your time most.*

Maturidi's Closing Reflection on These Verses:

- The point is not to condemn the Prophet ﷺ — it is to **establish a timeless lesson**:
    - **Don't judge people by appearance**
    - **Prioritize the seekers of truth**
    - **Don't chase influence over sincerity**

These first ten verses form a powerful **spiritual realignment**, centered on **sincerity, humility, and divine values**.

Surah ʿAbasa – Verse 11

Arabic:
كَلَّآ إِنَّهَا تَذْكِرَةٌ

Tafsir:
"No! Indeed, it is a reminder."

This verse marks a **sharp shift in tone** with the emphatic word **"Kallā"** — often translated as **"No!"** or **"Never!"**

- It is a rebuke or redirection, used to **cut off mistaken priorities**.
- "Innahā tadhkirah" — *This message* (i.e., the Qur'an) is not about worldly rank or status. It is a **reminder**, meant for **the soul, not social position**.

Maturidi's Commentary:

- The Qur'an's value is **not diminished** when addressed to the poor, blind, or socially marginal.
- Divine revelation is a **universal tadhkirah (reminder)** — aimed at **hearts**, not class.
- "Kallā" here silences any subconscious thought that the message should cater to elite audiences.

Surah ʿAbasa – Verse 12

Arabic:
فَمَن شَآءَ ذَكَرَهُۥ

Tafsir:
"So whoever wills may remember it."

This verse emphasizes **freedom of will** — the Qur'an is for those who **choose** to benefit.

- **"Dhakarahu"** — to take heed, to internalize the reminder.
- It's not about social background — it's about **inner willingness**.

Maturidi explains:

- This links back to ʿ**Abd Allāh ibn Umm Maktūm**, who chose to remember.
- It also undercuts the importance of trying to **force guidance** on those who don't seek it — Allah leaves the door **open to all**, but only the **willing enter**.

Surah ʿAbasa – Verse 13

Arabic:
فِى صُحُفٍ مُّكَرَّمَةٍ

Tafsir:
"In honored scrolls."

This verse begins to describe the **origin and nature of the Qur'an**.

- **"Ṣuḥuf"** — scrolls or pages; refers to the **original tablets** or **heavenly record** the Qur'an descends from.
- **"Mukarramah"** — honored, dignified, exalted

Maturidi's Explanation:

- These are not ordinary words — they come from **a sacred, honored source**.
- This refutes the idea that the Qur'an is **manmade**, or that its delivery should depend on **worldly status**.

Surah ʿAbasa – Verse 14

Arabic:
مَّرْفُوعَةٍ مُّطَهَّرَةٍۢ

Tafsir:
"Exalted and purified."

These attributes describe the **spiritual elevation** of the Qur'an:

- **"Marfūʿah"** — raised, elevated, above all corruption
- **"Muṭahharah"** — pure, untouched by falsehood or distortion

Maturidi says:

- This reinforces the idea that the Qur'an **belongs to a higher realm**, protected from earthly taint.
- It should be received with **reverence and humility**, regardless of who carries or hears it.

Surah ʿAbasa – Verse 15

Arabic:
بِأَيْدِى سَفَرَةٍ

Tafsir:
"In the hands of messengers."

- **"Safarah"** — plural of **sāfir**, meaning **one who delivers a message** — in this context, the **noble angels** who carry the Qur'an.
- These angels are the **scribes** or **recorders** of divine words, conveying revelation from the heavenly tablets to the Prophet ﷺ.

Maturidi notes:

- The mention of angels here emphasizes the **divine chain of transmission** — from **Allah → angels → Prophet → people**.
- This elevates the **sanctity of the message**, regardless of the worldly status of the recipient.

Surah ʿAbasa – Verse 16

Arabic:
كِرَامٍۭ بَرَرَةٍۭ

Tafsir:
"Noble and righteous."

This verse describes the **character of the angels** who carry the revelation:

- **"Kirām"** — noble, honored in rank
- **"Bararah"** — righteous, obedient, pure in deed

Maturidi's Reflection:

- This reinforces the **trustworthiness** of the Qur'an's transmission.
- The angels are **flawless carriers**, so the **message remains flawless**.
- Therefore, **rejecting the Qur'an** — as the Quraysh elite did — is not just rejecting a book, but **denying a sacred, celestial chain** of truth.

Verses 17–23 — the arrogance of man and his creation.

Surah ʿAbasa – Verse 17

Arabic:
قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ

Tafsir:
"Cursed is man — how ungrateful he is!"

This verse is a **forceful condemnation** of human arrogance.

- **"Qutila al-insān"** — literally *"may man be slain,"* or **"perish the man!"** It's an expression of divine disapproval, not a literal command.
- **"Mā akfarah!"** — *How ungrateful he is!* — expressing amazement at the extent of human ingratitude.

Maturidi's Commentary:

- This verse targets **the arrogant disbeliever** who denies the message despite countless signs.
- The ingratitude referred to here is not mere forgetfulness — it's the **active denial of blessings**, especially **the blessing of revelation**.
- Maturidi says this is a rebuke aimed at **those who mock guidance**, not sincere believers.

This verse sets up the next ones, which will remind man of **his humble origin** — exposing the absurdity of his pride.

Surah ʿAbasa – Verse 18

Arabic:
مِنْ أَيِّ شَيْءٍ خَلَقَهُ

Tafsir:
"From what thing did He create him?"

This rhetorical question begins the **reminder of man's origin**.

- It is meant to **humble the arrogant heart**: You deny your Creator — but do you remember where you came from?
- The structure implies: *How can a being so weak be so ungrateful?*

Maturidi writes:

- This question doesn't seek information, but **reflection**.
- It's an invitation to **remember the beginning**, and thereby **submit to the One who created**.

Surah ʿAbasa – Verse 19

Arabic:
مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ

Tafsir:
"From a sperm-drop He created him, then proportioned him."

This verse answers the previous question directly:

- **"Nuṭfah"** — a **tiny drop of fluid**, fragile and insignificant
- **"Faqaddarahu"** — He **measured, designed, and determined** his features, form, and fate

Maturidi's Insight:

- This is the **proof of divine wisdom**: from something as lowly as a sperm-drop, Allah brings forth **a speaking, thinking, walking human**.
- The term "qaddara" shows that everything — height, shape, lifespan, sustenance — is **decreed with perfect measure**.

This verse makes arrogance seem **absurd** in light of such a humble beginning.

Surah ʿAbasa – Verse 20

Arabic:
ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ

Tafsir:
"Then He eased the way for him."

There are two key interpretations here, both acknowledged in Maturidi's tafsir:

- **In the womb and at birth**:
    - Allah made the **path of birth smooth** — easing the infant's passage into the world.
    - This shows His **mercy and power**, even before the child can do anything for himself.
- **In life and guidance**:
    - Allah also **made the path of truth accessible**: through prophets, signs, reason.
    - The verse may also allude to the **ease of following Islam** — a path Allah made **within human capacity**.

Maturidi leans toward both meanings as **complementary**, not exclusive.

Surah ʿAbasa – Verse 21

Arabic:
ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ

Tafsir:
"Then He causes him to die and buries him."

- **"Amātahu"** — He caused him to die.

- **"Aqbarahu"** — He **arranged for him to be buried** — giving him **dignity even in death**.

Maturidi's Reflection:

- Burial is a **mercy** and **sign of order** — unlike other creatures, man is not left to rot in the open.
- Even in death, Allah grants **care and protection**, through social customs and religious rites.

This verse humbles man again: *From fluid to form, from breath to burial — all is in Allah's control.*

Surah ʿAbasa – Verse 22

Arabic:
ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ

Tafsir:
"Then when He wills, He will resurrect him."

- **"Ansharahu"** — means **to bring back to life**, to **revive from the grave**.
- The timing — **"when He wills"** — emphasizes that **resurrection is certain**, but its schedule is known only to Allah.

Maturidi says:

- This completes the **full cycle of human existence**:
    - Creation → Life → Death → Burial → Resurrection
- The one who denies resurrection **forgets** that the One who gave life the first time **can do it again — even more easily**.

Surah ʿAbasa – Verse 23

Arabic:
كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ

Tafsir:
"No! He has not yet fulfilled what He commanded him."

This is a **rebuke to the heedless human** who neglects his purpose.

- **"Kallā"** — again, an emphatic *No!*
- **"Lamma yaqḍi mā amarahu"** — *He has not fulfilled what Allah commanded him.*

Maturidi explains:

- Despite all that Allah gave him — creation, guidance, sustenance — man has **still not fulfilled his duty**.
- This is a **call to reflect and return**: *Before death comes, fulfill your obligation.*

Verses 24–32 — Allah's provision and signs in the natural world.

Surah ʿAbasa – Verse 24

Arabic:
فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ

Tafsir:
"Then let man look at his food."

This verse invites reflection — a **command to observe with purpose**.

- **"Falyanẓur"** — *let him look!* — meaning: *reflect deeply, don't take for granted.*
- **"Ṭaʿāmihi"** — his **food**, the basic necessity he relies on daily.

Maturidi's Commentary:

- Allah calls on man to **pause and consider** the journey of the food on his plate.
- This verse begins a new argument: *If you deny resurrection, at least consider the proof in your sustenance.*
- Every bite you take has behind it a **miracle of divine planning**.

Surah ʿAbasa – Verse 25

Arabic:
أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا

Tafsir:
"That We poured down the water abundantly."

- **"Ṣabb"** — to pour forcefully and abundantly — here referring to **rain**.
- Allah reminds man that water — the origin of all life and food — is **sent from above**, not manufactured by humans.

Maturidi stresses:

- Rain is one of the **most obvious signs** of divine mercy and control.
- It comes at the right time, in the right quantity — and no human can produce or command it.

This verse begins a **step-by-step tracing** of how food is made possible.

Surah ʿAbasa – Verse 26

Arabic:
ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا

Tafsir:
"Then We split the earth open [with sprouts]."

- After sending down rain, Allah causes the earth to **crack and open**, allowing seeds to sprout.
- **"Shaqq"** is a powerful word — it implies effort, force, precision.

Maturidi's Explanation:

- The soil breaks open **not by chance**, but **by divine command**.
- The process from water to sprouting is a **chain of deliberate action**, showing that Allah controls **every link** in that chain.

Surah ʿAbasa – Verse 27

Arabic:
فَأَنۢبَتْنَا فِيهَا حَبًّا

Tafsir:
"And We caused to grow within it grain."

Now the result of this process: **ḥabb (grain)** — wheat, barley, rice — the **staples of life**.

Maturidi notes:

- Grain is what sustains **entire civilizations** — it is essential, not luxurious.

- This verse shows that **provision is designed** — Allah provides **what humans need most**, not just what they want.

Surah ʿAbasa – Verse 28

Arabic:
وَعِنَبًا وَقَضْبًا

Tafsir:
"And grapes and clover."

Now we move beyond staples to **variety**:

- ʿ**Inab** — grapes: a symbol of **luxury, sweetness, and enjoyment**.
- **Qaḍb** — clover or fodder: **vegetation for livestock**, showing Allah also provides for **the animals humans depend on**.

Maturidi's Insight:

- This verse reflects **balance**: provision for **both humans and animals**.
- It also shows the **divine generosity** — not just survival, but **pleasure and beauty** in food.

Surah ʿAbasa – Verse 29

Arabic:
وَزَيْتُونًا وَنَخْلًا

Tafsir:
"And olives and date palms."

These are two of the most **beneficial and symbolic fruits** in Arab culture:

- **Zaytūn (olive)** — rich in oil, health, and blessing
- **Nakhl (date palm)** — long-lasting nourishment, high in calories and nutrients

Maturidi reflects that:

- These two trees are **mentioned repeatedly in the Qur'an** because of their **spiritual and practical significance**.
- The variety in provision is part of the **proof of a Wise Creator**.

Surah ʿAbasa – Verse 30

Arabic:
وَحَدَآئِقَ غُلْبًا

Tafsir:
"And gardens with thick foliage."

- **Ḥadāʾiq** — enclosed, cultivated gardens
- **Ghulb** — thick, dense, leafy — describing **lushness and beauty**

Imam Maturidi explains:

- This refers to **wealth in natural beauty** — not just basic food, but **comfort, shade, and tranquility**.
- These gardens are signs of **careful design**, not randomness.

Surah ʿAbasa – Verse 31

Arabic:
وَفَٰكِهَةً وَأَبًّا

Tafsir:
"And fruits and herbage."

- **Fākihah** — fruits eaten for enjoyment and health
- **Abb** — wild herbage or fodder for animals

Maturidi notes:

- Allah provides for **both the needs and delights** of creation.
- Even what is not directly consumed by humans is part of a **perfect ecological balance**.

Surah ʿAbasa – Verse 32

Arabic:
مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ

Tafsir:
"As enjoyment for you and your livestock."

- This final verse in the section **ties it all together**: *All of this was made for your benefit.*
- **Matāʿan** — something to **use, enjoy, and benefit from**

Maturidi's Conclusion:

- This is a **reminder and a proof**: you are **surrounded by signs** of divine mercy.
- If Allah **grows your food, waters your land, feeds your animals**, can you then doubt that **He will raise you again after death?**

This entire section is both **an argument and a mercy** — guiding the reflective heart back to Allah.

Verses 33–42 — the Resurrection and the fate of the righteous and the wicked.

Surah ʿAbasa – Verse 33

Arabic:
فَإِذَا جَآءَتِ ٱلصَّآخَّةُ

Tafsir:
"But when the Deafening Blast comes..."

This verse marks a dramatic **shift to the Day of Judgment**.

- **Aṣ-Ṣākhkhah** (ٱلصَّآخَّةُ) refers to a **piercing, overwhelming blast** — the second trumpet that **resurrects the dead**.
- The word literally means **"the one that stuns the ears"**, because it is so loud that it will **overwhelm all perception**.

Maturidi's Commentary:

- This is the **turning point of existence** — life as we know it ends, and the Hereafter begins.
- The suddenness and **auditory intensity** are part of what makes the event so terrifying — *you can't ignore it, cover it, or hide from it*.

Surah ʿAbasa – Verse 34

Arabic:
يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ

Tafsir:
"The Day when a man will flee from his brother..."

This begins the **list of relationships** that are **abandoned out of fear** on that Day.

- **Yafirru** — to run away in terror or desperation
- Even from **his brother**, a relationship of blood and protection, the human being will **want to escape**.

Maturidi:

- This shows the **intensity of self-preservation** — even natural bonds will **break under fear of judgment**.
- No one will care for another — everyone will be **concerned solely with their own record**.

Surah ʿAbasa – Verse 35

Arabic:
وَأُمِّهِۦ وَأَبِيهِ

Tafsir:
"And his mother and his father..."

Even the closest, most cherished relationships — **parents** — will not provide shelter.

- The very ones who **nurtured and raised him** will be **avoided**.

- It is not that love disappears, but that **the terror of reckoning overtakes all else**.

Maturidi emphasizes that this is a **complete severance** — not in emotion, but in **urgency**. No one will have time to think of another.

Surah ʿAbasa – Verse 36

Arabic:
وَصَٰحِبَتِهِۦ وَبَنِيهِ

Tafsir:
"And his wife and his children..."

The list concludes with the **most intimate and beloved companions** — spouse and offspring.

- Even **romantic and paternal ties** will be **abandoned**.
- Everyone will be gripped by the reality: *"My fate is in the balance — I can't afford to look back."*

Maturidi writes:

- On that day, all worldly roles **collapse**.
- The true value of a person will be **their deeds, not their family**.

Surah ʿAbasa – Verse 37

Arabic:
لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Tafsir:
"Each one of them, that Day, will have a matter sufficient to occupy him."

- **Sha’n** — a pressing concern, a serious matter
- **Yughnīhi** — enough to distract and **absorb him completely**

Maturidi explains:

- This verse **summarizes the scene**: every soul will be **consumed by its own accountability**.
- There will be **no help, no distraction, no excuse** — just *you and your deeds*.

Surah ʿAbasa – Verse 38

Arabic:
وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

Tafsir:
"On that Day, [some] faces will be radiant."

This begins the **contrast of outcomes**:

- **Musfirah** — bright, beaming, filled with light and hope
- These are the faces of the **righteous**, those whose **deeds were accepted**.

Maturidi says:

- The brightness reflects **inner peace**, **relief**, and **joy of salvation**.
- The face reflects the **soul’s state** — these are people who prepared for this day.

Surah ʿAbasa – Verse 39

Arabic:
ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

Tafsir:
"Laughing, rejoicing in good news."

- These people are not just saved — they are **happy, relieved, and joyful**.
- **Musta'bishirah** — receiving glad tidings, honored with **entry to Paradise**.

Maturidi explains:

- This shows that the **Day of Judgment isn't doom for all** — for the believers, it is **the day of fulfillment**.

Surah ʿAbasa – Verse 40

Arabic:
وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

Tafsir:
"And [other] faces on that Day will have dust upon them."

Now the **second group**: the wicked.

- **Ghabarah** — a covering of dust — implies **disgrace, humiliation, loss**.
- It is the **opposite of brightness** — these are the **shamed and exposed**.

Maturidi says:

- Dust is symbolic: *the pride they once showed is now buried beneath shame*.

Surah ʿAbasa – Verse 41

Arabic:
تَرْهَقُهَا قَتَرَةٌ

Tafsir:
"Covered with darkness."

- **Qatarah** — black smoke, gloom, overwhelming sorrow.
- The word implies both **physical and spiritual disgrace**.

Maturidi explains:

- Their faces reflect **their inner fear and punishment**.
- They **mocked the truth**, and now **truth overwhelms them**.

Surah ʿAbasa – Verse 42

Arabic:
أُوْلَـٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ

Tafsir:
"Those are the disbelievers — the wicked."

The final verse **identifies them by their actions**:

- **Kafarah** — those who **knowingly rejected the truth**
- **Fajarah** — those who **rebelled with sin and shamelessness**

Maturidi says:

- Their **dark faces are not random** — they are the **visible result of their lives**.
- This final statement is both **judgment and closure**: their disgrace is **deserved**.

Surah at-Takwīr – Verse 1

Arabic:
إِذَا ٱلشَّمْسُ كُوِّرَتْ

Tafsir:
"When the sun is wrapped up..."

This verse marks the beginning of a dramatic list of **cosmic events** that signal the **onset of the Day of Judgment**.

- **"Kuwirat"** comes from **takwīr**, meaning to **roll up, fold, extinguish, or wind into itself** — like a turban being wrapped.
- The verse describes a future moment where the sun — so central to life — is **folded away**, **dimmed**, or **put out**.

Maturidi's Commentary:

- This isn't a symbolic image — it is a **real, cataclysmic transformation** of the natural order.
- The sun, which people relied on for **light, life, and rhythm**, will be **taken away as the first sign** of universal collapse.
- The verse implies that **the systems humans trust most** — day and night, heat and light — will be **undone effortlessly** by Allah.

This sets the tone for the rest of the surah, where **each sign escalates** the portrayal of the final Hour.

Surah at-Takwīr – Verse 2

Arabic:
وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ

Tafsir:
"And when the stars fall, losing their light..."

This verse continues the **cosmic unraveling** of the universe.

5. **"Inkadarat"** means to **scatter, fall, or darken** — stars that once adorned the night sky will **fade, collapse, or be swept away**.
6. These objects that seemed **fixed and eternal** will **vanish or lose their brilliance**.

Maturidi's Commentary:

- The stars are among the **most majestic and ancient** signs in creation. Their sudden extinction signals a **total disruption of the universe**.
- This event reminds humans that **nothing is truly permanent** — not even celestial bodies.
- The Qur'an is confronting human arrogance with the **undoing of cosmic stability**.

Surah at-Takwīr – Verse 3

Arabic:
وَإِذَا ٱلْجِبَالُ سُيِّرَتْ

Tafsir:
"And when the mountains are set in motion..."

The mountains — symbols of **immovability and strength** — will be **made to move**, like **loose wool or scattered dust**.

- **"Suyyirat"** means to be **driven, displaced, made to move**.
- The image is of **total geological upheaval**.

Maturidi explains:

- This reflects the complete **disintegration of earthly structures** — even the firmest of lands will crumble.
- The verse demonstrates that on the Day of Judgment, **stability itself will be reversed** — the ground will no longer provide refuge or grounding.

Surah at-Takwīr – Verse 4

Arabic:
وَإِذَا ٱلْعِشَارُ عُطِّلَتْ

Tafsir:
"And when the ten-month pregnant she-camels are neglected..."

This verse moves from **cosmic signs** to **human society**, focusing on **values and priorities**.

- **"ʿIshār"** refers to **valuable pregnant camels**, considered among the **most prized wealth** in pre-Islamic Arabia.
- **"ʿUṭṭilat"** means to be **abandoned or left unattended**.

Maturidi's Insight:

- In a society where camels were a **sign of status, survival, and wealth**, abandoning them means that something **far greater and more terrifying** has demanded attention.
- Even **what people love most** will be **forgotten**, overwhelmed by the reality of the Day.
- This reflects the **collapse of worldly attachments** — wealth will **lose all meaning**.

Surah at-Takwīr – Verse 5

Arabic:
وَإِذَا ٱلْوُحُوشُ حُشِرَتْ

Tafsir:
"And when the wild beasts are gathered together..."

This verse depicts a surreal reversal of nature:

- **"Wuḥūsh"** — wild, untamed animals, normally fearful and scattered
- **"Ḥushirat"** — being **gathered, herded, or congregated**

Maturidi explains:

- On that Day, even **wild animals will abandon their instincts** — **coming together**, united by fear and confusion.
- Some scholars also understand this to suggest that **all creatures will be raised** and **held accountable** in some form.
- The normal balance between man and beast, predator and prey, will **break down completely**.

Each of these verses builds a **rising sense of chaos — the world unravels**, creation itself trembles, and **everything man depends on is stripped away**.

Surah at-Takwīr – Verse 6

Arabic:
وَإِذَا ٱلْبِحَارُ سُجِّرَتْ

Tafsir:
"And when the seas are set ablaze..."

This verse introduces **another terrifying reversal of nature**.

- **"Sujjirat"** comes from **tasjīr**, which can mean:
    - To **boil over** or **overflow**
    - Or to be **set aflame**

Maturidi's Commentary:

- Some tafsir scholars interpret this as the oceans **boiling due to intense heat**, possibly from the sun being wrapped up or stars falling.
- Others, including Maturidi, lean toward a **literal upheaval**: the oceans — normally a symbol of vast coolness and order — will become **chaotic, fiery, or flooded**.
- Either way, it signals the **dissolution of Earth's natural systems**, as the barriers between land and sea are erased.

This verse evokes **fear and awe** — the seas, once trusted, become a source of destruction.

Surah at-Takwīr – Verse 7

Arabic:
وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ

Tafsir:
"And when the souls are paired..."

This verse refers to what happens to **humans** after death and resurrection.

- **"Nufūs"** — souls or people
- **"Zuwwijat"** — paired or grouped

Maturidi's Commentary:

- **Souls will be grouped with others like them**:
    - The righteous with the righteous, the wicked with the wicked — based on deeds, belief, or nature.
    - This pairing is both **for judgment** and **punishment or reward**.
- Some also interpret it as:
    - **Body and soul being reunited**
    - Or every soul being paired with its **record, fate, or counterpart**

Maturidi emphasizes the first meaning: that **on that Day, each person will find their group** — either among the blessed or the damned. **No one will be alone.**

Surah at-Takwīr – Verse 8

Arabic:
وَإِذَا ٱلْمَوْءُودَةُ سُئِلَتْ

Tafsir:
"And when the buried-alive girl is asked..."

This is one of the most powerful social condemnations in the Qur'an.

- **"Al-mawʾūdah"** — the **infant girl** buried alive, a horrifying practice in pre-Islamic Arabia
- **"Suʾilat"** — she will be **asked**

Maturidi's Emphasis:

- This verse **elevates the voiceless** — giving a platform to the most powerless victims.
- Allah is showing that **even the smallest injustice will not go unaddressed** on that Day.
- It also publicly **condemns a cruel cultural norm**, declaring it a **crime against the innocent**.

Surah at-Takwīr – Verse 9

Arabic:
بِأَيِّ ذَنۢبٍ قُتِلَتْ

Tafsir:
"For what sin was she killed?"

This piercing question will be directed **not to the killer**, but to the **victim** — making the injustice **more severe**.

- The buried girl will be asked, to highlight the **crime's horror**:
    - *What was your crime?*
    - The answer, of course, is **none.**

Maturidi reflects:

- The rhetorical structure is meant to **shame and expose the killer** in front of all creation.
- It establishes a general rule: **no injustice will be hidden** — not even **a child's silent death**.

This is a verse of **ultimate justice**.

Surah at-Takwīr – Verse 10

Arabic:
وَإِذَا ٱلصُّحُفُ نُشِرَتْ

Tafsir:
"And when the records are laid open..."

- **"Ṣuḥuf"** — the books or scrolls that record every person's deeds
- **"Nushirat"** — spread out, unfolded, made public

Maturidi explains:

- On that Day, everyone will be **given their personal record** — detailing **everything they ever did**, good or bad.
- The scrolls being "unfolded" means **no secrets remain**.
- Even the most **private act** will be displayed.

This verse declares that **absolute transparency** will govern the Day of Judgment.

Verses 11–14 — the veil is lifted, the sky and Hellfire revealed.

Surah at-Takwīr – Verse 11

Arabic:
وَإِذَا ٱلسَّمَآءُ كُشِطَتْ

Tafsir:
"And when the sky is stripped away..."

- **"Kushiṭat"** means to **peel off**, **roll away**, or **completely uncover** — like removing the skin from an animal.
- The sky, which now seems like a vast ceiling, will be **torn away**, leaving the universe **exposed and transformed**.

Maturidi's Commentary:

- The sky represents **security, structure, and stability** — its being "stripped" signifies the **end of cosmic order**.
- What is beyond will now be **visible** — the unseen becomes seen.
- This also signals the start of **judgment and reckoning**.

The awe here is not just in **what is removed**, but in **what is about to be revealed**: divine power without veils.

Surah at-Takwīr – Verse 12

Arabic:
وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ

Tafsir:
"And when Hellfire is ignited..."

- **"Suuʿirat"** — to be **set ablaze intensely**, to be **fueled and inflamed**.
- **Al-Jaḥīm** — one of the Qur'anic names for Hell, emphasizing its **scorching, glaring, relentless fire**.

Maturidi's Explanation:

- This is not metaphor — it refers to **the full unleashing** of Hell, whose flames and punishment are **intensified** and **prepared for the guilty**.
- The fire already exists — but on that Day, it is **brought to its full terror**.
- It will be **visible, undeniable, and near** — confronting the deniers.

Surah at-Takwīr – Verse 13

Arabic:
وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ

Tafsir:
"And when Paradise is brought near..."

- **"Uzlifat"** — drawn close, made accessible
- **Al-Jannah** — the Garden, a Qur'anic name for **eternal reward**, full of comfort, joy, and peace

Maturidi notes:

- This verse contrasts the previous one — while Hell is **ignited**, **Paradise is made ready** for the righteous.
- It won't be far or hard to reach — it will be **drawn near** to the believers as an **honor**.

Verses 12–13 makes the scene **complete**: both destinations revealed, both prepared.

Surah at-Takwīr – Verse 14

Arabic:
عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ

Tafsir:
"Every soul will know what it has brought forth."

- **"ʿAlimat nafsun"** — every single person will know, without confusion or excuse
- **"Mā aḥḍarat"** — what it presented: its **deeds, intentions, consequences**

Maturidi's Emphasis:

- This is the **moment of total awareness** — where nothing is hidden or misjudged.
- The soul will not need to be told — it will **see and understand** *what it truly earned*.
- This knowledge brings **relief or regret** — depending on the nature of one's deeds.

This verse marks the **climax** of the opening section: after cosmic collapse and spiritual exposure, **the soul stands before its truth**.

Verses 15–25 — testimony about the truthfulness of the Qur'an and the Messenger ﷺ.

Surah at-Takwīr – Verse 15

Arabic:
فَلَآ أُقْسِمُ بِٱلْخُنَّسِ

Tafsir:
"But no! I swear by the retreating stars..."

This verse begins a **solemn oath** — one of several in the Qur'an — swearing by aspects of creation to affirm a **profound truth**.

- **"Fa-lā uqsimu"** — *Indeed, I do swear...* (the "lā" is not a negation here, but intensifies the oath)
- **"Al-khunnas"** — refers to **stars or planets that retreat**, meaning:
    - They **appear and disappear** (e.g., through retrograde motion or setting)
    - Some also say it refers to **invisible celestial bodies**

Maturidi's Insight:

- Allah swears by **mysterious, powerful signs** in creation to affirm the **truth of revelation**.
- The stars — complex, ordered, and recurring — are signs of **precision**, and thus witnesses to **truth**.
- The oath sets up what follows: **a defense of the Qur'an and the Prophet ﷺ**.

Surah at-Takwīr – Verse 16

Arabic:
ٱلْجَوَارِ ٱلْكُنَّسِ

Tafsir:
"Those that run their course and disappear."

- **"Al-jawārī"** — those that **move swiftly** across the sky
- **"Al-kunnas"** — those that **hide away**, enter their resting place, or vanish

Maturidi explains:

- These likely refer to **stars or celestial bodies** in orbit — their motion and concealment **reflect divine design**.
- Their **regularity and silence** mirror the **certainty and beauty** of the message being sworn upon.
- The natural world is used to **testify to the reliability** of the **spiritual message**.

Surah at-Takwīr – Verse 17

Arabic:
وَٱلَّيۡلِ إِذَا عَسۡعَسَ

Tafsir:
"And by the night as it departs or darkens..."

- **"ʿAsʿasa"** — a word with dual meaning:
  - As night **spreads and intensifies**, or
  - As night **fades and recedes** toward dawn

Maturidi:

- Whether the verse refers to the **onset** or the **ending** of night, it points to the **divine control over time**.

- Just as night comes and goes **without human intervention**, so too does **revelation arrive** at its appointed time.
- The verse also reinforces the **cyclical, precise nature** of the cosmos — pointing again to **purpose and order**.

Surah at-Takwīr – Verse 18

Arabic:
وَٱلصُّبْحِ إِذَا تَنَفَّسَ

Tafsir:
"And by the morning as it breathes."

- **"Tanaffasa"** — to breathe gently, spread softly — used poetically here to describe the **dawn breaking**.
- The image is one of **calm, life, and renewal** — the night ends, and **the morning exhales light**.

Maturidi's Commentary:

- The contrast between night and day is **one of the greatest recurring signs** of Allah.
- The emergence of morning from darkness is likened to **guidance coming out of ignorance** — subtle, gentle, but unstoppable.
- The oath by this moment adds to the **gravity and elegance** of what is being affirmed next.

Surah at-Takwīr – Verse 19

Arabic:
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ

Tafsir:
"Indeed, it is surely the word of a noble Messenger."

Now the truth the oaths lead to: the **Qur'an** is **not a fabrication** — it is the word **delivered** by a **noble Messenger**.

- **"Qawl"** — here means the **delivered message**, not something authored
- **"Rasūl karīm"** — a **noble, honored Messenger** — referring to **Jibrīl (Gabriel)**, the angel of revelation

Maturidi:

- The verse **defends the Qur'an** against claims that it was made up or distorted.
- It emphasizes that the **source is heavenly**, carried by the most **honorable of angels**.
- This Messenger is **trustworthy and untainted**, strengthening the **legitimacy of the message**.

Surah at-Takwīr – Verse 20

Arabic:
ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍۢ

Tafsir:
"Possessing power, with the Owner of the Throne, secure in position."

This further describes **Jibrīl**, the angel who brought the Qur'an:

- **"Dhī quwwah"** — strong, mighty
- **"ʿInda dhī al-ʿarsh"** — in the presence of **the Lord of the Throne**

- **“Makīn”** — firmly established, entrusted

Maturidi:

- This shows the **rank of Jibrīl** — he is not just any angel, but one with **intimate access** to the throne of Allah.
- His strength and **secure position** reflect the **purity and power** of the message he delivers.

Surah at-Takwīr – Verse 21

Arabic:
مُّطَاعٍ ثَمَّ أَمِينٍ

Tafsir:
"Obeyed there, and trustworthy."

- **“Muṭāʿ thamma”** — obeyed **in the heavenly realm** by other angels
- **“Amīn”** — **trustworthy**, never distorting or altering the message

Maturidi emphasizes:

- This confirms **the flawless delivery** of revelation — from Allah to Jibrīl to Muhammad ﷺ.
- The message is carried by **one who is obeyed and trusted** at every level of the unseen world.

Surah at-Takwīr – Verse 22

Arabic:
وَمَا صَاحِبُكُم بِمَجْنُونٍ

Tafsir:
"And your companion is not mad."

This directly addresses the Quraysh:

- **"Ṣāḥibukum"** — *your companion*, meaning **Muhammad** ﷺ, someone they knew from childhood
- **"Majnūn"** — insane or possessed — an accusation the Quraysh made

Maturidi:

- The verse **defends the Prophet** ﷺ, not just as a Messenger, but as **someone they personally knew to be upright**.
- Calling him mad was a **deliberate distortion** — they knew his honesty, but rejected his message out of pride.

Surah at-Takwīr – Verse 23

Arabic:
وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ

Tafsir:
"And indeed, he saw him on the clear horizon."

- This refers to the **Prophet** ﷺ **witnessing Jibrīl** in his true form.
- **"Al-ufuq al-mubīn"** — the **clear horizon**, broad and unmistakable

Maturidi affirms:

- This is proof that the Prophet's ﷺ experience was **real, not imagined**.
- His vision of Jibrīl was **open, majestic, and undeniable** — further validating the message.

Surah at-Takwīr – Verse 24

Arabic:
وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ

Tafsir:
"And he is not withholding knowledge of the unseen."

- **"Ḍanīn"** means **stingy, untrustworthy, or concealing**
- The Prophet ﷺ is **faithfully delivering** all that was revealed — **nothing hidden, nothing altered**

Maturidi:

- This verse refutes claims that Muhammad ﷺ was **making things up** or **twisting revelations** for gain.
- He was **a perfect transmitter**, not an editor — **honest with every ayah**.

Surah at-Takwīr – Verse 25

Arabic:
وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ

Tafsir:
"And it is not the word of an accursed devil."

This final defense **closes all accusations**:

- Not magic, not madness, not poetry — and **not satanic**.
- **"Rajīm"** — one who is **rejected, accursed**, far from divine truth

Maturidi:

- This verse draws a **clear boundary** between the Qur'an and **sorcery or possession**.
- The Prophet ﷺ is connected to **divine truth**; the devils are **cut off and cursed**.

Verses: 26–29 — the closing warning and free will of the listener.

Surah at-Takwīr – Verse 26

Arabic:
فَأَيْنَ تَذْهَبُونَ

Tafsir:
"So where are you going?"

This is a **rhetorical question** — sharp, confronting, and meant to **shake the heart awake**.

- After proving the **truth of the Qur'an**, its divine origin, and the nobility of its messenger, Allah now challenges the deniers.
- **"Fa-ayna tadhhabūn?"** — *Where are you heading?* Meaning:
  - What path are you taking?
  - What justification do you have for turning away?

Maturidi's Commentary:

- This question exposes the **absurdity of rejecting clear truth**.
- After all these signs — cosmic, moral, and prophetic — how can a person **continue on a false path**?

- The question is meant to **redirect the soul** back to the straight way.

Surah at-Takwīr – Verse 27

Arabic:
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ

Tafsir:
"It is nothing but a reminder to the worlds."

- **"Dhikr"** — a reminder, a message meant to **awaken, teach, and transform**
- **"Lil-ʿālamīn"** — for **all beings**, not just Arabs, not just humans, but **a universal message**

Maturidi:

- This verse reasserts that the Qur'an is not a **burden or curse**, but a **gift**.
- It is a **reminder for all creation** — accessible to anyone who opens their heart.
- Denial of this reminder is **a choice**, not a lack of clarity.

Surah at-Takwīr – Verse 28

Arabic:
لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ

Tafsir:
"For whoever among you wills to walk the straight path."

- **"Yastaqīm"** — to be upright, to follow the path of guidance and truth
- This verse introduces **moral agency** — *You are free to choose.*

Maturidi's Reflection:

- Allah gives **free will** — He provides the signs, the guidance, the message, and then **leaves the door open**.
- This verse **removes all excuses**: *If you want guidance, it is here.*
- But the **desire to be upright** must come from the soul.

Surah at-Takwīr – Verse 29

Arabic:
وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ

Tafsir:
"And you do not will, unless Allah — Lord of the worlds — wills."

This verse completes the **balance between free will and divine will**.

- Humans **choose**, but their choice itself is **within Allah's knowledge and permission**.
- **Rabb al-ʿālamīn** — the **Lord of all worlds** — governs the universe, including the **conditions for guidance**.

Maturidi's Theological Note:

- This is not a denial of free will, but a **statement of divine sovereignty**.
- A person cannot even **want to be guided** unless Allah allows **openness in the heart**.

- Therefore, humans should both **strive** and **pray for Allah's help** in remaining upright.

Surah al-Infiṭār – Verse 1

Arabic:
إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ

Tafsir:
"When the sky is split open..."

The surah begins — like Surah at-Takwīr — with a series of apocalyptic signs.

- **"Infaṭarat"** comes from **infiṭār**, meaning **to crack, split open, or rupture**.
- It refers to the sky — which appears solid and protective — being **torn apart**.

Maturidi's Commentary:

- This is not a metaphor — it describes a **cosmic event** at the start of the **Day of Judgment**.
- The sky, which once veiled the unseen and enclosed the world, will be **ripped open**, signaling that the **divine barrier has been removed**.
- It reflects the **unraveling of creation** — and the **beginning of truth being laid bare**.

This verse sets the tone: **the known world is collapsing** to make way for ultimate reality.

Surah al-Infiṭār – Verse 2

Arabic:
وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ

Tafsir:
"And when the stars scatter..."

- **"Kawākib"** — the **stars or celestial bodies**
- **"Intatharat"** — means to be **scattered, dispersed, or fall apart** — like pearls falling off a broken string

Maturidi's Commentary:

- The stars, once **fixed and radiant**, will **lose their order** — turning the sky from a sign of beauty into a sign of dread.
- Just as people once looked to the stars for **navigation and wonder**, now they'll watch them **collapse in fear**.
- This reflects that **even the most majestic parts of creation will not last** — everything is subject to Allah's will.

Surah al-Infiṭār – Verse 3

Arabic:
وَإِذَا ٱلْبِحَارُ فُجِّرَتْ

Tafsir:
"And when the seas are burst forth..."

- **"Fujjirat"** — means to be **split open**, **burst**, or **poured out in violent force**

- The seas will erupt in chaos — either by:
    - **Boiling over**
    - **Merging and flooding**
    - Or **losing all boundaries**

Maturidi explains:

- The oceans, once contained by divine mercy, will **overflow their limits**.
- This symbolizes the **dissolution of divine balance** in the natural world — a warning that **all created systems are reversible**.

Surah al-Infiṭār – Verse 4

Arabic:
وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ

Tafsir:
"And when the graves are overturned..."

6. **"Buʿthirat"** — to be **unearthed, scattered, turned inside-out**
7. This verse speaks of the **resurrection**: graves will be opened and **bodies brought back to life**.

Maturidi's Insight:

- The dead will be **raised and exposed** — physically and spiritually.
- No grave will remain sealed, no corpse forgotten — **everyone will rise to answer for their deeds**.

Surah al-Infiṭār – Verse 5

Arabic:
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

Tafsir:
"Every soul will [then] know what it sent ahead and what it left behind."

This is the **moral climax** of the opening signs.

- **"Qaddamat"** — what the soul sent forward: *its actions, intentions, charity, sins*
- **"Akhkharat"** — what it left behind: *its legacy, influence, neglected duties*

Maturidi:

- This verse teaches **accountability in full** — nothing will be forgotten.
- Whether public or private, early or late, deliberate or forgotten — **all deeds will be made known** to their doer.
- It also shows that **the Day of Judgment is not just about seeing — it's about knowing, internally and completely**.

Verses 6–12 — Allah's address to the ungrateful human and the angels who record all.

Surah al-Infiṭār – Verse 6

Arabic:
يَـٰٓأَيُّهَا ٱلْإِنسَـٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ

Tafsir:
"O man! What has deceived you concerning your Noble Lord?"

This verse shifts from the **cosmic events** to a **direct address to the human being**.

- **"Yā ayyuhā al-insān"** — *O human!* — a universal call
- **"Mā gharraka"** — *what deceived you?* What led you to be so negligent?
- **"Bi-rabbika al-karīm"** — *regarding your generous Lord* — the One who gave you everything

Maturidi's Commentary:

- The question is both **gentle and confronting** — it appeals to **conscience**, not just fear.
- Allah reminds man: *Your Lord is "Karīm" (noble, generous, merciful)* — so why would you ignore Him?
- It's a reminder that **comfort and blessings** can deceive the soul if it forgets their Source.

Surah al-Infiṭār – Verse 7

Arabic:
ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ

Tafsir:
"The One who created you, shaped you, and balanced you..."

This verse answers the rhetorical question of the last verse.

- **"Khalaqaka"** — He created you from nothing
- **"Fasawwāk"** — gave you form, proportion, and beauty

- **“Faʿadalak”** — balanced you, physically and spiritually

Maturidi:

- These are **gifts given without request** — showing Allah’s **intentional care and mastery**.
- The human form and faculties are **neither random nor flawed** — they are **measured and dignified**.
- This should have inspired **gratitude**, not heedlessness.

Surah al-Infiṭār – Verse 8

Arabic:
فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ

Tafsir:
"In whatever form He willed, He assembled you."

This completes the reflection on **human origin**.

- **“Ṣūrah”** — form, image, shape
- **“Rakkabaka”** — He assembled you from parts into a full being — body, mind, soul

Maturidi:

- You didn’t choose your body, your mind, your strengths — they were **assigned by divine will**.
- The verse underscores the **total dependency of man on Allah**, and therefore the **irrationality of arrogance or denial**.

Surah al-Infiṭār – Verse 9

Arabic:
كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ

Tafsir:
"No! But you deny the Judgment."

- **"Kallā"** — *Never! Absolutely not!* — a sharp **interruption of false thinking**
- **"Tukadhdhibūna bi-d-dīn"** — *you deny the "Dīn"*:
    - Here, **Dīn** means **judgment, reckoning, and recompense**, not religion in general

Maturidi:

- The verse exposes the **root cause** of heedlessness: *not ignorance, but denial.*
- People are **ungrateful** because they **don't think they'll be held accountable**.

Surah al-Infiṭār – Verse 10

Arabic:
وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ

Tafsir:
"But surely over you are appointed guardians..."

- **"Ḥāfiẓīn"** — watchers, protectors, **recording angels**
- These angels are not for physical protection — their role is to **document every deed**.

Maturidi explains:

- The verse **restores the concept of accountability**: even if you deny judgment, **you are still being recorded**.
- These angels are **always present**, and their records will testify on the Day of Judgment.

Surah al-Infiṭār – Verse 11

Arabic:
كِرَامًا كَاتِبِينَ

Tafsir:
"Noble, recording [angels]."

- **"Kirām"** — noble, honorable — they don't forget, lie, or distort
- **"Kātibīn"** — writers, scribes

Maturidi:

- These angels are **worthy of trust**, unlike human witnesses.
- Their role gives **serious weight to every action** — even small deeds are not beneath their notice.

Surah al-Infiṭār – Verse 12

Arabic:
يَعْلَمُونَ مَا تَفْعَلُونَ

Tafsir:
"They know whatever you do."

- Every action — public or secret — is **known and recorded** by these angels.
- This knowledge is **exact and continuous**.

Maturidi:

- There is **no escape from divine record-keeping** — not even in **intention or whisper**.
- This is a final reminder that **your life is under observation**, even if you deny it.

Verses 13–19 — the fate of the righteous and the wicked.

Surah al-Infiṭār – Verse 13

Arabic:
إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ

Tafsir:
"Indeed, the righteous will be in bliss."

- **"Al-abrār"** — the righteous, those who are **loyal to truth**, **pure in heart**, and **honest in action**
- **"Naʿīm"** — a **state of comfort, joy, and luxury** — often used for **the pleasures of Paradise**

Maturidi's Commentary:

- This verse gives **hope** and **reward** after the warnings.
- Those who lived with **moral clarity and fear of Allah** will be granted **eternal comfort** — not just physically, but spiritually.

- Maturidi notes that **this bliss** is not only **the absence of punishment**, but **the fulfillment of divine closeness and peace**.

Surah al-Infiṭār – Verse 14

Arabic:
وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ

Tafsir:
"And indeed, the wicked will be in the Blaze."

- **"Al-fujjār"** — the **wicked**, who knowingly violated limits, acted without conscience, and rejected truth
- **"Jaḥīm"** — the **blazing fire**, a name for Hell highlighting its **intensity and torment**

Maturidi:

- This is **divine justice**: as the righteous receive bliss, the wicked face torment.
- Their **rebellion against truth** is not overlooked — it leads to **a fitting consequence**.
- The pairing of verses 13–14 reflects the Qur'an's constant **moral symmetry**: every path has a clear end.

Surah al-Infiṭār – Verse 15

Arabic:
يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ

Tafsir:
"They will enter it on the Day of Recompense."

- **"Yaṣlawnahā"** — they will be **cast into it**, or **burn in it continuously**
- **"Yawm ad-Dīn"** — the Day of Judgment, when every soul is repaid for its deeds

Maturidi explains:

- This is the day when **every record is read aloud**, and no denial is accepted.
- The word "ṣalā" (to enter fire) implies **full immersion**, not just touching — **a lasting punishment**.

Surah al-Infiṭār – Verse 16

Arabic:
وَمَا هُمْ عَنْهَا بِغَآئِبِينَ

Tafsir:
"And they will never be absent from it."

- **"Bi-ghāʾibīn"** — means **they will not escape, be removed, or take a break** from the punishment.

Maturidi:

- This confirms the **permanence of Hellfire** for those who **die in rebellion and disbelief**.
- There is **no hiding, no pause, no exit** — a terrifying image meant to **wake the living before it's too late**.

Surah al-Infiṭār – Verse 17

Arabic:
وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ

Tafsir:
"And what can make you know what the Day of Recompense is?"

This rhetorical question is meant to **shock and humble**.

- **"Mā adrāka"** — *What will explain it to you?*
- The implication is: *its reality is far beyond imagination.*

Maturidi's Insight:

- The Day of Judgment is **unlike any worldly day**.
- Its terror and precision **surpass human comprehension** — that's why Allah poses the question **twice**.

Surah al-Infiṭār – Verse 18

Arabic:
ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ

Tafsir:
"Then again: what can make you know what the Day of Recompense is?"

- The repetition serves to **emphasize** how great, dreadful, and beyond description this Day is.
- The listener is urged to **pause and reflect deeply** — because no worldly comparison can prepare them for it.

Maturidi comments:

- By repeating the question, Allah is **intensifying the urgency**: *Don't underestimate it. Don't forget it.*

Surah al-Infiṭār – Verse 19

Arabic:
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ

Tafsir:
"It is the Day when no soul will have power for another at all — and the command that Day is entirely with Allah."

This final verse seals the surah's message.

- **"Lā tamliku nafsun li-nafsin shayʾā"** — *No soul can help or protect another in any way.*
- **"Al-amr yawmaʾidhin li-llāh"** — *The matter that Day belongs entirely to Allah.*

Maturidi concludes:

- On that Day, there will be **no power, no intercession**, except by **Allah's permission**.
- Kings, parents, friends — all will be **powerless**.
- The **absolute sovereignty** of Allah will be **manifest**, and every human will stand **alone with their deeds**.

Surah al-Muṭaffifīn – Verse 1

Arabic:
وَيْلٌ لِّلْمُطَفِّفِينَ

Tafsir:
"Woe to those who give less [than due]."

This opening verse is a **divine condemnation** of **cheating and injustice**, specifically in **measurement and trade**.

- **"Wail"** — a term of **doom and destruction**, often interpreted as:
    - A **curse**, or
    - The name of a **valley in Hell**
- **"Muṭaffifīn"** — those who **shortchange**, who **give less than they take**, especially when **weighing goods or services**

Maturidi's Commentary:

- The term "muṭaffifīn" is not limited to market fraud — it represents a **general spirit of injustice**: giving others **less than their due**, while expecting **full rights** for oneself.
- This verse rebukes not just individuals, but **any society that normalizes exploitation**.
- It opens the surah with a **clear warning**: those who profit through deceit will face **severe punishment**.

Surah al-Muṭaffifīn – Verse 2

Arabic:
ٱلَّذِينَ إِذَا ٱكْتَالُواْ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ

Tafsir:
"Those who, when they take a measure from people, take in full."

This verse begins to explain **who the muṭaffifīn are** — those who cheat in **measurement or fairness**.

- **"Iḏā iktālū ʿala al-nās"** — *when they take by measure from people* (i.e., receive something for themselves)
- **"Yastawfūn"** — *they make sure to receive in full* — even demanding more than their due

Maturidi's Commentary:

- These people are not just merchants — they are a **type of moral personality**:
  - Greedy
  - Self-serving
  - Demanding justice for themselves, but **not for others**
- They present themselves as **principled**, but only when it **benefits them**.

Maturidi emphasizes: this behavior is a **clear sign of hypocrisy and selfishness**, which undermines the very fabric of justice in society.

Surah al-Muṭaffifīn – Verse 3

Arabic:
وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ

Tafsir:
"But when they measure or weigh for others, they reduce [the amount]."

This is the **opposite situation**: when they are the ones giving — whether **in business, responsibility, or duty** — they cheat.

- **"Kālūhum" / "wazanūhum"** — *when they measure or weigh for others*
- **"Yukhsirūn"** — *they make it deficient, give less, cause loss*

Maturidi:

- The verse exposes a **double standard**: demanding perfection when receiving, but **cutting corners when giving**.
- This attitude reflects **moral corruption**, where fairness is **selectively applied**.
- He also extends the meaning beyond commerce — to **trusts, leadership, and religious responsibility**. Any situation where one **fails to fulfill the rights of others** is included.

Surah al-Muṭaffifīn – Verse 4

Arabic:
أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ

Tafsir:
"Do those people not think that they will be resurrected?"

This is a **piercing rhetorical question** — meant to **awaken the conscience**.

- **"A-lā yaẓunnu"** — *Do they not suppose? Do they not assume?*
- **"Annahum mabʿūthūn"** — *that they will be brought back to life (resurrected)?*

Maturidi:

- He explains that such moral decay arises when people **lose belief in accountability**.

- The verse links **dishonesty** with **disbelief in the afterlife**: if they truly believed they'd stand before Allah, **how could they cheat others?**
- This is the Qur'an's method: showing that **faith and ethics are inseparable**.

Surah al-Muṭaffifīn – Verse 5

Arabic:
لِيَوْمٍ عَظِيمٍ

Tafsir:
"For a tremendous Day."

This verse completes the rhetorical question from the previous ayah: *Do they not think they will be resurrected…* **for a mighty, enormous Day**?

- **"Yawmin ʿaẓīm"** — the **Day of Judgment**, described as **great** in:
  - Its **events**
  - Its **terror**
  - Its **consequences**

Maturidi:

- He stresses that the verse is meant to **shake the heedless**.
- If people truly grasped the **magnitude of the Day of Resurrection**, they would fear even the **smallest injustices**.
- The word "ʿaẓīm" is not just about scale — it also refers to the **seriousness and finality** of that day.

Surah al-Muṭaffifīn – Verse 6

Arabic:
يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ

Tafsir:
"The Day when all people will stand before the Lord of the Worlds."

This verse expands on **why** the Day is so great:

6. **"Yaqūmu al-nās"** — *people will stand up*, meaning:
    1. Resurrected from their graves
    2. Standing in awe, fear, and anticipation
7. **"Li-Rabbi al-ʿālamīn"** — *before the Lord of all the worlds* — total submission before **the One who created everything**

Maturidi's Commentary:

- On that Day, **no one can sit, hide, or run** — every soul must face its Lord.
- He emphasizes the **humbling reversal**: those who thought they could cheat or dominate in this world will be **stripped of all privilege** and made to stand **as equals** before Allah.
- The term **"Rabb al-ʿālamīn"** underscores Allah's **absolute authority** — He is not just the Lord of this world, but **of all creation**.

Surah al-Muṭaffifīn – Verse 7

Arabic:
كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ

Tafsir:
"No! Indeed, the record of the wicked is in Sijjīn."

This verse begins a **new warning**, introducing the **record of the fujjār (the wicked)**.

- **"Kallā"** — *Never! Absolutely not!* — a rebuke to their arrogance
- **"Kitāb al-fujjār"** — the register or written record of the wicked
- **"Sijjīn"** — a word interpreted by Maturidi as:
    - A **tight, constricted prison**
    - A **low, dark place in the depths of the earth**
    - Or a **register that records the destiny of the wicked**

Maturidi:

- Sijjīn reflects **both the physical and metaphysical consequence** of wickedness:
    - Physically, it may refer to **Hell's lowest region**
    - Spiritually, it represents a **sealed, irreversible fate**
- The contrast will later be drawn with the record of the righteous in ʿ**Illiyyīn**, the high register.

Verses 8–11 — the denial and delusion of the disbelievers.

Surah al-Muṭaffifīn – Verse 8

Arabic:
وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ

Tafsir:
"And what can make you know what Sijjīn is?"

This verse reinforces the **severity of the word "Sijjīn"** by posing a rhetorical question.

- **"Mā adrāka"** — *What will explain to you…?*
- The phrase is used throughout the Qur'an when referring to **terrifying or incomprehensible realities**.

Maturidi:

- This question serves as a **pause for reflection**, signaling that **Sijjīn is worse than the listener imagines**.
- It invites the soul to consider that **there are unseen punishments**, far more severe than worldly suffering — and reserved for those who rebel against truth.

Surah al-Muṭaffifīn – Verse 9

Arabic:
كِتَٰبٌ مَّرْقُومٌ

Tafsir:
"A written record, inscribed."

This answers the previous question: Sijjīn is a **registered book** — containing the deeds of the wicked.

- **"Kitāb marqūm"** — a **sealed, inscribed register**, written with full documentation

Maturidi explains:

5. Nothing is **left out** or **altered** in this record.

6. It is **not open to change or debate** — every action, intention, and word is **permanently documented**.
7. The wording suggests **finality**: once in Sijjīn, the person is **doomed**, unless forgiven by Allah before death.

Surah al-Muṭaffifīn – Verse 10

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe on that Day to the deniers..."

- **"Wail"** again — a term of **curse, loss, destruction**, possibly a **valley in Hell**
- **"Al-mukaḏḏibīn"** — those who **reject, belittle, and deny** the truth — especially the **Day of Judgment** and **Prophethood**

Maturidi:

- This verse connects back to the beginning of the surah: **those who deny accountability** are the same ones who **cheat others** and **live without fear**.
- The repetition of "Wail" emphasizes the **seriousness of their fate**.
- This isn't just punishment for disbelief, but also for **moral corruption** that stems from disbelief.

Surah al-Muṭaffifīn – Verse 11

Arabic:
ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ

Tafsir:
"Those who deny the Day of Recompense."

This verse defines **exactly who the deniers are**.

- **"Yukadhdhibūna bi-yawm ad-dīn"** — they **know** of the Day, but **reject it** or treat it as **a lie**

Maturidi:

- He explains that denial of the **Day of Judgment** is not always with the tongue — it is also seen in **how people live**:
    - Cheating others
    - Acting without fear
    - Prioritizing the dunya over the ākhirah
- Denying the "Yawm ad-Dīn" is the **core disease** — once that belief is lost, **all other evils follow**.

Verses 12–17 — their deeper rebellion and the consequences on their hearts.

Surah al-Muṭaffifīn – Verse 12

Arabic:
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

Tafsir:
"And none denies it except every sinful transgressor."

This verse **clarifies the profile** of those who deny the Day of Judgment.

- **"Muʿtadin athīm"** — two words describing their moral state:
    - **Muʿtadin** — one who **oversteps bounds**, especially **against the rights of others**
    - **Athīm** — one who is **drenched in sin**, habitual in wrongdoing

Maturidi's Commentary:

- The verse points out that **rejection of truth is rarely intellectual** — it is **moral**.
- These individuals don't deny because of confusion, but because they are **deeply committed to their own corruption**.
- Belief in resurrection would demand **reform** — so they choose **denial over submission**.

Surah al-Muṭaffifīn – Verse 13

Arabic:
إِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا قَالَ أَسَـٰطِيرُ ٱلْأَوَّلِينَ

Tafsir:
"When Our verses are recited to him, he says, 'Legends of the former people.'"

This verse shows **how the transgressor responds to revelation**.

- **"Āyātunā"** — Our **signs** or **verses** (Qur'an)
- **"Asāṭīr al-awwalīn"** — *old tales*, *fairy tales*, *ancient myths*

Maturidi:

- This is **mockery, not reason** — calling divine guidance *fables* is an attempt to **dismiss its authority**.

- This is **not genuine doubt**, but **arrogance**: unwillingness to accept truth because it would challenge their **ego and comfort**.
- The Qur'an records this response to show the **psychology of disbelief — deflect and ridicule** rather than engage sincerely.

Surah al-Muṭaffifīn – Verse 14

Arabic:
كَلَّاۖ بَلْۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكْسِبُونَ

Tafsir:
"No! Rather, the stain has covered their hearts from what they used to earn."

This verse **rejects** their excuses and **explains the real cause** of their blindness.

- **"Rān"** — a **rust, stain, or crust** that builds up and **seals the heart**
- Caused by **what they earn** — their **persistent, deliberate sins**

Maturidi:

- This verse describes the **spiritual law of cause and effect**: sins, over time, create **a barrier to truth**.
- The heart becomes **hardened, blocked, and veiled**.
- This is not divine injustice — it is the **natural result of ignoring the signs** repeatedly.

Maturidi emphasizes: **every deed leaves a mark**. Good deeds polish the heart; sins **rust it**.

Surah al-Muṭaffifīn – Verse 15

Arabic:
كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

Tafsir:
"No! On that Day, they will be veiled from their Lord."

- **"Maḥjūbūn"** — *veiled, screened, cut off*

Maturidi:

- This is one of the **most terrifying punishments** in the Qur'an:
  - Not fire
  - Not chains
  - But **deprivation of seeing Allah**
- For the believer, **the greatest joy** is to **see and be near their Lord**.
- To be **barred from that vision** is a sign of **total rejection**.

Maturidi also explains that this verse **indirectly confirms** the belief of **ru'yah (vision of Allah)** for the righteous — since the **wicked are deprived**, it implies **the righteous are not**.

Surah al-Muṭaffifīn – Verse 16

Arabic:
ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ

Tafsir:
"Then, indeed, they will enter the Blaze."

- **"Ṣālū al-jaḥīm"** — they will **burn**, or **be cast fully into** Hell's fire.

Maturidi:

- The fire is **not metaphorical** — it is real, and their punishment is **direct, physical, and inescapable**.
- This verse comes **after the spiritual punishment** (being cut off from Allah) — showing that both **inner and outer torment** await them.

Surah al-Muṭaffifīn – Verse 17

Arabic:
ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ

Tafsir:
"Then it will be said, 'This is what you used to deny.'"

This is the **moment of ultimate humiliation**.

- The angels or perhaps their own souls will say: *This — this fire, this loss — is the very thing you used to laugh at.*

Maturidi:

- The verse shows that **denial does not erase reality** — it only **delays its encounter**.
- Those who dismissed Hell as *myth* will be **forced to face it** — and be reminded that **they had been warned**.

Verses 18–21 — the record of the righteous and the high station of the honored.

Surah al-Muṭaffifīn – Verse 18

Arabic:
كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ

Tafsir:
"No! Indeed, the record of the righteous is in ʿIlliyyīn."

The surah now turns to the **destiny of the righteous** — a direct contrast to the wicked just described.

- **"Kitāb al-abrār"** — the **register of the righteous**, i.e., their deeds, status, and reward
- **"ʿIlliyyīn"** — a word implying:
  - **Elevation**, from ʿ**uluw** (highness)
  - A **heavenly record** stored in the **highest realms**

Maturidi's Commentary:

- "Kallā" at the start — again a strong rebuke, but now to refocus the listener on **the truth of reward**, not just punishment.
- The contrast between **Sijjīn** (the lowly record of the wicked) and ʿ**Illiyyīn** (the elevated record of the righteous) is deliberate and profound.
- ʿIlliyyīn signifies not only **where the record is**, but also **how honored the righteous are** in the sight of Allah.

Surah al-Muṭaffifīn – Verse 19

Arabic:
وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ

Tafsir:
"And what will make you know what ʿIlliyyīn is?"

- The same rhetorical device used earlier for **Sijjīn** is now used for ʿ**Illiyyīn**.
- **"Mā adrāka"** implies: *You cannot fully grasp its reality.*

Maturidi:

- This verse emphasizes the **loftiness and beauty** of this station — it is **beyond human comprehension**.
- The reward of the righteous is not just **Paradise**, but an **eternal, exalted status**, and a **record preserved in the highest company**.

Surah al-Muṭaffifīn – Verse 20

Arabic:
كِتَٰبٌ مَّرْقُومٌ

Tafsir:
"A written record, inscribed."

The same phrase that was used for the wicked's record is now used for the righteous — **but their book is in** ʿ**Illiyyīn**.

- **"Marqūm"** — clearly written, **sealed, authentic**, **unchangeable**

Maturidi explains:

- This shows Allah's **justice and symmetry** — every deed is documented with precision, **no favoritism, no corruption**.
- The righteous have a record that is not only correct, but **preserved in a place of honor**.

Surah al-Muṭaffifīn – Verse 21

Arabic:
يَشْهَدُهُ ٱلْمُقَرَّبُونَ

Tafsir:
"Attended by those brought near [to Allah]."

- **"Al-muqarrabūn"** — the **nearest ones** to Allah: the elite of the angels, and perhaps even some of the most righteous humans

Maturidi:

- The fact that **the record of the righteous is witnessed** by the muqarrabūn adds **immense honor**:
  - It is **publicly acknowledged** in the highest realms
  - Their goodness is not only recorded, but **celebrated** among the most noble company
- This verse also implies that **true righteousness is not forgotten** — it is **observed, preserved, and elevated**.

Verses 22–28 — the joy and reward of the righteous in Paradise.

Surah al-Muṭaffifīn – Verse 22

Arabic:
إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ

Tafsir:
"Indeed, the righteous will be in bliss."

This is a clear, emphatic declaration of reward.

- **"Al-abrār"** — the righteous, those who were loyal to the truth, upright in conduct, sincere in heart
- **"Naʿīm"** — bliss, encompassing both **physical delights** and **spiritual joy**

Maturidi's Commentary:

- This bliss is not temporary or imagined — it is **real, eternal, and deserved**.
- The verse affirms that righteousness brings **fruit**, even if the righteous suffer in the dunya.
- Maturidi emphasizes that this **naʿīm** includes:
  - The **joy of nearness to Allah**
  - **Peace and security**
  - And **complete contentment**

Surah al-Muṭaffifīn – Verse 23

Arabic:
عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ

Tafsir:
"On adorned couches, they will be looking."

- **"Arāʾik"** — luxurious, canopied couches or thrones in Paradise
- **"Yanẓurūn"** — they will be **looking** — which may imply:
  - Looking at their surroundings in joy
  - Looking **at their Lord**, as some interpretations hold

Maturidi:

- The image is one of **honor, comfort, and tranquility**.
- Paradise is not a place of toil — the righteous **recline and reflect**, enjoying what Allah has given them.
- The **"looking"** may include:
  - Gazing upon **the bounties of Jannah**
  - Or **the vision of Allah** — the ultimate bliss.

Surah al-Muṭaffifīn – Verse 24

Arabic:
تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ

Tafsir:
"You will recognize in their faces the radiance of bliss."

- **"Naḍrah"** — freshness, brightness, radiance
- **"Naʿīm"** — the joy that causes that glow

Maturidi:

- The **state of the heart** manifests in the **light of the face**.
- This verse shows that Paradise transforms not only the environment, but the **very appearance of the believers**.
- Their faces shine with:
  - **Contentment**
  - **Delight**
  - And the **peace of having been accepted**

It is **a visual proof** of divine favor.

Surah al-Muṭaffifīn – Verse 25

Arabic:
يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ

Tafsir:
"They will be given to drink of a sealed pure wine."

- **"Rahīq"** — a pure, clear wine (completely untainted)
- **"Makhtūm"** — sealed, preserved, untouched

Maturidi:

- Unlike the **corrupt wine of the world**, this drink is:
  - **Unclouded**
  - **Unintoxicating**
  - And **entirely lawful and joyous**
- The sealing of it reflects both **exclusivity and perfection** — it was **prepared specifically** for the righteous.

Surah al-Muṭaffifīn – Verse 26

Arabic:
خِتَـٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَـٰفَسِ ٱلْمُتَنَـٰفِسُونَ

Tafsir:
"Its seal is musk — so let those who compete, compete in this."

- **"Khitāmuhu misk"** — the final scent left from this drink is **musk**, a sign of **luxury and beauty**

- **“Fī dhālika falyatanāfasi al-mutanāfisūn”** — *this is what people should race and strive for*

Maturidi:

- The verse shifts the tone — from description to **motivation**.
- **True competition** isn’t in wealth, fame, or power — it’s in **earning Allah’s pleasure**.
- The righteous are **not passive** — they **compete for reward**, but with sincerity and humility.

Surah al-Muṭaffifīn – Verse 27

Arabic:
وَمِزَاجُهُۥ مِن تَسْنِيمٍ

Tafsir:
"Its mixture is from Tasnīm."

- **“Tasnīm”** — a **spring in Paradise**, described as the **highest and purest source** of drink
- The wine of the righteous is **flavored** with this exalted water

Maturidi:

- This signifies that their **pleasure is layered** — it is not only enjoyable but **spiritually elevated**.
- Tasnīm, being from above, also symbolizes **Allah’s direct favor**.

Surah al-Muṭaffifīn – Verse 28

Arabic:
عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ

Tafsir:
"A spring from which those near [to Allah] will drink."

- This verse tells us that **Tasnīm** is not just mixed into the wine of the righteous — it is **drunk in its purest form** by **al-muqarrabūn** (those brought nearest to Allah)

Maturidi:

- There are **degrees in Paradise**, and the **muqarrabūn** are in the **highest ranks**.
- They receive **unfiltered, direct blessings** from the highest sources — **honor beyond description**.

Verses 29–36 — the mockery of the disbelievers in the world, and the final reversal on the Day of Judgment.

Surah al-Muṭaffifīn – Verse 29

Arabic:
إِنَّ ٱلَّذِينَ أَجْرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضْحَكُونَ

Tafsir:
"Indeed, those who committed crimes used to laugh at those who believed."

This verse begins to describe the **mockery and arrogance** of the disbelievers in the worldly life.

- **"Ajramū"** — those who were guilty of major sins and crimes, especially **disbelief and arrogance**

- **"Yaḍḥakūn"** — they **laughed at** the believers: mocking their simplicity, their prayer, their restraint

Maturidi's Commentary:

- This verse addresses a **common historical reality**: the righteous are often **ridiculed** by the corrupt.
- The laughter of the disbelievers is not innocent — it reflects **pride**, **ignorance**, and **denial of truth**.
- Maturidi emphasizes that **this laughter is noted by Allah** — and **it will not go unpunished**.

Surah al-Muṭaffifīn – Verse 30

Arabic:
وَإِذَا مَرُّواْ بِهِمْ يَتَغَامَزُونَ

Tafsir:
"And when they passed by them, they would wink at one another [in mockery]."

- **"Yataghāmazūn"** — to **wink, gesture, nudge** — conveying sarcasm or ridicule

Maturidi:

- This verse shows the **depth of their contempt** — even the **presence** of believers provoked mockery.
- These gestures were often used to say:
    - *"Look at these fools."*
    - *"They've given up life for religion."*

- Yet Allah was **recording it all** — every grin, every scoff, every glance.

Surah al-Muṭaffifīn – Verse 31

Arabic:
وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ

Tafsir:
"And when they returned to their people, they returned jesting."

- **"Fakihīn"** — delighting, joking, boastful, or smug

Maturidi:

- After mocking the believers, they returned home **pleased with themselves**.
- This verse criticizes their **arrogant self-assurance** — thinking they were **clever** or **successful** for mocking religion.
- Their **gatherings and laughter** were built on the **humiliation of the sincere** — and this was part of their crime.

Surah al-Muṭaffifīn – Verse 32

Arabic:
وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ

Tafsir:
"And when they saw them, they would say, 'Indeed, these people are astray.'"

- Their mockery turned into **accusation**: *These believers are lost, backward, foolish.*

Maturidi:

- This reveals the **inversion of truth**: those who followed revelation were labeled as **misguided**.
- This verse exposes the **corrupted standards** of the worldly elite — who measure truth by wealth, power, and status.
- In reality, the ones saying "they are astray" are the **most lost** themselves.

Surah al-Muṭaffifīn – Verse 33

Arabic:
وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَـٰفِظِينَ

Tafsir:
"Yet they were not sent as guardians over them."

- **"Ḥāfiẓīn"** — protectors, overseers, or judges

Maturidi:

- The verse criticizes the disbelievers for **judging what they had no right to judge**.
- They were not appointed by Allah to watch over the believers — so **why mock, label, or condemn them?**
- It also implies: *Their mockery was groundless — based on no knowledge, no responsibility.*

Surah al-Muṭaffifīn – Verse 34

Arabic:
فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ

Tafsir:
"But today, those who believed are laughing at the disbelievers."

- Now comes the **final reversal**.
- **The Day of Judgment** exposes the **truth** — and the **mockers are mocked**.

Maturidi:

- The laughter of the believers is **not arrogant** — it is a **reaction to justice**, a **vindication** of what they patiently endured.
- Those who were **laughed at in the dunya** are now **honored** and watch their mockers **brought low**.

Surah al-Muṭaffifīn – Verse 35

Arabic:
عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ

Tafsir:
"On adorned couches, they will be observing."

- Same phrase used earlier (v. 23) — now repeated to emphasize:
    - Their **elevated, peaceful status**
    - And that they are now **the ones looking on**, not being looked down upon

Maturidi:

- They **observe the fulfillment of justice** — perhaps watching the punishment of those who ridiculed them.
- Their position is not just of **comfort**, but of **dignity and witness**.

Surah al-Muṭaffifīn – Verse 36

Arabic:
هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ

Tafsir:
"Have the disbelievers [not] been repaid for what they used to do?"

- **"Thūwwiba"** — repaid, compensated fully (with justice)
- A rhetorical question with a clear answer: **Yes.** They have received **exactly what they earned.**

Maturidi:

- This verse is a **divine confirmation of justice**.
- Nothing was forgotten — every act of arrogance, denial, and mockery was **measured and returned**.
- It is also a **comfort to the believer**: *you were never wrong to be patient.*

Surah al-Inshiqāq – Verse 1

Arabic:
إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ

Tafsir:
"When the sky is split open..."

This verse opens the surah with a **cosmic sign of the Day of Judgment**, using the pattern already seen in previous surahs.

- **"Inshaqqat"** — from **inshiqāq**, meaning **to tear apart, rupture, or crack open**
- The sky, once a symbol of **structure and protection**, is now being **ripped apart by divine command**

Maturidi's Commentary:

- This rupture signals the **end of the current order** and the beginning of the **Hereafter**.
- The same sky that once **covered and protected** the earth now becomes a **witness to its undoing**.
- Maturidi highlights that this is not a **natural collapse**, but a **deliberate act of divine power**, announcing that **judgment is near**.

Surah al-Inshiqāq – Verse 2

Arabic:
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

Tafsir:
"And has listened to its Lord — and it must."

- **"Aḏinat li-Rabbihā"** — the sky has **obeyed, submitted, and listened** to the command of its Lord
- **"Wa ḥuqqat"** — *and it was right and fitting that it should do so*

Maturidi's Commentary:

9. This shows that **even the great sky**, majestic and seemingly untouchable, will **submit immediately** to Allah's command.
10. There is **no delay**, no resistance — the sky's obedience is **natural and necessary**.
11. This verse is both a **reminder of divine authority** and a **contrast to human defiance** — if even the sky obeys, **what excuse does man have?**

Surah al-Inshiqāq – Verse 3

Arabic:
وَإِذَا ٱلْأَرْضُ مُدَّتْ

Tafsir:
"And when the earth is stretched out..."

- **"Muddat"** — to be **flattened, extended, or unfolded**

Maturidi:

- The earth is **no longer curved or compartmentalized** — it becomes **a level plain**, ready for the gathering of all people.
- This transformation makes it possible for **every grave to be opened**, and for all creation to **stand equally** before Allah.
- The verse also conveys a sense of **exposure** — nothing will be hidden or buried.

Surah al-Inshiqāq – Verse 4

Arabic:
وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

Tafsir:
"And casts out what is within it and becomes empty."

- **"Alqat mā fīhā"** — the earth throws out everything inside: **bodies, secrets, treasures**
- **"Takhallat"** — to be **emptied, abandoned, relieved**

Maturidi:

- This describes **resurrection** — the earth, which held the dead in silence for ages, now **returns all to the surface**.
- It also implies a **moral revealing** — not just bodies, but **deeds and consequences**.
- The word **takhallat** paints a picture of the earth **no longer holding back** — its task is complete.

Surah al-Inshiqāq – Verse 5

Arabic:
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

Tafsir:
"And has listened to its Lord — and it must."

- A **repetition** of verse 2, now applied to the **earth**

Maturidi:

- Just like the sky, the earth is **compelled by divine will** — and it obeys **without hesitation**.
- The repetition emphasizes the **total obedience of all creation**.
- It contrasts with the **stubbornness of man**, who is given a choice and often **chooses rebellion**.

Verses 6–15 — the judgment of people based on their record.

Surah al-Inshiqāq – Verse 6

Arabic:
يَـٰٓأَيُّهَا ٱلْإِنسَـٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَـٰقِيهِ

Tafsir:
"O man! You are laboring toward your Lord — with [great] exertion — and you will meet Him."

This is a **universal address** to all human beings.

- **"Kādih"** — one who toils, strives, struggles with effort
- **"Kadḥan"** — refers to **lifelong effort**, physical and emotional
- **"Fa-mulāqīhi"** — *and you will meet Him* — meaning: *you will stand before Allah*

Maturidi's Commentary:

- This verse describes **life as a journey of struggle** — but not aimless. Every person is **moving, step by step, toward Allah**.
- Whether believer or disbeliever, **no one escapes this movement** — all will **meet their Lord**.

- The tone is both **gentle and warning**: *since you're destined to meet Him, how are you preparing?*

Surah al-Inshiqāq – Verse 7

Arabic:
فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ

Tafsir:
"Then as for the one who is given his record in his right hand..."

The next verses begin the **division of people** based on their deeds.

- **"Kitābahu"** — his **book of deeds**
- **"Bi-yamīnihi"** — in his **right hand** — the sign of **success, acceptance, and reward**

Maturidi:

- This symbolizes that **the person is among the saved**, receiving their record **publicly and honorably**.
- The right hand is a sign of:
  - **Purity**
  - **Righteousness**
  - And **being welcomed by Allah**

Surah al-Inshiqāq – Verse 8

Arabic:
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Tafsir:
"He will be judged with an easy reckoning."

- **"Hisāban yasīran"** — a **light, merciful account**, not a harsh audit

Maturidi:

- This refers to **those whose intentions were pure**, even if their deeds were not perfect.
- Their reckoning will be **brief**, perhaps even **symbolic**, followed by forgiveness.
- The Prophet ﷺ explained that the **"easy reckoning"** means being **shown one's deeds**, but **not interrogated or exposed**.

Surah al-Inshiqāq – Verse 9

Arabic:
وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا

Tafsir:
"And he will return to his people joyfully."

- **"Yanqalibu"** — to **turn back, return**
- **"Masrūran"** — full of **joy, satisfaction, peace**

Maturidi:

- The **"people"** here may refer to:
  - **His family and companions in Paradise**, or
  - **Angels and souls** awaiting him in joy
- The verse emphasizes that **his journey ends in celebration**, not sorrow.

Surah al-Inshiqāq – Verse 10

Arabic:
وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ

Tafsir:
"But as for the one who is given his record behind his back..."

This is the **opposite case**.

- **"Warāʾa ẓahrihi"** — *behind his back* — a sign of **rejection, disgrace, and shame**

Maturidi:

- This verse reveals that **those who denied and mocked the truth** will not receive their book in hand, but have it **thrown behind them**.
- The humiliation reflects that they were **never willing to face their actions** in life — and now they must **face them in shame**.

Surah al-Inshiqāq – Verse 11

Arabic:
فَسَوْفَ يَدْعُواْ ثُبُورًا

Tafsir:
"He will cry out for destruction."

- **"Yadʿū thubūran"** — he will **call for ruin**, wishing for **annihilation**

Maturidi:

- This is not a metaphor — the regret will be so intense, the disbeliever will **wish to cease existing**.
- But there is **no escape** — not from the record, not from the judgment, and not from the consequence.

Surah al-Inshiqāq – Verse 12

Arabic:
وَيَصْلَىٰ سَعِيرًا

Tafsir:
"And he will enter a blazing fire."

- **"Ṣalā"** — to **burn or be immersed in fire**
- **"Saʿīr"** — **blazing, roaring flame**, one of the names for Hell

Maturidi:

- This is the **just outcome** for one who rejected truth and refused repentance.
- His regret and calls for escape will not help — the fire is now **his home**.

Surah al-Inshiqāq – Verse 13

Arabic:
إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا

Tafsir:
"Indeed, he used to be joyful among his people [in the world]."

- This describes **his attitude in worldly life**: **heedless enjoyment**, arrogance, and false confidence

Maturidi:

- His joy was not **faith-based**, but built on **mockery, denial, and indulgence**.
- He felt secure among his people — **laughing at the believers**, **living in delusion**.

Surah al-Inshiqāq – Verse 14

Arabic:
إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ

Tafsir:
"Indeed, he thought he would never return [to his Lord]."

- **"Yaḥūr"** — to **return**, here meaning *resurrected, judged, held to account*

Maturidi:

- The root cause of his rebellion: **he denied resurrection**.
- Without belief in return, he felt **free to sin, mock, and ignore guidance**.

Surah al-Inshiqāq – Verse 15

Arabic:
بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا

Tafsir:
"But yes! Indeed, his Lord had been seeing him."

- **"Balā"** — *Yes!* — a firm correction of his false assumption
- **"Baṣīrā"** — All-Seeing: Allah saw **everything he did**, even if he denied being watched

Maturidi:

- This is a powerful conclusion: even if one **denies accountability**, Allah's **observation never ceases**.
- Allah's **knowledge and justice** were present at every moment — now the reckoning has come.

Verses 16–25 — divine oaths, the denial of truth, and a final warning.

Surah al-Inshiqāq – Verse 16

Arabic:
فَلَآ أُقْسِمُ بِٱلشَّفَقِ

Tafsir:
"But no! I swear by the twilight..."

- **"Fa-lā uqsimu"** — a Qur'anic oath that translates as *Indeed, I swear* (not a negation, but a form of **emphatic oath**)
- **"Ash-shafaq"** — the **twilight glow** after sunset, signaling **the end of the day**

Maturidi's Commentary:

- Allah is swearing by the twilight to **highlight certainty and importance** of what's about to follow.

- Shafaq is a **sign of time**, **transition**, and a reminder of the **cyclical nature of life and death**.
- It hints at the **end of worldly life**, pointing toward the **onset of the Hereafter**.

Surah al-Inshiqāq – Verse 17

Arabic:
وَٱلَّيۡلِ وَمَا وَسَقَ

Tafsir:
"And by the night and what it envelops..."

- **"Wasaq"** — to **gather, encompass, or carry together**
- The night conceals and brings together **darkness, silence, and rest**

Maturidi:

- The night wraps the world in **mystery and quiet** — symbolizing the **concealment of human deeds**, which will later be **exposed**.
- This oath evokes awe and reflection: just as the **night covers**, Allah's command will **uncover**.

Surah al-Inshiqāq – Verse 18

Arabic:
وَٱلۡقَمَرِ إِذَا ٱتَّسَقَ

Tafsir:
"And by the moon when it becomes full."

- **"Ittasaq"** — when the moon **completes its light**, reaching **fullness** in its cycle

Maturidi:

- The full moon is **majestic**, a symbol of **completeness and clarity** — just like the **evidence of Allah**.
- The cycles of the moon reflect the **certainty of divine order** and **repetition of truth** — leading up to the final moment: *judgment*.

Surah al-Inshiqāq – Verse 19

Arabic:
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍۢ

Tafsir:
"You will surely ride stage after stage."

- **"La-tarkabunna ṭabaqan ʿan ṭabaq"** — *you will pass through level after level*, meaning:
  - From life to death
  - From the grave to resurrection
  - From judgment to final destination

Maturidi:

- This verse summarizes **human destiny**: no one is stationary — everyone is **moving, transitioning, evolving**.
- Whether through **childhood, adulthood, death**, or **spiritual stages**, man is **traveling toward a final encounter** with Allah.
- It also implies **growth or decline** — depending on the soul's choices.

Surah al-Inshiqāq – Verse 20

Arabic:
فَمَا لَهُمْ لَا يُؤْمِنُونَ

Tafsir:
"So what is [wrong] with them that they do not believe?"

This rhetorical question follows the powerful signs and oaths — asking: *With so much evidence, why are they still rejecting faith?*

Maturidi:

- The verse appeals to the **rational and moral mind**.
- Belief is not obstructed by lack of signs — it is **blocked by arrogance and pride**.

Surah al-Inshiqāq – Verse 21

Arabic:
وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ

Tafsir:
"And when the Qur'an is recited to them, they do not prostrate."

- **"Lā yasjudūn"** — refusal to **submit**, spiritually and physically

Maturidi:

- This is not just a refusal of **physical sujūd**, but **submission of the heart**.
- The Qur'an should **soften and humble**, but their hearts are **hard and proud**.

Surah al-Inshiqāq – Verse 22

Arabic:
بَلِ ٱلَّذِينَ كَفَرُواْ يُكَذِّبُونَ

Tafsir:
"But rather, the disbelievers persist in denial."

9. Despite clear signs, their response is **not confusion**, but **active rejection**.

Maturidi:

- Their denial is **deliberate** — it stems from **willful defiance**, not from ignorance.
- This verse distinguishes between **those who don't know** and those who **choose to mock and oppose**.

Surah al-Inshiqāq – Verse 23

Arabic:
وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ

Tafsir:
"And Allah is most knowing of what they hide inside."

- **"Yūʿūn"** — what they **harbor in their hearts**, their inner thoughts, plots, and intentions

Maturidi:

- This verse is a warning: even if they **hide their intentions**, Allah is **fully aware**.

- It also comforts the Prophet ﷺ — *don't be deceived by their words, for Allah knows what's inside them*.

Surah al-Inshiqāq – Verse 24

Arabic:
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

Tafsir:
"So give them tidings of a painful punishment."

- **"Fabašshirhum"** — usually used for *good news*, but here used **ironically** to intensify the warning
- **"ʿAdhāb alīm"** — a **painful, enduring punishment**

Maturidi:

- This style is meant to **shock** the deniers — *the only news awaiting them is torment*.
- It's a **just return** for those who **mocked**, **denied**, and **refused to submit**.

Surah al-Inshiqāq – Verse 25

Arabic:
إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍۢ

Tafsir:
"Except those who believe and do righteous deeds — for them is a reward never ending."

This verse ends with **hope and contrast**.

- **"Ajrun ghayru mamnūn"** — a reward that is:
    - **Uninterrupted**
    - **Never cut off**
    - **Free from decrease or limit**

Maturidi:

- The righteous are **excluded from the punishment** — not just by faith, but by **action rooted in that faith**.
- Their reward is **eternal**, **generous**, and **without fatigue**.

Surah al-Burūj – Verse 1

Arabic:
وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ

Tafsir:
"By the sky with its great constellations..."

This verse begins with a **solemn oath**, swearing by the **sky** and its **majestic structures**.

- **"Al-burūj"** — often interpreted as:
    - **Constellations** or **zodiac signs**
    - **Massive star formations**
    - Or **palatial towers** in the heavens (reflecting order, power, and security)

Maturidi's Commentary:

- The oath draws attention to the **grandeur, design, and stability** of the universe.
- The constellations are **not random**; they reflect **divine artistry** and **precise arrangement**.
- Their presence reminds humans of **order**, **timing**, and the **certainty of divine planning** — particularly important in a surah that warns of **justice and retribution**.

Surah al-Burūj – Verse 2

Arabic:
وَٱلْيَوْمِ ٱلْمَوْعُودِ

Tafsir:
"And by the Promised Day..."

This is the **second oath** in the opening of the surah.

- **"Al-yawm al-mawʿūd"** — the **Day of Promise**, referring to the **Day of Judgment**

Maturidi's Commentary:

- Allah swears by **the very day He has promised** — a day:
  - Of **resurrection**
  - Of **absolute justice**
  - Of **reward for the believers** and **punishment for the deniers**
- This day is **unavoidable**, and has been affirmed by all prophets.

The verse intensifies the message: *as surely as the stars are fixed in the heavens, this Day too is fixed in destiny.*

Surah al-Burūj – Verse 3

Arabic:
وَشَاهِدٍ وَمَشْهُودٍ

Tafsir:
"And [by] the witness and what is witnessed..."

This third oath carries a dual image:

- **"Shāhid"** — one who **witnesses**, observes
- **"Mashhūd"** — that which is **witnessed**, seen

Maturidi:

- There are many layers to this oath. Among the interpretations:
    - **Shāhid** = the **human being**, **Mashhūd** = his **deeds**
    - **Shāhid** = the **Day of Judgment**, **Mashhūd** = all people and actions
    - **Shāhid** = the **Prophet ﷺ**, **Mashhūd** = **his ummah** or the **truth**
- Maturidi stresses that everything is being **observed and recorded** — by angels, by time, and ultimately by Allah.
- The verse reminds that **nothing escapes divine attention**, whether **physical or spiritual**.

Surah al-Burūj – Verse 4

Arabic:
قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ

Tafsir:
"Destroyed were the companions of the trench."

Now begins the **historical narrative** that the oaths introduce.

- **"Qutila"** — literally *"may they be killed"*, or *"they were cursed and destroyed"*
- **"Ashāb al-ukhdūd"** — the people of the **trench** or **ditch** — referencing a well-known story of **martyrs burned alive for their faith**

Maturidi's Commentary:

- This verse marks a **turning point** — from **cosmic oaths** to **human cruelty and moral failure**.
- The phrase is **a condemnation** — Allah is **denouncing the aggressors**, not the victims.
- These were tyrants who **dug trenches and lit fires** to destroy believers, simply because they **affirmed tawḥīd**.

Surah al-Burūj – Verse 5

Arabic:
ٱلنَّارِ ذَاتِ ٱلْوَقُودِ

Tafsir:
"The fire full of fuel..."

- **"Nār dhāt al-waqūd"** — a **blazing fire**, **fed continuously**, designed for **maximum destruction**

Maturidi:

- The fire was not accidental or defensive — it was **prepared, fed, and maintained** for the **deliberate murder of believers**.
- The verse highlights the **premeditated cruelty** of the trench owners.
- It also mirrors **Hellfire**, implying: *they prepared fire for others, but now fire awaits them from Allah*.

Verses 6–10 — the crime of the trench, the martyrdom of the believers, and divine justice.

Surah al-Burūj – Verse 6

Arabic:
إِذْ هُمْ عَلَيْهَا قُعُودٌ

Tafsir:
"When they were sitting over it..."

This verse describes the **arrogant onlookers** — the perpetrators who **sat beside the fire**, watching the believers burn.

- **"ʿAlayhā quʿūd"** — sitting **beside or over it**, deliberately and comfortably

Maturidi's Commentary:

- Their sitting shows **not just violence, but cold-hearted amusement** at their crime.

- They were not reluctant — they watched with **satisfaction** as the righteous were tortured.
- The image of sitting implies **control, pride, and mockery** — as if they believed **no one could punish them**.

Surah al-Burūj – Verse 7

Arabic:
وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ

Tafsir:
"And they were witnesses to what they were doing to the believers."

- **"Shuhūd"** — not just witnesses in the passive sense, but **actively watching**, **approving**, and **present** at the scene

Maturidi:

8. The verse affirms that these aggressors were **fully aware** of their evil.
9. They didn't act in ignorance — they saw the **pain, the faith, the courage** of the believers, and **still went forward**.
10. This removes any possible excuse — **they were criminals by full intention**.

Surah al-Burūj – Verse 8

Arabic:
وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ

Tafsir:
"And they resented them for nothing but that they believed in Allah — the Mighty, the Praiseworthy."

- **"Naqamū minhum"** — they held **grudge/hatred** against the believers
- Their only "crime"? Belief in **Allah al-ʿAzīz (the Mighty)** and **al-Ḥamīd (the Praiseworthy)**

Maturidi:

- This verse **defends the believers** with honor: *they weren't rebels or criminals — they simply believed in Allah*.
- The use of **"ʿAzīz"** reminds the aggressors: *Allah is stronger than all tyrants.*
- **"Ḥamīd"** implies: *Even if you mock Him, He is eternally praised.*

Their hatred was a **hatred of truth**, and their crime was **persecuting sincerity**.

Surah al-Burūj – Verse 9

Arabic:
ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

Tafsir:
"To Whom belongs the dominion of the heavens and the earth. And Allah is Witness over everything."

- This verse **asserts Allah's power** in contrast to the **false pride of the trench-owners**.
- **Mulk** — *sovereignty, ownership* — meaning *everything is in His control*

Maturidi:

- Even though the aggressors **appeared powerful**, they owned **nothing** — Allah owns **everything**, sees **everything**, and controls **everything**.
- The phrase **"ʿalā kulli shayʾin shahīd"** means:
  - He is **present**
  - He is **aware**
  - He is **recording**, and He will **act with justice**

This is a **warning to tyrants** and a **comfort to the oppressed**.

Surah al-Burūj – Verse 10

Arabic:

إِنَّ ٱلَّذِينَ فَتَنُواْ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُواْ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ

Tafsir:

"Indeed, those who persecuted the believing men and women, then did not repent — for them is the punishment of Hell, and the punishment of the burning fire."

- **"Fatanū"** — here means to **test with extreme harm**, to **torture**, or to **put to trial through fire**
- The double mention of **Hell and fire** emphasizes both:
  - The **general torment** of Hell (Jahannam)
  - And the **specific punishment** of burning (ḥarīq) — as they did to the believers

Maturidi:

- He draws attention to **Allah's mercy** in the phrase: *"then did not repent"*.
    - Even such horrific oppressors would be forgiven **if they turned in repentance**.
- But their refusal to repent leaves them deserving of **double retribution**:
    - **Spiritual separation** from Allah
    - And **physical agony** mirroring their crime

Verses 11–22 — the reward of the believers, the power of Allah, and the fate of past tyrants.

Surah al-Burūj – Verse 11

Arabic:
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ

Tafsir:
"Indeed, those who believe and do righteous deeds will have Gardens beneath which rivers flow — that is the supreme triumph."

- This is a **contrast** to the torment mentioned in the previous verse.
- **"Jannāt"** — lush, green **gardens**, symbolic of eternal peace
- **"Tajrī min taḥtihā al-anhār"** — rivers flowing beneath them, indicating **luxury and permanence**

Maturidi's Commentary:

- This verse affirms that the **suffering of the believers was not in vain**.

- Their reward is **not just escape from Hell**, but **eternal joy and honor**.
- The phrase **"dhālika al-fawz al-kabīr"** (that is the great success) means:
    - No worldly success compares to **being saved and accepted by Allah**.

Surah al-Burūj – Verse 12

Arabic:
إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Tafsir:
"Indeed, the grip of your Lord is severe."

- **"Baṭsh"** — Allah's **seizing, grasp, or punishment**
- **"Shadīd"** — *intense, unrelenting, beyond resistance*

Maturidi:

- This is a **warning to all tyrants**: Allah may delay, but His justice is **certain and inescapable**.
- No power can withstand the **divine grasp** once it descends.
- It also reassures the believers that **oppression will be dealt with**, even if **not immediately**.

Surah al-Burūj – Verse 13

Arabic:
إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ

Tafsir:
"Indeed, it is He who originates and repeats [creation]."

- Allah is the One who **creates from nothing** and **brings back to life after death**

Maturidi:

- This answers the doubts of the disbelievers: *Yes, resurrection is real.*
- The same Lord who **created you the first time** has **no difficulty in recreating you**.
- The statement also connects to **punishment and reward**: He has the power to **start and return all things** to their proper end.

Surah al-Burūj – Verse 14

Arabic:
وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ

Tafsir:
"And He is the All-Forgiving, the Most-Loving."

- **"Al-Ghafūr"** — the One who **forgives repeatedly**, extensively
- **"Al-Wadūd"** — the One who is **full of love and affection**, especially for His servants

Maturidi:

- This verse softens the tone: after describing punishment and divine might, Allah emphasizes **His mercy and love**.
- No matter the sin, **forgiveness remains available**.
- Maturidi adds: **"al-Wadūd"** means Allah not only **loves**, but also **is loved** — especially by those who endure trials for His sake.

Surah al-Burūj – Verse 15

Arabic:
ذُو ٱلْعَرْشِ ٱلْمَجِيدُ

Tafsir:
"Owner of the Glorious Throne."

- **"Dhū al-ʿarsh"** — Master of the Throne, symbolizing **absolute sovereignty**
- **"Al-Majīd" — Glorious, Majestic, Full of Honor**

Maturidi:

- The Throne is the **greatest creation**, and Allah is transcendent and exalted.
- This title reminds us that His **majesty encompasses mercy and power** simultaneously.
- The mention of the Throne reassures the oppressed: *The One in control is **Majestic and Just**.*

Surah al-Burūj – Verse 16

Arabic:
فَعَّالٌ لِّمَا يُرِيدُ

Tafsir:
"Doer of whatever He wills."

- Allah is **unrestricted** — His will is **decisive**, and **none can prevent** what He decrees.

Maturidi:

- This is both **comfort and warning**.
- It reminds that:
    - If He wills to forgive, He does so with ease
    - If He wills to punish, no one can stop Him
- His actions are not arbitrary — but they are **free of limitation**.

Surah al-Burūj – Verse 17

Arabic:
هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ

Tafsir:
"Has the story of the armies reached you?"

- A **rhetorical question**, referring to **powerful nations of the past** that rebelled against truth

Maturidi:

- This verse introduces examples of **past destruction** — not myths, but **true histories**.
- The message is: *You're not the first to oppose truth — and those who tried before you were destroyed.*

Surah al-Burūj – Verse 18

Arabic:
فِرْعَوْنَ وَثَمُودَ

Tafsir:
"Of Pharaoh and Thamūd?"

Two examples of **arrogant, powerful civilizations**:

- **Pharaoh** — symbol of **oppressive tyranny**
- **Thamūd** — a people of **engineering and strength**, who denied Prophet Ṣāliḥ عليه السلام

Maturidi:

- Despite their power, **they were wiped out** for their rebellion.
- This is a warning: *if they were punished, what makes today's tyrants feel secure?*

Surah al-Burūj – Verse 19

Arabic:
بَلِ ٱلَّذِينَ كَفَرُواْ فِى تَكۡذِيبٍ

Tafsir:
"Yet the disbelievers persist in denial."

- Despite all evidence — **cosmic signs, divine promises, historical examples** — they still **deny**

Maturidi:

- The verse exposes the **deliberate blindness** of disbelievers — it's not lack of proof, but **stubborn pride**.
- Their denial continues, but **truth remains unchanged**.

Surah al-Burūj – Verse 20

Arabic:
وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ

Tafsir:
"But Allah encompasses them from behind."

- **"Muḥīṭ"** — to **surround completely**, in knowledge, power, and judgment

Maturidi:

- This verse is **chilling**: the deniers may **feel free**, but they are **surrounded by Allah's will**.
- They cannot escape — not with words, power, or armies.

Surah al-Burūj – Verse 21

Arabic:
بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ

Tafsir:
"But this is an honored Qur'an..."

- The surah now reaffirms the **truth they reject**

Maturidi:

- "Majīd" — full of **nobility, glory, perfection**
- Despite all mockery, the Qur'an remains **unmatched**, **unchanging**, and **above all insult**

Surah al-Burūj – Verse 22

Arabic:
فِى لَوْحٍ مَّحْفُوظٍۢ

Tafsir:
"Inscribed in a Preserved Tablet."

- **"Lawḥ maḥfūẓ"** — the **Heavenly Preserved Tablet**, in which all decrees and truths are recorded by Allah

Maturidi:

- This verse ends the surah by confirming:
  - The Qur'an is **not man-made**
  - It is **unchangeable**, **eternally protected**, and **stored beyond all tampering**
- The truth will remain, **no matter how many deny it**.

Surah aṭ-Ṭāriq – Verse 1

Arabic:
وَٱلسَّمَآءِ وَٱلطَّارِقِ

Tafsir:
"By the sky and the night-comer!"

This opening verse begins with an **oath**, pairing two great signs:

- **"As-samā'"** — the **vast sky**, often referenced in oaths for its beauty and majesty

- **"Aṭ-Ṭāriq"** — literally: *the night visitor* or *the one who knocks*, referring to something that **arrives or appears by night**

Maturidi's Commentary:

- The term **ṭāriq** is understood to mean a **bright star**, which **pierces the darkness** of night.
- The verse calls attention to how **silent, powerful signs appear at night** — often **unnoticed** by the heedless.
- The oath is designed to **capture attention**, making the listener reflect on what **guidance may come suddenly**, like the ṭāriq.

Surah aṭ-Ṭāriq – Verse 2

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ

Tafsir:
"And what will make you know what the night-comer is?"

This rhetorical question emphasizes the **greatness and mystery** of the ṭāriq.

Maturidi:

- The question **elevates** the subject — meaning: *you don't know how important this is until Allah tells you*.
- It creates suspense and reminds the reader that **hidden realities** — like **revelation**, **stars**, or **angels** — can hold **immense meaning**.

Surah aṭ-Ṭāriq – Verse 3

Arabic:
ٱلنَّجْمُ ٱلثَّاقِبُ

Tafsir:
"It is the piercing star."

- **"An-najm ath-thāqib"** — a star that **pierces**, **burns through**, or **shines intensely** in the dark

Maturidi:

- This star symbolizes **divine light breaking through darkness** — just as revelation **pierces ignorance**.
- Some scholars say it may also refer to:
  - A **specific bright star**
  - Or to **any celestial body** that appears as a **guide in darkness**
- The verse prepares us to reflect on a deeper **spiritual analogy** — just as this star **guides at night**, the **Qur'an and Prophethood guide the soul**.

Verses 4–7 — man's creation and accountability.

Surah aṭ-Ṭāriq – Verse 4

Arabic:
إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

Tafsir:
"Indeed, every soul has a guardian over it."

This verse marks a shift — from **celestial oaths** to **human accountability**.

- **"Kullu nafs"** — every soul, without exception
- **"ʿAlayhā ḥāfiẓ"** — assigned a **watcher** or **guardian**, who:
    - Records deeds
    - Protects divine order
    - Ensures **no action goes unnoticed**

Maturidi's Commentary:

9. The word **ḥāfiẓ** implies:
    1. **Recording angels** who write down everything
    2. Or **divine oversight** that preserves justice
10. It is a reminder that while **humans forget**, Allah's system **never misses**.
11. This watcher is not only over **actions**, but also over **intentions** and **secrets**.

Surah aṭ-Ṭāriq – Verse 5

Arabic:
فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ

Tafsir:
"So let man observe from what he was created."

Now comes a **command to reflect** — a rhetorical device meant to **humble arrogance**.

- Allah invites man to **think about his origin**: weak, small, fluid — not something deserving pride.

Maturidi:

- Arrogance leads to **denial of resurrection**, so Allah brings man back to **his physical reality**.
- If one **understands his origin**, he will understand how **resurrection is easy for Allah**.
- This is not just biology — it's a call to **spiritual humility**.

Surah aṭ-Ṭāriq – Verse 6

Arabic:
خُلِقَ مِن مَّآءٍ دَافِقٍ

Tafsir:
"He was created from a fluid, ejected."

- **"Māʾ dāfiq"** — a gushing, spurting liquid — referring to **semen**

Maturidi:

- The verse is both **scientifically accurate** and **spiritually profound**.
- The use of "**dāfiq**" emphasizes:
    - The **powerlessness of man at creation**
    - The **precision** with which Allah created from something so **humble**
- It forces the listener to ask: *Can the one who came from this really deny a second creation?*

Surah aṭ-Ṭāriq – Verse 7

Arabic:
يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ

Tafsir:
"Emerging from between the backbone and the ribs."

- **"Ṣulb"** — the backbone (spine, lower back area)
- **"Tarā'ib"** — the ribs or chest area (may refer to upper front of the body)

Maturidi:

- The verse may be highlighting the **region from which reproductive fluid is generated**, without conflicting with modern anatomy, since **it focuses on perception**, not technical detail.
- Spiritually, the point is that this **amazing creation emerges from a vulnerable origin**, designed by **the will of Allah**.
- The goal is to **awaken man's sense of dependency**, not pride.

Verses 8–10 — resurrection and the day all secrets are laid bare.

Surah aṭ-Ṭāriq – Verse 8

Arabic:
إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ

Tafsir:
"Indeed, He is able to bring him back."

- **"Rajʿihi"** — his **return**, meaning **resurrection** after death

- **"La-qādir"** — Allah is certainly **capable and powerful** to do it

Maturidi's Commentary:

- This verse concludes the **proof from creation**: the One who created man from a **lowly fluid** is certainly **able to recreate him** after death.
- There's **no rational basis** for denying resurrection — if man emerged from nothing the first time, **why not again?**
- It also responds to the **doubters of the Qur'an** who mocked the idea of being **brought back to life after the body decays**.

Surah aṭ-Ṭāriq – Verse 9

Arabic:
يَوْمَ تُبْلَى ٱلسَّرَآئِرُ

Tafsir:
"The Day when secrets will be tested [and exposed]."

- **"Tublā"** — means to be **tested**, **examined**, or **brought out into the open**
- **"As-sarāʾir"** — the **hidden things**, especially:
  - Thoughts
  - Intentions
  - Secrets of the heart

Maturidi:

- On the Day of Judgment, it's not just **external deeds** that will be judged — the **inner reality** will also be revealed.

- Every **private sin**, **hidden intention**, and **concealed hypocrisy** will be **laid bare**.
- The verse is a **call to sincerity** — what is **hidden from people** is never **hidden from Allah**.

Surah aṭ-Ṭāriq – Verse 10

Arabic:
فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ

Tafsir:
"Then he will have no strength and no helper."

- On that Day:
  - **"Qūwwah"** — he will have **no power to defend himself**
  - **"Nāṣir"** — and **no one to support or rescue him**

Maturidi:

- This verse describes the **helplessness of man** on the Day of Judgment.
- No **wealth**, no **family**, no **status** — only one's **deeds and faith** will matter.
- Maturidi stresses: the verse **strips away illusions** of strength — exposing the reality of **total dependence on Allah** for salvation.

Verses 11–17 — divine oaths and the final reminder of Allah's plan and justice.

Surah aṭ-Ṭāriq – Verse 11

Arabic:
وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ

Tafsir:
"By the sky that returns..."

- Another **divine oath**, now swearing by the sky again — but with a different attribute:
- **"Dhāt ar-rajʿ"** — the sky that **returns, sends back**

Maturidi's Commentary:

- This can refer to several layers of meaning:
  - The sky **returns rain**, again and again — a cycle of **life-giving mercy**
  - It reflects the **return of prayers**, **deeds**, and **souls** back to their source
  - It may symbolize the **certainty of resurrection** — just as the sky keeps **sending and returning**, so too will creation
- The oath connects **cosmic precision** to **divine power**: if the heavens function so perfectly, how can resurrection be doubted?

Surah aṭ-Ṭāriq – Verse 12

Arabic:
وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ

Tafsir:
"And the earth that cracks open."

- **"Ṣadʿ"** — to **split, crack, open up**, especially for **plants to grow**, or in reference to **graves on the Day of Judgment**

Maturidi:

- The earth **splits** to allow growth — crops, vegetation — a sign of **life from lifelessness**.
- This is a **proof of resurrection**: if the earth can give life after drought, Allah can give **life after death**.
- Also suggests the image of **graves breaking open** on the Day when souls are resurrected.

Surah aṭ-Ṭāriq – Verse 13

Arabic:
إِنَّهُۥ لَقَوْلٌ فَصْلٌ

Tafsir:
"Indeed, this [Qur'an] is a decisive statement."

- **"Qawl faṣl"** — a **clear, separating word** — meaning:
  - It **distinguishes truth from falsehood**
  - It **settles arguments**, leaving **no ambiguity**

Maturidi:

- The Qur'an is not speculation or myth — it is **final**, **authoritative**, **truthful**.
- This verse serves as a **warning**: *if you deny this word, you're not just turning from opinion — you're turning from the **clearest truth**.*

Surah aṭ-Ṭāriq – Verse 14

Arabic:
وَمَا هُوَ بِٱلْهَزْلِ

Tafsir:
"And it is not a joke."

7. The Qur'an is not **play**, **entertainment**, or **idle speech**

Maturidi:

- This verse rebukes those who **mock** or take lightly the message of Islam.
- It is a reminder that revelation is **serious**, with **real consequences**:
    - **Heaven or Hell**
    - **Salvation or regret**
- Maturidi adds: even if people **laugh now**, *they will not laugh when the truth comes fully into view*.

Surah aṭ-Ṭāriq – Verse 15

Arabic:
إِنَّهُمْ يَكِيدُونَ كَيْدًا

Tafsir:
"Indeed, they are plotting a plot..."

- Refers to the **disbelievers' secret plans** against the Prophet ﷺ and the believers

Maturidi:

- Their plotting includes:
    - Spreading lies about Islam
    - Planning harm against believers
    - Denying resurrection and ridiculing divine truths
- But these plots are **short-sighted** — **human trickery** cannot overpower **divine decree**.

Surah aṭ-Ṭāriq – Verse 16

Arabic:
وَأَكِيدُ كَيْدًا

Tafsir:
"And I am planning a plan."

- Allah affirms that **He too has a plan** — one that is **perfect, irresistible, and just**

Maturidi:

- This verse shows that **no scheme against Allah or His messengers** will succeed.
- The divine plan includes:
    - **Uplifting the believers**
    - **Humiliating the unjust**
    - And fulfilling **His promises**
- The verse reassures the Prophet ﷺ: *Even if the disbelievers are active, Allah is in full control.*

Surah aṭ-Ṭāriq – Verse 17

Arabic:
فَمَهِّلِ ٱلْكَـٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا

Tafsir:
"So give the disbelievers time — just a little more time."

- **"Mahhil" / "Amhilhum ruwaydā"** — let them go on **briefly**, **for now**
- But it is **not approval** — it is **delayed judgment**, not forgiveness

Maturidi:

- This is **not mercy**, but **strategic delay** — Allah allows them to continue only until their punishment is **ripe and just**.
- It is a warning disguised as patience: *You have a chance to repent — but the clock is ticking.*

Surah al-Aʿlā – Verse 1

Arabic:
سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى

Tafsir:
"Glorify the Name of your Lord, the Most High."

This opening command sets the spiritual tone of the surah:

- **"Sabbih"** — glorify, declare transcendence and perfection
- **"Isma Rabbika al-Aʿlā"** — the **Name of your Lord**, who is **Most High**, above all imperfections and limitations

Maturidi's Commentary:

- To **glorify Allah's Name** means:
    - To **honor His essence**, attributes, and actions
    - To **purify belief** from associating any defect or partner with Him
- "Al-Aʿlā" (the Most High) implies:
    - Absolute **superiority** over creation
    - **Unreachable perfection** in His knowledge, power, and mercy

This verse also reminds that **speech** and **thought** must align in **tawḥīd** — even Allah's Name must be treated with **reverence**.

Surah al-Aʿlā – Verse 2

Arabic:
ٱلَّذِى خَلَقَ فَسَوَّىٰ

Tafsir:
"Who created and perfectly proportioned."

- **"Khalaqa"** — He created everything **from nothing**
- **"Fasawwā"** — and then **perfectly shaped, balanced, and arranged** it

Maturidi:

- Creation is not random — it is **measured, ordered, and intentional**.
- Every being is given **its form, purpose, and place** according to divine wisdom.

- Maturidi emphasizes this verse as **proof of Allah's power and knowledge**, and a call to reflect on the harmony of creation.

Surah al-Aʿlā – Verse 3

Arabic:
وَٱلَّذِى قَدَّرَ فَهَدَىٰ

Tafsir:
"And Who determined and then guided."

11. **"Qaddara"** — He **decreed**, **apportioned**, or **destined** everything — from lifespan to sustenance
12. **"Fahadā"** — then **guided** creation to its purpose

Maturidi:

- Allah's guidance is both:
    - **Instinctive** — animals, plants, and natural systems are guided to their functions
    - **Moral and intellectual** — humans are given **revelation and reason**
- This verse shows Allah is not just the Creator, but the **Sustainer and Director** — everything moves according to **His divine plan**.

Verses 4–7 — the power of divine revelation and remembrance.

Surah al-Aʿlā – Verse 4

Arabic:
وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ

Tafsir:
"And Who brings forth the pasture..."

- **"Al-marʿā"** — lush, green pasture; vegetation for grazing and growth

Maturidi's Commentary:

- This verse refers to **Allah's role as Provider** — not just Creator, but One who **causes the earth to flourish**.
- Pasture represents:
  - **Livelihood** for animals
  - **Sustenance** for human life
- It also reminds that **provision comes from Allah**, not from effort alone.

Surah al-Aʿlā – Verse 5

Arabic:
فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ

Tafsir:
"Then turns it into dry, black stubble."

- **"Ghuthāʾan aḥwā"** — withered, blackened, lifeless debris after once being fresh

Maturidi:

- This verse shows the **temporary nature of worldly life**.
- What is once green and thriving becomes **dust and waste** — a metaphor for:
    - **Youth fading**
    - **Wealth diminishing**
    - **Life ending**
- It's a powerful **reminder of death** and **impermanence**, urging people to focus on what is **eternal**.

Surah al-Aʿlā – Verse 6

Arabic:
سَنُقْرِئُكَ فَلَا تَنسَىٰ

Tafsir:
"We will make you recite, so you will not forget..."

- A **promise to the Prophet ﷺ** — Allah will ensure the Qur'an is firmly **implanted in his heart**
- **"La tansa"** — *you will not forget* (some say except what Allah wills, as clarified in the next verse)

Maturidi:

11. This verse reassures the Prophet ﷺ, who was **concerned about memorizing the revelation**.
12. It shows the **divine guarantee** that the Qur'an is preserved **first in the Prophet's heart**, then for the Ummah.
13. Also affirms the **miraculous nature** of revelation — its **preservation and fluency** are from Allah.

Surah al-Aʿlā – Verse 7

Arabic:
إِلَّا مَا شَآءَ ٱللَّهُ ۚ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ

Tafsir:
"Except what Allah wills. Indeed, He knows what is public and what is hidden."

- This **qualifies** the previous verse — Allah may allow **occasional forgetting** as part of wisdom or test
- Also emphasizes His **total knowledge** of:
  - **Open actions and speech**
  - And **hidden thoughts, intentions, and secrets**

Maturidi:

- Allah's **will governs even memory** — if something is forgotten, it is by **divine wisdom**, not weakness.
- The verse further reinforces **tawakkul** — complete reliance on Allah in all matters of knowledge and remembrance.

Verses 8–13 — divine guidance, the fate of the righteous and the wicked.

Surah al-Aʿlā – Verse 8

Arabic:
وَنُيَسِّرُكَ لِلْيُسْرَىٰ

Tafsir:
"And We will ease you toward the path of ease."

- **"Nuyassiruka"** — We will **facilitate, make easy for you**
- **"Lil-yusrā"** — the **easiest and most blessed path**, often interpreted as:
    - The **path of righteousness**
    - The **way to Jannah**
    - Or the **entire process of Prophethood and daʿwah**

Maturidi's Commentary:

- Allah assures the Prophet ﷺ: *the mission given to you will be eased, and success will be made possible by Us.*
- **Ease** here does not mean **absence of difficulty**, but that **divine help will accompany hardship**.
- It's also a **universal message**: those who obey Allah will find their path **smoothed**, even through trials.

Surah al-Aʿlā – Verse 9

Arabic:
فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ

Tafsir:
"So remind, if the reminder benefits."

- **"Fa-dhakkir"** — a command to the Prophet ﷺ: *Continue giving reminders*
- **"In nafaʿati adh-dhikrā"** — if the reminder has an effect (some say this means *whether or not it appears to benefit*)

Maturidi:

- The verse encourages **persistence in daʿwah**, even if people **resist or ignore**.
- Maturidi clarifies: *"If it benefits"* doesn't limit the duty — rather, it emphasizes that **reminders always have potential** to benefit the sincere.
- The Prophet ﷺ is told: *Do your part — Allah will guide whom He wills.*

Surah al-Aʿlā – Verse 10

Arabic:
سَيَذَّكَّرُ مَن يَخْشَىٰ

Tafsir:
"He who fears [Allah] will remember."

- **"Sayadh-dhakkar"** — will receive and **internalize the reminder**
- **"Man yakhshā"** — the one who has **humble fear**, **awe**, and **reverence** for Allah

Maturidi:

- Not everyone benefits from guidance — only those with **a receptive, fearful heart**.
- This fear (**khushūʿ**) is not terror, but **humble awareness** of Allah's greatness and accountability.
- It also shows that **spiritual readiness** determines whether one benefits from the Qur'an.

Surah al-Aʿlā – Verse 11

Arabic:
وَيَتَجَنَّبُهَا ٱلْأَشْقَى

Tafsir:
"But the most wretched will avoid it."

- **"Yatajannabuhā"** — will avoid the reminder, keep away deliberately
- **"Al-ashqā"** — the **most wretched**, those destined to misery due to their arrogance and rebellion

Maturidi:

- This person is not simply negligent — they are **actively resistant**, **consciously turning away**.
- The Qur'an doesn't just fail to move them — they **reject it with pride**.
- The verse implies a **moral choice**: one can be **from the fearful** or from the **wretched rejecters**.

Surah al-Aʿlā – Verse 12

Arabic:
ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ

Tafsir:
"Who will burn in the greatest Fire."

- **"Ṣalā"** — to be **cast into** or **burned by**

- **"An-nār al-kubrā"** — the **greatest fire**, i.e., **Jahannam**, the ultimate punishment

Maturidi:

- This verse explains **why the rejecter is called "ashqā"** — because their end is **Hellfire**.
- It contrasts with the **"yusrā"** path given to the Prophet ﷺ — this is the **path of the wicked**, fueled by arrogance.
- The severity of this punishment is tied to the **deliberate nature of their disbelief**.

Surah al-Aʿlā – Verse 13

Arabic:
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

Tafsir:
"Then he will neither die therein nor live."

- A terrifying description of the **condition of those in Hell**:
  - **No death** to escape the pain
  - **No true life** to enjoy any comfort or hope

Maturidi:

- This verse describes a **state of suspended torment** — existence continues, but **not as life**.
- It shows the **hopelessness** of Hell: even death, which normally ends suffering, is **denied**.
- A complete **deprivation of mercy**, in response to a life of **defiant rejection**.

Verses 14–19 — the purity and success of the one who remembers Allah and seeks the hereafter.

Surah al-Aʿlā – Verse 14

Arabic:
قَدْ أَفْلَحَ مَن تَزَكَّىٰ

Tafsir:
"Indeed, successful is the one who purifies himself."

- **"Aflaha"** — has succeeded, prospered, attained true victory
- **"Tazakkā"** — purified himself: both **spiritually and morally**

Maturidi's Commentary:

- This purification includes:
  - **Inner cleansing**: of arrogance, disbelief, hypocrisy
  - **Outer action**: performing prayer, charity, avoiding sin
- True success isn't measured by wealth or power, but by **one's inner state and obedience** to Allah.
- Maturidi links this directly to the **path of yusrā** (ease) mentioned earlier — *this is its fruit: success with Allah.*

Surah al-Aʿlā – Verse 15

Arabic:
وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ

Tafsir:
"And remembers the Name of his Lord, and prays."

- **"Dhakara isma Rabbihi"** — remembers His Lord regularly and sincerely
- **"Fa-ṣallā"** — then performs the prayer

Maturidi:

- This verse shows that **remembrance (dhikr)** and **prayer (ṣalāh)** are both essential.
- Mentioning Allah's Name is **not just verbal**, but reflects a **heart connected to Allah**.
- **Prayer**, when done sincerely, is the **manifestation of remembrance** and **purification**.

Maturidi emphasizes that these two qualities — **spiritual consciousness and disciplined worship** — are what **lead to salvation**.

Surah al-Aʿlā – Verse 16

Arabic:
بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا

Tafsir:
"But you prefer the worldly life..."

- A sharp contrast to the previous verses: **those who reject purification and prayer** do so because they are **attached to the fleeting world**.

Maturidi:

- The word **"tuʾthirūn"** means not only *to prefer*, but to **prioritize** the world over the Hereafter.
- This is the **root cause** of denial, neglect, and sin: excessive love of **dunya**.
- Maturidi explains: while worldly life has value, it becomes **a cause of loss** when it makes a person **forget Allah**.

Surah al-Aʿlā – Verse 17

Arabic:
وَٱلْـَٔاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ

Tafsir:
"While the Hereafter is better and more lasting."

- **"Khayr"** — better in **quality**
- **"Abqā"** — more **lasting**, eternal

Maturidi:

- This verse is the **logical correction** to those who favor the dunya:
  - The **world is temporary**, uncertain, fading
  - The **Hereafter is lasting**, secure, and far superior
- Allah is appealing to the **intellect** and **heart**: *Why chase what ends, when what is eternal is near?*

Surah al-Aʿlā – Verse 18

Arabic:
إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ

Tafsir:
"Indeed, this is in the former scriptures."

- "This" refers to the **core teachings** just mentioned:
    - Purification leads to success
    - Prayer and remembrance are essential
    - The Hereafter is better than the world

Maturidi:

- These are **not new teachings** — they were in the **earlier revelations** to past prophets.
- Truth is **unchanging** — what Allah revealed to previous nations is the **same core guidance** found in the Qur'an.

Surah al-Aʿlā – Verse 19

Arabic:
صُحُفِ إِبْرٰهِيمَ وَمُوسَىٰ

Tafsir:
"The scriptures of Abraham and Moses."

- A direct reference to **the earliest divine messages**, sent to **Ibrāhīm (Abraham)** and **Mūsā (Moses)**

Maturidi:

- This verse closes the surah by **linking the Prophet ﷺ with the legacy of previous prophets**.

- It confirms the **unity of revelation**: the message of tawḥīd, purification, and the Hereafter is **universal and timeless**.
- The Qur'an is not innovation, but a **confirmation and continuation** of divine truth.

Surah al-Ghāshiyah – Verse 1

Arabic:
هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡغَٰشِيَةِ

Tafsir:
"Has there come to you the report of the Overwhelming [Event]?"

- **"Hal atāka ḥadīthu al-ghāshiyah"** — *Have you heard the news of the ghāshiyah?*
- **"Al-ghāshiyah"** — the **overwhelming event**, referring to the **Day of Judgment**, which will **cover and engulf all of creation**

Maturidi's Commentary:

- This is a **rhetorical question** to grab attention — not because the Prophet ﷺ does not know, but to **emphasize the gravity** of what follows.
- **"Ghāshiyah"** implies:
    - It will **overtake every soul**, leaving none unaffected
    - It will **veil** this world and **reveal** the next
- It is described as something so **intense** that it **shrouds the senses**, overwhelming both body and spirit.

Surah al-Ghāshiyah – Verse 2

Arabic:
وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ

Tafsir:
"Some faces that Day will be humbled."

- **"Wujūh"** — faces (representing the **whole self**, especially one's state)
- **"Khāshiʿah"** — filled with **humility**, **humiliation**, **degradation**, or **fear**

Maturidi:

- This refers to the **disbelievers and sinners** whose pride will be **crushed** on that Day.
- Their expressions will reflect their **inner defeat** — the arrogance they displayed in the world will turn to **dread and shame**.
- The **face**, being the most expressive part of the human, is used here to show **visible spiritual failure**.

Surah al-Ghāshiyah – Verse 3

Arabic:
عَامِلَةٌ نَّاصِبَةٌ

Tafsir:
"Laboring [hard], exhausted."

- **"ʿĀmilah"** — working, striving
- **"Nāṣibah"** — fatigued, worn out, to the point of **collapse**

Maturidi:

- Despite all their **striving**, these people are **not rewarded** — because:
  - Their efforts were **not for Allah**
  - Their intentions were **corrupt**, or their faith was **absent**
- It may also include those who **worship falsely**, engaging in **deviant or invented practices**, thinking they're doing good — but gaining **no benefit** in the Hereafter.
- The verse is a **powerful warning**: *Effort alone is not enough — it must be based on **truth and sincerity***.

Verses 4–7 — the punishment that awaits the humiliated.

Surah al-Ghāshiyah – Verse 4

Arabic:
تَصْلَىٰ نَارًا حَامِيَةً

Tafsir:
"They will enter a blazing Fire."

- **"Taṣlā"** — they will **enter and be exposed to** (continuously)
- **"Nāran ḥāmiyah"** — a fire that is **intensely hot**, **scorching**, and **unbearable**

Maturidi's Commentary:

- This is the **natural outcome** for those whose deeds were empty or misdirected.

- The verb form suggests **continual punishment**, not a one-time exposure.
- **"Ḥāmiyah"** — not just fire, but fire **at its peak**, showing **how fittingly severe** their consequence is.

Surah al-Ghāshiyah – Verse 5

Arabic:
تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ

Tafsir:
"They will be given to drink from a boiling spring."

- **"ʿAyn āniyah"** — a **spring whose water is seething, boiling** due to its **intense heat**

Maturidi:

- This "drink" is a continuation of the **torment** — not relief.
- The word **"tusqā"** (they will be made to drink) implies **force**, not choice — they are **compelled** to drink this punishment.
- It is also the **opposite** of the refreshing springs of Paradise — this is **suffering disguised as sustenance**.

Surah al-Ghāshiyah – Verse 6

Arabic:
لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ

Tafsir:
"They will have no food except from thorny, dry bushes."

- **"Ḍarīʿ"** — a plant that is:
    - **Thorny**, **inedible**, sometimes described as **poisonous**
    - Mentioned in early tafsir as **a desert weed** that neither **nourishes** nor **benefits**

Maturidi:

- Their food offers **no comfort**, **no nutrition**, and **no escape from hunger**.
- This is **not accidental** — it reflects their **spiritual starvation** in the world.
- Just as they **rejected pure, nourishing truth**, they are now left with **bitter, harmful substitutes**.

Surah al-Ghāshiyah – Verse 7

Arabic:
لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ

Tafsir:
"It neither nourishes nor satisfies hunger."

- The **final description** of their food:
    - It does not **fatten** (give strength or nutrition)
    - Nor does it **relieve hunger**

Maturidi:

- The verse emphasizes the **complete futility** of their reward.
- This punishment is **measured and just** — they ignored the **nourishment of revelation**, so now they are given **emptiness**.

- Maturidi points out the **irony**: they **worked hard** (verse 3) yet ended up with **torment and deprivation** — a result of **misguided effort** and **faithlessness**.

Verses 8–16 — the joyful faces of the righteous and their reward in Paradise.

Surah al-Ghāshiyah – Verse 8

Arabic:
وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

Tafsir:
"Some faces that Day will be radiant."

- **"Wujūhun… nāʿimah"** — faces full of **grace**, **radiance**, and **joy**

Maturidi's Commentary:

- This refers to the **believers**, those who were sincere in faith and deed.
- Their **radiance reflects inner peace and divine acceptance**.
- Just as the faces of the wicked reflected **humiliation**, the faces of the righteous now shine with **honor** and **contentment**.

Surah al-Ghāshiyah – Verse 9

Arabic:
لِّسَعْيِهَا رَاضِيَةٌ

Tafsir:
"Well-pleased with their effort."

- **"Saʿyihā"** — their striving, effort, deeds done in life
- **"Rāḍiyah"** — they are **pleased**, satisfied — not just with the result, but with their **life's struggle**

Maturidi:

- Unlike those whose effort led to ruin, the believer sees their **effort was worth it**.
- Their striving for prayer, patience, charity, and sincerity is now met with **reward and satisfaction**.
- This verse affirms that **sincere deeds never go to waste**.

Surah al-Ghāshiyah – Verse 10

Arabic:
فِى جَنَّةٍ عَالِيَةٍ

Tafsir:
"In a Garden, elevated."

- **"ʿĀliyah"** — high in both **location** and **rank**

Maturidi:

- Their **station is lofty** — they are honored above others.
- The elevation may refer to:
  - The **heights of Paradise** itself
  - The **status** of those rewarded

- This height contrasts beautifully with the **depths of Hell** described earlier.

Surah al-Ghāshiyah – Verse 11

Arabic:
لَّا تَسْمَعُ فِيهَا لَـٰغِيَةً

Tafsir:
"Wherein they will hear no vain speech."

- **"Lāghiyah"** — useless talk, lies, gossip, anything offensive or meaningless

Maturidi:

- Paradise is **free from verbal harm** — no one speaks falsely, arrogantly, or foolishly.
- This is both a **relief** and a **joy** for the believer, who may have been mocked in the world.
- It shows that **Jannah is a place of complete emotional and spiritual peace** — even the **sounds** are pure.

Surah al-Ghāshiyah – Verse 12

Arabic:
فِيهَا عَيْنٌ جَارِيَةٌ

Tafsir:
"In it is a flowing spring."

- **"ʿAyn jāriyah"** — a **stream or spring that flows freely**

Maturidi:

- Water symbolizes **life**, **pleasure**, and **purity**.
- In this world, water is limited or controlled — in Jannah, it is **plentiful and flowing**.
- The spring reflects not just beauty, but also **freedom, refreshment**, and **eternal satisfaction**.

Surah al-Ghāshiyah – Verse 13

Arabic:
فِيهَا سُرُرٌ مَّرْفُوعَةٌ

Tafsir:
"There are raised couches [in it]."

- **"Surur marfūʿah"** — thrones or reclining couches that are **elevated**

Maturidi:

- These raised thrones symbolize **honor, nobility, and comfort**.
- The believer is not sitting on the ground — he is **lifted up**, physically and spiritually.
- This imagery contrasts with the **humiliation** of the wicked — here, we see the **dignity of reward**.

Surah al-Ghāshiyah – Verse 14

Arabic:
وَأَكْوَابٌ مَّوْضُوعَةٌ

Tafsir:
"And cups set in place."

- **"Akwāb mawḍūʿah"** — cups ready, filled, and **placed for ease** — no struggle or waiting

Maturidi:

- Every **comfort is provided**, without needing to ask or fetch.
- The **readiness** of the cups reflects **service**, **honor**, and **ease**.
- It also reflects the nature of Paradise: **desire is met even before it's expressed**.

Surah al-Ghāshiyah – Verse 15

Arabic:
وَنَمَارِقُ مَصْفُوفَةٌ

Tafsir:
"And cushions arranged in rows."

- **"Namāriq maṣfūfah"** — fine cushions or pillows, **lined up** neatly, awaiting comfort

Maturidi:

- This symbolizes **luxury and calm**.
- The **organization** of cushions shows that **nothing is random** — all is arranged with divine care.
- The scene evokes an atmosphere of **rest, conversation, and joy**.

Surah al-Ghāshiyah – Verse 16

Arabic:
وَزَرَابِيُّ مَبْثُوثَةٌ

Tafsir:
"And carpets spread out."

- **"Zarābiyy mabthūthah"** — plush carpets, **laid generously** across the ground

Maturidi:

- These carpets complete the image of **luxurious rest**.
- It reflects the idea that **all of Paradise is made ready**, nothing lacking, nothing rough or uncomfortable.
- The word **"mabthūthah"** (spread out everywhere) also suggests that **comfort extends in every direction** — no corner of Jannah is without beauty.

Verses 17–26 — signs of Allah in creation and the final reminder of resurrection and accountability.

Surah al-Ghāshiyah – Verse 17

Arabic:
أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ

Tafsir:
"Do they not look at the camels — how they were created?"

- **"Afalā yanẓurūn"** — *Will they not reflect, observe, consider?*

- **"Ilā al-ibil"** — camels, an **everyday creature** in the Arab world, known for **strength, endurance, and usefulness**

Maturidi's Commentary:

- The camel is a **simple but powerful sign**:
  - It carries burdens for long distances
  - Survives harsh desert conditions
  - Provides milk, meat, transport, and clothing
- Maturidi points out that Allah uses **familiar examples** to **awaken the heart** — there's no excuse for ignorance.
- The creation of the camel reflects **divine design and mercy** — perfectly adapted for human use in difficult environments.

Surah al-Ghāshiyah – Verse 18

Arabic:
وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ

Tafsir:
"And at the sky — how it was raised?"

- Another clear, undeniable sign — the **vast sky**, held up **without pillars**

Maturidi:

- The sky is **stable**, **beautiful**, and **unshakable**, yet it **contains no visible support**.
- This inspires awe and **recognition of divine power**.

- The verse calls attention to the **architecture of the cosmos** — perfectly elevated and **free of flaws**.

Surah al-Ghāshiyah – Verse 19

Arabic:
وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ

Tafsir:
"And at the mountains — how they are set up?"

- **"Nusibat"** — fixed firmly, established, erected

Maturidi:

- Mountains symbolize **stability**, strength, and **firmness**.
- Allah's placement of mountains helps **stabilize the earth**, both physically and symbolically.
- The verse again points to **deliberate creation**, not randomness.

Surah al-Ghāshiyah – Verse 20

Arabic:
وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ

Tafsir:
"And at the earth — how it was spread out?"

- **"Sutiḥat"** — flattened or spread to be **livable**, **walkable**, **usable**

Maturidi:

- The earth is created **perfectly for habitation** — with gravity, sustenance, and balance.
- Though it has mountains and oceans, it is **spread out** to be **stable and accessible** for life.
- This verse invites reflection on **how tailored** the earth is for human needs.

Surah al-Ghāshiyah – Verse 21

Arabic:
فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

Tafsir:
"So remind — you are only a reminder."

- This is addressed to the **Prophet** ﷺ: his mission is to **warn and remind**, not to **force belief**

Maturidi:

- Guidance is from Allah — the Prophet ﷺ **delivers the message**, but does not control people's hearts.
- The verse also **comforts** the Prophet: *Do not grieve if they reject — your task is to remind faithfully*.

Surah al-Ghāshiyah – Verse 22

Arabic:
لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ

Tafsir:
"You are not a controller over them."

- **"Muṣayṭir"** — one who **compels**, **dominates**, or **forces submission**

Maturidi:

- Islam is **not about coercion** — the Prophet ﷺ invites with **wisdom and clarity**.
- If people reject, the blame is **on them**, not on the Messenger.
- The verse teaches **patience and principle**: *Call to truth — leave the result to Allah.*

Surah al-Ghāshiyah – Verse 23

Arabic:
إِلَّا مَن تَوَلَّىٰ وَكَفَرَ

Tafsir:
"Except the one who turns away and disbelieves..."

- This **exception** defines the audience that rejects the reminder

Maturidi:

- **"Tawallā wa kafar"** — turning away from the message and actively disbelieving is a **moral decision**.
- The rejection is not from lack of evidence — it's **willful arrogance**.
- The implication: *They will be responsible for what follows.*

Surah al-Ghāshiyah – Verse 24

Arabic:
فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ

Tafsir:
"Then Allah will punish him with the greatest punishment."

- **"Al-ʿadhāb al-akbar"** — the **greatest punishment**, i.e., **Hell in the Hereafter**

Maturidi:

- There may be **pain in the world**, but this refers to the **ultimate, eternal punishment**.
- **Their conscious rejection** of truth — after being reminded — makes their punishment **deserved and just**.

Surah al-Ghāshiyah – Verse 25

Arabic:
إِنَّ إِلَيْنَآ إِيَابَهُمْ

Tafsir:
"Indeed, to Us is their return."

- **"Iyābahum"** — their **final return**, after death

Maturidi:

- Everything — believer and disbeliever — will return to **Allah alone**.
- This is the **core truth** of accountability: *You began with Allah and you'll return to Him.*

Surah al-Ghāshiyah – Verse 26

Arabic:
ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Tafsir:
"Then indeed, upon Us is their account."

- **"ʿAlaynā ḥisābahum"** — Allah will **personally and precisely take account** of their deeds

Maturidi:

- The phrase shows **divine authority and justice** — no injustice will occur.
- Allah alone will **weigh intentions, secrets, and actions**, and none will be able to **hide or manipulate** their record.
- The surah ends with a reminder of **ultimate justice**, **divine judgment**, and **certainty of the Hereafter**.

Surah al-Fajr – Verse 1

Arabic:
وَٱلْفَجْرِ

Tafsir:
"By the dawn..."

- **"Al-Fajr"** — the **break of day**, a powerful symbol of **new beginnings**, **hope**, and **divine order**

Maturidi's Commentary:

- Dawn marks the **end of darkness**, a **renewal of life**, and the **time of prayer** — deeply spiritual and rhythmic.
- Allah swears by **fajr** as a sign of:
    - His **power in nature**
    - The **renewal** that reflects **resurrection after death**
    - The **disciplined life** of the believer, who wakes for worship at this sacred time

Surah al-Fajr – Verse 2

Arabic:
وَلَيَالٍ عَشْرٍ

Tafsir:
"And [by] ten nights..."

- Commonly interpreted as:
    - The **first ten nights of Dhul-Hijjah** — the most sacred nights in the Islamic year
    - Or **the last ten nights of Ramadan**

Maturidi:

- These nights are **times of multiplied reward**, intense worship, and divine mercy.
- Allah swears by them to **elevate their status** and highlight their role in **spiritual purification**.
- They also **connect the believer to history** — many great events (like the completion of revelation or the Hajj rituals) are linked to these nights.

Surah al-Fajr – Verse 3

Arabic:
وَٱلشَّفْعِ وَٱلْوَتْرِ

Tafsir:
"And [by] the even and the odd."

- **"Shafʿ"** — even
- **"Watr"** — odd

Maturidi:

- Some scholars say it refers to:
  - **All of creation** (which is in pairs — shafʿ) and **the Creator** (Who is One — watr)
  - Or it may refer to **specific acts of worship** like **shafʿ and witr prayers**
  - Or even to **dates and numbers** in the sacred calendar
- Maturidi emphasizes this reflects **the totality of divine balance**: odd and even, day and night, male and female — all created in **harmonious opposition**.

Surah al-Fajr – Verse 4

Arabic:
وَٱلَّيْلِ إِذَا يَسْرِ

Tafsir:
"And by the night as it departs..."

- **“Yasrī”** — when it **travels, slips away**, or **moves on quietly**

Maturidi:

- The night’s end, like the coming of dawn, symbolizes **change**, **passage of time**, and the **certainty of divine cycles**.
- It also reminds the believer that **no darkness lasts forever**, and that **Allah brings light after difficulty**.

Surah al-Fajr – Verse 5

Arabic:
هَلْ فِى ذٰلِكَ قَسَمٌ لِّذِى حِجْرٍ

Tafsir:
”Is there not in all this an oath for one of reason?”

- **“Dhī ḥijr”** — one who possesses **intellect**, **restraint**, or **understanding**

Maturidi:

- This rhetorical question urges reflection: *Aren’t these divine signs enough for the wise?*
- The word **ḥijr** suggests a person who **controls their impulses** — not just smart, but **spiritually alert**.
- It emphasizes that **true wisdom** is not just knowing facts, but **recognizing signs of Allah** in the world.

Verses 6–14 — Allah’s destruction of powerful ancient nations who denied truth.

Surah al-Fajr – Verse 6

Arabic:
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Tafsir:
"Have you not seen how your Lord dealt with [the people of] ʿĀd?"

- **ʿĀd** — the ancient tribe to whom **Prophet Hūd (عليه السلام)** was sent
- Known for their **power**, **architecture**, and **arrogance**

Maturidi's Commentary:

- The verse recalls **historical punishment** as a **warning** to the Quraysh and all who reject divine truth.
- "**Alam tara**" — not literal seeing, but **haven't you heard, considered, or reflected**?
- The downfall of ʿĀd shows that **no strength, wealth, or heritage** can protect against divine wrath if people become arrogant and reject guidance.

Surah al-Fajr – Verse 7

Arabic:
إِرَمَ ذَاتِ ٱلْعِمَادِ

Tafsir:
"Of Iram — the [city] of lofty pillars..."

- **"Iram dhāt al-ʿimād"** — a reference to the **civilization of ʿĀd**, particularly their **tall, pillar-based structures**

Maturidi:

- These “pillars” symbolize **material greatness** and **architectural strength**.
- Yet their **pride in worldly power** led to **disobedience** and ultimately to **destruction**.
- This verse reminds: *greatness in appearance is meaningless without **righteousness and humility**.*

Surah al-Fajr – Verse 8

Arabic:
ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَـدِ

Tafsir:
"The likes of which had never been created in the land..."

- Their civilization was **unparalleled** — unique in strength, innovation, and presence

Maturidi:

- Yet despite their unmatched stature, they were **wiped out completely** — a sign that **human power is no protection** without faith.
- The verse again serves as a **lesson in humility**: *What matters to Allah is obedience, not worldly greatness.*

Surah al-Fajr – Verse 9

Arabic:
وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ

Tafsir:
"And [the people of] Thamūd — who carved out the rocks in the valley..."

- Thamūd — the people to whom **Prophet Ṣāliḥ (عليه السلام)** was sent
- **"Jābū aṣ-ṣakhr"** — carved out homes and buildings directly into **mountains and rock faces**

Maturidi:

- Their skill and engineering were impressive, but it made them **arrogant**, rejecting the truth brought by Ṣāliḥ.
- The **valley (al-wādī)** they lived in refers to **al-Ḥijr**, a historic site between Tabūk and Madinah.
- Their destruction is another sign: *Skill and intellect, if not paired with submission to Allah, lead to ruin.*

Surah al-Fajr – Verse 10

Arabic:
وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ

Tafsir:
"And Pharaoh, the one of mighty stakes..."

- **"Dhī al-awtād"** — can mean:
    - Tent pegs (as symbols of dominion and military power)
    - Or **pillars of torture** (used in punishment)

Maturidi:

- Pharaoh is the **archetype of tyranny** — power combined with **godless arrogance**

- The term **awtād** evokes his **firm grip on Egypt** — both militarily and socially — and his **use of torture** against believers
- Allah reminds us that **his power, too, ended in defeat and disgrace**

Surah al-Fajr – Verse 11

Arabic:
ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَـٰدِ

Tafsir:
"Those who transgressed throughout the lands..."

- **"Ṭaghaw"** — they **exceeded all bounds** in oppression and corruption

Maturidi:

- This verse gathers all three: ʿĀd, Thamūd, and Pharaoh — they **spread injustice and tyranny**
- Power led them not to gratitude, but to **rebellion**
- This verse explains **why** they were punished: *it wasn't just disbelief — it was deliberate oppression*

Surah al-Fajr – Verse 12

Arabic:
فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ

Tafsir:
"And spread much corruption therein."

- Their crimes weren't small or isolated — they were **widespread and habitual**

Maturidi:

- **"Fasād"** — not just environmental or political corruption, but **spiritual, social, and moral decay**
- The verse implies they **used their gifts** (wealth, architecture, intellect) to **undermine justice and belief**

Surah al-Fajr – Verse 13

Arabic:
فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

Tafsir:
"So your Lord poured upon them a scourge of punishment."

- **"Ṣabba"** — to **pour down** violently
- **"Sawṭ ʿadhāb"** — a **whip**, symbolizing **stinging, unrelenting pain**

Maturidi:

- The punishment was **measured but overwhelming**, fitting their crimes
- This isn't random violence — it is **divine justice**, calibrated to match their **excess and denial**

Surah al-Fajr – Verse 14

Arabic:
إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ

Tafsir:
"Indeed, your Lord is ever watchful."

- **"Bil-mirṣād"** — lying in wait, observing everything with precision

Maturidi:

- This is both **a threat and a reassurance**:
  - For the wicked: *You may escape human justice, but never Allah*
  - For the oppressed: *Allah sees your suffering and will respond*
- Allah does **not overlook a single deed** — the world is full of injustice, but **none of it is ignored** in the divine scale.

Verses 15–30 — human misjudgment about wealth, divine testing, and the final reward of the righteous.

Surah al-Fajr – Verse 15

Arabic:
فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ

Tafsir:
"As for man, when his Lord tests him and honors him and blesses him, he says, 'My Lord has honored me.'"

- **"Ibtalāhu"** — to test, try
- **"Akramahu wa naʿʿamahu"** — honored him and gave him ease or luxury

Maturidi's Commentary:

- Humans often mistake **blessings** for **divine approval** — but wealth or success are not always signs of Allah's pleasure.
- Maturidi explains: **both hardship and ease are tests** — and success becomes a **trial** when it leads to **arrogance**.
- The error here is in **the human conclusion**: *"My Lord must love me because I am rich."*

Surah al-Fajr – Verse 16

Arabic:
وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ أَهَٰنَنِ

Tafsir:
"But when He tests him and restricts his provision, he says, 'My Lord has humiliated me.'"

- **"Qadara ʿalayhi rizqahu"** — limited, constrained his sustenance

Maturidi:

- This is the opposite mistake: thinking **poverty equals disgrace**.
- The person assumes: *If I'm struggling, Allah must be angry at me* — but that's a **misunderstanding of divine wisdom**.
- **True worth**, Maturidi says, is not based on wealth but on **taqwā** (consciousness of Allah).

Surah al-Fajr – Verse 17

Arabic:
كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ

Tafsir:
"No! But you do not honor the orphan."

- The verse **rebukes** human beings for **their moral failure**, not their wealth

Maturidi:

- The previous verses were about **wrong judgment**; now, the **true test** is shown:
    - Do you care for the weak?
    - Do you act with compassion and justice?
- The **orphan** is symbolic — someone in need, with no defender — and the Qur'an repeatedly stresses **his right to protection**.

Surah al-Fajr – Verse 18

Arabic:
وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

Tafsir:
"And you do not urge one another to feed the poor."

- Not only do they **fail to feed**, they also **discourage others** from doing good

Maturidi:

- The problem isn't poverty — it's the **hardness of heart** that refuses to **show mercy**.
- Feeding the poor is **not charity alone**, it is **justice** — a **duty**, not an optional favor.

Surah al-Fajr – Verse 19

Arabic:
وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا

Tafsir:
"And you consume inheritance greedily."

- **"Turāth"** — inheritance left behind after someone's death
- **"Aklan lammā"** — **devour it all**, without right or fairness

Maturidi:

- This refers to people who **steal from widows, orphans**, and **weaker heirs**.
- **Unjust distribution of inheritance** is seen as a major sin — a sign of **moral collapse**.
- The verse condemns **hoarding**, **exploitation**, and the **abuse of power**.

Surah al-Fajr – Verse 20

Arabic:
وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا

Tafsir:
"And you love wealth with immense love."

- **"Ḥubban jammā"** — **overwhelming, obsessive love** for wealth

Maturidi:

- Love of wealth is **not condemned in itself** — but **when it blinds a person**, it becomes a **spiritual disease**.

- The verse criticizes those who place **wealth above worship, justice, and generosity**.
- True believers use wealth as **a means**, not **an idol**.

Surah al-Fajr – Verse 21

Arabic:
كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا

Tafsir:
"No! When the earth is crushed, crushing upon crushing..."

- **"Dukkati al-arḍ dakkā dakkā"** — the earth will be **shattered**, **pounded**, **reduced to dust** on the Day of Judgment

Maturidi:

- This is a vivid reminder: *the world you loved so much will be **broken apart***.
- The repetition shows **intensity** and **certainty** — this world is **not permanent**.
- The verse transitions from moral rebuke to **the reality of resurrection**.

Surah al-Fajr – Verse 22

Arabic:
وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا

Tafsir:
"And your Lord will come, and the angels in rows upon rows."

- This refers to the **manifestation of divine judgment**

Maturidi:

- **"Jā'a Rabbuka"** — metaphorical for **Allah's command and presence becoming undeniable**
- The angels appear in **perfect ranks**, reflecting **order**, **majesty**, and **readiness for judgment**
- This verse evokes awe and fear — *no one can escape or interrupt what is about to happen.*

Surah al-Fajr – Verse 23

Arabic:
وَجِيٓءَ يَوۡمَئِذِۭ بِجَهَنَّمَۚ يَوۡمَئِذٖ يَتَذَكَّرُ ٱلۡإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكۡرَىٰ

Tafsir:
"And Hell will be brought forth that Day. On that Day man will remember — but what good is the remembrance to him?"

- Now **Jahannam itself** is made visible — a **real entity**, not just a concept

Maturidi:

- When the **reality of the Hereafter** becomes visible, people will finally believe — but it will be **too late**.
- The verse speaks of **regret**: *"If only I had listened…"*
- But **remembrance after judgment** has **no benefit** — guidance was meant for **this world**, not the next.

Surah al-Fajr – Verse 24

Arabic:
يَقُولُ يَـٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى

Tafsir:
"He will say, 'Oh, I wish I had sent ahead [some good] for my life!'"

- **"Li-ḥayātī"** — *for my true life*, i.e., **the Hereafter**

Maturidi:

- This line captures **the cry of regret**: the person now sees that **real life** is not the **dunya**, but the **ākhirah**.
- Every missed prayer, charity, and truth is now a **lost investment**.
- Maturidi highlights: *The smart one is the one who prepares **now**, before this moment comes.*

Surah al-Fajr – Verse 25

Arabic:
فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ

Tafsir:
"So on that Day, none will punish like His punishment."

- The punishment from Allah is **unmatched** in **severity** and **justice**

Maturidi:

- It is **tailored** — fitting each person's crimes perfectly.
- This line serves as a **terrifying warning**: *Don't think others' punishment is comparable to Allah's.*

Surah al-Fajr – Verse 26

Arabic:
وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ

Tafsir:
"And none will bind like His binding."

- Refers to **captivity**, **restraint**, and **detainment** — spiritual and physical

Maturidi:

- Disbelievers will be **bound in chains** and **fully restrained**, symbolizing their **helplessness and disgrace**.
- This verse, paired with the previous one, describes the **inescapable and perfect justice** of Allah.

Surah al-Fajr – Verse 27

Arabic:
يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ

Tafsir:
"O reassured soul..."

- Addressed to the **believer whose heart is calm**, tranquil through **faith and remembrance**

Maturidi:

- The **nafs al-muṭmaʾinnah** is:
    - Content with Allah's decree

    - Trusting in His promise
    - Steadfast through hardship
- This verse is a **beautiful contrast** to the regretful disbeliever — now we meet the **peaceful believer**.

Surah al-Fajr – Verse 28

Arabic:
ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Tafsir:
"Return to your Lord, well-pleased and pleasing [to Him]."

Maturidi:

- The soul is **satisfied with Allah**, and **Allah is satisfied with it**.
- This is the **goal of life** — to meet Allah in a state of **mutual acceptance**.
- It signifies the **highest rank** of faith and serenity.

Surah al-Fajr – Verse 29

Arabic:
فَٱدْخُلِى فِى عِبَـٰدِى

Tafsir:
"So enter among My [righteous] servants..."

Maturidi:

- A call to join the ranks of **prophets, martyrs, and the pious**.

- It is the reward for a life of **truth and devotion** — the believer becomes part of the **honored community**.

Surah al-Fajr – Verse 30

Arabic:
وَٱدْخُلِى جَنَّتِى

Tafsir:
"And enter My Paradise."

Maturidi:

- This is not just any paradise — Allah says **"My Paradise"**, expressing **personal welcome and closeness**.
- It is the **culmination** of faith, trust, patience, and effort.
- A reminder that **the real reward** is not in this world, but in **being with Allah eternally**.

Surah al-Balad – Verse 1

Arabic:
لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِ

Tafsir:
"I do swear by this city..."

- **"Lā uqsimu"** — a form of oath that both **denies and emphasizes**:
    - Literally, *"I do not swear"*, but actually means *"Indeed, I surely swear..."*

- **"Hādhā al-balad"** — refers to **Makkah**, the city of the Prophet ﷺ

Maturidi's Commentary:

- The form **"lā uqsimu"** expresses both **formality and power** — Allah is elevating Makkah by swearing upon it.
- Makkah is the **most sacred land**, the **home of revelation**, and the **center of tawḥīd**.
- Maturidi notes that the oath also **draws attention** to the contrast between Makkah's **dignity** and the **rejection of truth** happening within it — those who fight the Prophet ﷺ in the very land Allah honors.

Surah al-Balad – Verse 2

Arabic:
وَأَنتَ حِلٌّ بِهَٰذَا ٱلْبَلَدِ

Tafsir:
"And you [O Prophet] are dwelling freely in this city."

- **"Ḥillun"** — can mean:
  - Lawful, permitted
  - Or **temporarily allowed**, possibly even **violated or vulnerable**

Maturidi:

- The verse has multiple layers:
  - The Prophet ﷺ is **present and living** in Makkah, even though **his rights are violated**
  - His presence is **noble**, yet **disbelievers treat him unjustly**

- Some tafsir say "ḥill" here means: *they make you a target of harm*, even in this **sacred sanctuary**, where harming anyone is usually forbidden.
- Maturidi emphasizes the **moral outrage** of this: *The people of Makkah betray the holiness of their own land by opposing Allah's Messenger.*

Verses 3–6 — the universal struggle and man's false sense of power.

Surah al-Balad – Verse 3

Arabic:
وَوَالِدٍ وَمَا وَلَدَ

Tafsir:
"And [by] the parent and what he begot..."

- **"Wālid"** — the parent (often interpreted as **Adam**, the father of all)
- **"Wa mā walad"** — and what he brought forth: **his descendants**, the **entire human race**

Maturidi's Commentary:

- This is an oath by **human lineage**, **origin**, and **continuity**.
- Allah is swearing by:
    - The miracle of **creation** from a single soul
    - The bond of **parenthood**
    - The **nobility** and **responsibility** of the human race

Maturidi highlights that humans are **not random**, but come from a **dignified source**, and are born into a world with **purpose and moral duty**. This verse lays the foundation for what comes next — a challenge to those who forget their **origin and accountability**.

Surah al-Balad – Verse 4

Arabic:
لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ

Tafsir:
"Indeed, We created man in hardship."

- **"Fi kabad"** — in **toil**, **struggle**, or **strain** — physically, emotionally, and spiritually

Maturidi:

- Human life is designed to involve **difficulty**:
    - From **birth and childhood**, to **earning a living**, to **bearing responsibility**, and ultimately **dying**
- This verse **refutes arrogance** — humans are not **self-sufficient**, they are born into a world of **trial**.
- The **purpose** of this hardship is not cruelty, but **growth**, **awareness**, and the **path to paradise** through effort.

Maturidi emphasizes: if life is built on struggle, then ignoring the **purpose of that struggle** is the **greatest loss**.

Surah al-Balad – Verse 5

Arabic:
أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ

Tafsir:
"Does he think that no one will have power over him?"

- This is a challenge to the **arrogant human being** who thinks he is **untouchable** or **self-made**

Maturidi:

- The verse criticizes the **illusion of independence**: that a person, by wealth or strength, is **free from accountability**.
- It also targets those who think their sins or rebellion are **unseen** or **without consequence**.
- This verse prepares the reader for a **reality check** — Allah **does see**, **knows**, and **will hold all to account**.

Surah al-Balad – Verse 6

Arabic:
يَقُولُ أَهْلَكْتُ مَالًّا لُّبَدًا

Tafsir:
"He says, 'I have wasted enormous wealth!'"

- **"Ahlaktu mālan lubadā"** — I've **spent** or **wasted** great amounts of wealth (often **boasting**)

Maturidi:

- This is either:

- A **boast** by the disbeliever about how much he has spent (in war, pride, indulgence)
- Or a **complaint** — expressing regret at wasting money on a cause that didn't benefit him

- Either way, the person views wealth as **the core of their power**, and **spending** as a way to **prove independence**.

Maturidi interprets this as the speech of someone **detached from the Hereafter** — they value **money over morality**, **quantity over meaning**.

Verses 7–10 — Allah's full knowledge of man, and the faculties given to guide him.

Surah al-Balad – Verse 7

Arabic:
أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ

Tafsir:
"Does he think that no one saw him?"

- A direct continuation of the rebuke in verse 6 — **does man believe his actions are hidden?**

Maturidi's Commentary:

- This verse is not just about **physical sight**, but about **accountability and divine awareness**.
- It rebukes the arrogant mindset: *"I spent, I sinned, I lived — and no one stopped me, so no one saw me."*

- Maturidi stresses: **Allah sees**, **knows**, and **records** all deeds, even if the person **forgets** or **conceals** them from others.
- A warning against **hidden arrogance**, hypocrisy, or false independence.

Surah al-Balad – Verse 8

Arabic:
أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ

Tafsir:
"Did We not make for him two eyes?"

- A reminder of the **clear, undeniable gifts** Allah has granted every human being.

Maturidi:

- The **eyes** symbolize not only **vision**, but also **perception**, **reflection**, and **witnessing truth**.
- Maturidi says: one who has been gifted such clarity **cannot claim ignorance** — Allah has made **guidance visible**, both **externally** and **internally**.
- This verse begins a list of **favors** given to every person, forming the **basis for responsibility**.

Surah al-Balad – Verse 9

Arabic:
وَلِسَانًا وَشَفَتَيْنِ

Tafsir:
"And a tongue and two lips?"

- Another pair of divine gifts: **speech and expression**

Maturidi:

- The **tongue** is for:
    - **Communication**
    - **Recitation of revelation**
    - **Articulation of belief or denial**
- The **lips** assist in **speech**, **eating**, and **protecting** the mouth — signs of **precision in creation**.

Maturidi emphasizes: these are not just physical gifts, but **tools of moral agency**. You can **declare truth** or **spread falsehood** with your tongue — and you will be **accountable** for how you use it.

Surah al-Balad – Verse 10

Arabic:
وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ

Tafsir:
"And We showed him the two paths."

- **"Najdayn"** — two clear, rising roads — interpreted as:
    - The path of **good and evil**
    - Or **belief and disbelief**

Maturidi:

- Every person is shown **both ways** — through:

    - **Fitrah** (innate nature)
    - **Revelation**
    - **Reason** and **conscience**
- The image of two ascending paths implies **effort — both good and evil require action**, but one leads to **elevation**, the other to **descent**.

Maturidi explains: guidance is not hidden — Allah has **clearly placed before man the options**, and given him the **tools to choose**. Now, the question is: *Will he climb the steep path of good?*

Verses 11–20 — the steep path of virtue, contrasted with the downfall of arrogance and denial.

Surah al-Balad – Verse 11

Arabic:
فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ

Tafsir:
"But he has not attempted the steep path."

- **"Iqtaḥama al-ʿaqabah"** — literally, *he did not storm or scale the steep ascent*

Maturidi's Commentary:

- The **"ʿaqabah"** (steep path) symbolizes the **difficult but noble path of righteousness**.
- Most people **avoid hardship**, preferring **comfort**, even if it leads to moral loss.

- This verse rebukes those who have been given **eyes, a tongue, and guidance**, yet still choose the **easy, selfish road**.

Maturidi notes: *Success lies not in ease, but in the courage to choose the harder, higher way.*

Surah al-Balad – Verse 12

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ

Tafsir:
"And what will make you understand what the steep path is?"

8. A rhetorical question to **magnify** the value and difficulty of this path

Maturidi:

- The phrase **"mā adrāka"** is used in the Qur'an to **elevate** the subject — it's not trivial.
- It invites the listener to **reflect deeply**: *what is the path that truly leads to Allah?*

Surah al-Balad – Verse 13

Arabic:
فَكُّ رَقَبَةٍ

Tafsir:
"It is to free a slave."

- The **first definition** of the steep path is **liberation** — freeing someone from physical bondage

Maturidi:

- This is both **literal** (emancipating slaves) and **symbolic**:
    - Removing oppression
    - Ending **social and spiritual chains**
- Maturidi stresses Islam's role in **liberating humanity**, not just individuals.

This act requires **sacrifice, courage**, and a **sense of justice** — hallmarks of the steep path.

Surah al-Balad – Verse 14

Arabic:
أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ

Tafsir:
"Or feeding on a day of severe hunger..."

- **"Yawm dhī masghabah"** — a **time of famine**, when food is **scarce** and hunger is **widespread**

Maturidi:

- Feeding others when food is **plentiful is easy**, but doing so when **you yourself are struggling** is what Allah values most.
- True virtue appears when **personal discomfort is endured for the sake of another**.

Surah al-Balad – Verse 15

Arabic:
يَتِيمًا ذَا مَقْرَبَةٍ

Tafsir:
"To an orphan near of kin..."

- Kindness begins at **home** — this verse stresses **charity toward close relatives**

Maturidi:

- Helping a **needy relative** combines two acts:
  - Maintaining **family ties (ṣila rahim)**
  - And fulfilling the **right of the orphan**
- Maturidi reminds that **ignoring needy relatives** while helping strangers out of pride is **hypocritical charity**.

Surah al-Balad – Verse 16

Arabic:
أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

Tafsir:
"Or to a destitute person in dust."

- **"Miskīn dhā matrabah"** — so poor he is **covered in dirt**, having **nothing to his name**

Maturidi:

- This is the **lowest level of poverty** — one who can't even beg properly.

- Helping such a person reflects **deep compassion and sincerity**, not for show.

Surah al-Balad – Verse 17

Arabic:
ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوْاْ بِٱلصَّبْرِ وَتَوَاصَوْاْ بِٱلْمَرْحَمَةِ

Tafsir:
"Then he was among those who believed and advised one another to patience and to mercy."

- Faith is **not enough** alone — it must be joined with:
  - **Endurance (ṣabr)** in hardship
  - **Compassion (marḥamah)** toward others

Maturidi:

- This verse defines the **true believer**:
  - Active in faith
  - Supportive of others
  - Patient in hardship
  - Merciful in action
- **"Tawāṣaw"** (mutual advising) implies a **community of support**, where each uplifts the other toward truth and kindness.

Surah al-Balad – Verse 18

Arabic:
أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ

Tafsir:
"Those are the people of the right hand."

- **"Aṣḥāb al-maymanah"** — people of blessing, righteousness, and **success in the Hereafter**

Maturidi:

- The right side represents:
    - **Honor**, **divine acceptance**, and **ease in reckoning**
- These people **scaled the steep path**, passed the test, and now receive their **reward**.

Surah al-Balad – Verse 19

Arabic:
وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ

Tafsir:
"But those who disbelieved in Our signs — they are the people of the left."

- **"Mashʾamah"** — left-hand side: a symbol of **loss**, **disgrace**, and **punishment**

Maturidi:

4. The contrast is complete:
    1. One group **believed, endured, and served** — now honored
    2. The other **denied, indulged, and turned away** — now condemned

This verse reminds: **every sign of Allah is a responsibility** — rejecting it has **eternal consequences**.

Surah al-Balad – Verse 20

Arabic:
عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ

Tafsir:
"Over them will be a Fire closed in."

- **"Muʾṣadah"** — tightly sealed, **locked with no escape**

Maturidi:

- This is the final judgment:
  - A fire that is **inescapable**
  - **Trapping** its inhabitants completely
  - **Sealing off hope**, just as they **closed their hearts** to the truth
- Maturidi concludes: the surah begins with **struggle**, and ends with **outcome** — two eternal paths, both shown clearly.

Surah ash-Shams – Verse 1

Arabic:
وَٱلشَّمْسِ وَضُحَىٰهَا

Tafsir:
"By the sun and its morning brightness..."

- **"Ash-shams"** — the **sun**, the most dominant object in the sky
- **"Ḍuḥāhā"** — its **forenoon brightness**, the clear light it casts during the day

Maturidi's Commentary:

- Allah begins this surah with a series of **oaths**, drawing attention to **natural signs**.
- The sun is the **source of physical light and life** — without it, there would be no existence.
- Its **radiance** represents **truth, clarity**, and the **power of divine creation**.

Maturidi emphasizes: swearing by such a powerful creation invites man to **reflect on its Creator**, and recognize that **the moral order**, like the solar order, has **clarity and consequence**.

Surah ash-Shams – Verse 2

Arabic:
وَٱلْقَمَرِ إِذَا تَلَىٰهَا

Tafsir:
"And by the moon when it follows it..."

- **"Al-qamar"** — the **moon**
- **"Idhā talāhā"** — *when it follows the sun*, i.e., reflects its light or **comes after it in cycle**

Maturidi:

- The **moon's beauty** and **light** are **borrowed**, reflecting the sun — it **follows** both literally (in phase) and **symbolically**.

- This pairing reminds man that **truth is passed on**, even in **darkness** — revelation is like **sunlight**, and the prophets are like **moons** that reflect and deliver it.

Surah ash-Shams – Verse 3

Arabic:
وَٱلنَّهَارِ إِذَا جَلَّىٰهَا

Tafsir:
"And by the day when it reveals it..."

- **"An-nahār"** — the **day**, whose arrival makes everything **clear and visible**
- **"Jallāhā"** — *reveals or unveils the sun*

Maturidi:

- The day exposes what the **sun enables** — it is **light upon light**, clarity upon clarity.
- This verse further stresses that **truth is not hidden** — it is made **manifest**, like the sun shining over the earth.

Surah ash-Shams – Verse 4

Arabic:
وَٱلَّيْلِ إِذَا يَغْشَىٰهَا

Tafsir:
"And by the night when it covers it..."

- **"Al-layl"** — the night

- **"Yaghshāhā"** — *when it covers or veils the sun*

Maturidi:

- The night **does not extinguish the sun**, but **veils it temporarily** — a symbol for when **truth becomes obscured**.
- Maturidi notes: this is the cycle of life — **light and darkness alternate**, but the sun remains **unchanged**.

This verse reminds that even when **darkness appears**, **truth still exists**, and will **emerge again**.

Surah ash-Shams – Verse 5

Arabic:
وَٱلسَّمَآءِ وَمَا بَنَىٰهَا

Tafsir:
"And by the sky and the One who built it..."

- **"As-samāʾ"** — the sky, symbolizing **vastness**, **order**, and **height**
- **"Wa mā banāhā"** — *and the One who structured it*, i.e., **Allah Himself**

Maturidi:

- The sky is a **sign of divine architecture** — it is **unsupported**, yet **stable**.
- Maturidi emphasizes: **everything has a Builder**, and the sky's **flawless construction** proves **divine will and wisdom**.

Verses 6–10 — the oath continues, shifting toward the creation of the human soul and its moral capacity.

Surah ash-Shams – Verse 6

Arabic:
وَٱلْأَرْضِ وَمَا طَحَىٰهَا

Tafsir:
"And by the earth and the One who spread it out..."

- **"Al-arḍ"** — the earth
- **"Wa mā ṭaḥāhā"** — *and the One who extended, flattened, or spread it out for life*

Maturidi's Commentary:

- The earth is made **livable and accessible** — with **paths**, **fields**, **resources**, and **space** to thrive.
- Maturidi emphasizes: this **design** is not random — it is a **deliberate act of divine mercy**, making the earth a **place of trial and responsibility**.

Surah ash-Shams – Verse 7

Arabic:
وَنَفْسٍ وَمَا سَوَّىٰهَا

Tafsir:
"And [by] the soul and the One who proportioned it..."

- **"Nafs"** — the **human self**, encompassing both **mind and spirit**
- **"Wa mā sawwāhā"** — and the One who **fashioned, balanced, and gave it form**

Maturidi:

- This verse shifts from **external creation** to the **inner human world**.
- The soul is given both:
  - **Fitrah** — a natural tendency toward truth
  - **A structured moral compass**
- Maturidi teaches that **moral responsibility** is grounded in the **precision and balance** Allah has placed in the human self.

Surah ash-Shams – Verse 8

Arabic:
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا

Tafsir:
"Then He inspired it [with a knowledge of] its wickedness and its righteousness."

- **"Alhama"** — inspired, caused to intuit or realize
- **"Fujūrahā"** — its corruption, sinful tendencies
- **"Taqwāhā"** — its God-consciousness, moral restraint

Maturidi:

- This verse confirms that humans are not left **confused** — Allah has planted in every soul:
  - A sense of **right and wrong**
  - The ability to **choose between them**

- Maturidi explains: **guidance is both internal and external** — the soul feels its guilt or peace, and the revelation confirms what is true.

Surah ash-Shams – Verse 9

Arabic:
قَدْ أَفْلَحَ مَن زَكَّىٰهَا

Tafsir:
"He has succeeded who purifies it [the soul]."

- **"Zakkāhā"** — purifies, nurtures, uplifts the soul

Maturidi:

- **Success** is not in wealth or fame, but in **moral and spiritual purification**.
- Purification includes:
  - **Cleansing sin**
  - **Resisting desire**
  - **Doing good for the sake of Allah**
- This is the **goal of life**: to return the soul to Allah in a **state of purity and truth**.

Surah ash-Shams – Verse 10

Arabic:
وَقَدْ خَابَ مَن دَسَّىٰهَا

Tafsir:
"And he has failed who corrupts it."

- **"Dassa"** — to **bury**, **suppress**, or **pollute**

Maturidi:

- This verse speaks of the one who:
    - **Hides the conscience**
    - **Follows base desires**
    - And **kills the voice of guidance within**
- Maturidi interprets this as the person who **knows right from wrong**, but **chooses darkness** deliberately.

This completes the moral center of the surah: the **soul is the battlefield**, and **victory or defeat** lies in how we treat it.

Verses 11–15 — the example of Thamūd and the destruction that followed their denial.

Surah ash-Shams – Verse 11

Arabic:
كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَا

Tafsir:
"Thamūd denied [the truth] because of their transgression."

- **"Kadhdhabat Thamūd"** — the tribe of Thamūd **rejected** and **denied**

- **"Bi-ṭaghwāhā"** — *due to their rebellion*, excessive pride, and moral corruption

Maturidi's Commentary:

5. Thamūd was a powerful, intelligent nation blessed with **comfort and stability** — yet they **chose arrogance** over gratitude.
6. Their **denial of Prophet Ṣāliḥ (عليه السلام)** was not due to ignorance, but due to **wilful rebellion**.
7. Maturidi emphasizes: **rebellion blinds reason** — when **desire overcomes conscience**, truth is rejected with hostility.

Surah ash-Shams – Verse 12

Arabic:
إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا

Tafsir:
"When the most wicked among them rose up."

- **"Anbaʿatha"** — set out, incited
- **"Ashqāhā"** — the **most wretched** or **damned** individual of them

Maturidi:

- Refers to the man who **slaughtered the she-camel** of Prophet Ṣāliḥ — a direct act of **defiance and violence** against Allah's sign.
- Although only one carried it out, the **whole tribe shared the guilt**, either by approval or silence.
- Maturidi teaches: a society's **most corrupt individuals** rise when **truth is abandoned**, and **cowardice** replaces moral responsibility.

Surah ash-Shams – Verse 13

Arabic:
فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا

Tafsir:
"Then the messenger of Allah said to them: '[Respect] the she-camel of Allah and her drinking right.'"

- **Prophet Ṣāliḥ (عليه السلام)** warned them to **leave the camel unharmed** — it was a **miraculous sign** from Allah

Maturidi:

- The camel was **not an ordinary animal**, but a **divine test**.
- Respecting it meant **obeying Allah**, violating it meant **rebelling against Him**.
- Their response to this command exposed the **depth of their disbelief**.

Surah ash-Shams – Verse 14

Arabic:
فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا

Tafsir:
"But they denied him and slaughtered her. So their Lord crushed them for their sin and leveled them [to the ground]."

- **"Damdama"** — to **pound**, **crush**, **level**, or **annihilate with severity**
- **"Sawwāhā"** — made the punishment **universal**, not sparing anyone

Maturidi:

- The destruction was **swift**, **complete**, and **measured to their crime**.
- Maturidi notes: their **sin was clear**, their warning was clear — thus, the punishment was **just**.
- The verse reflects the **pattern of history**: when a people **abuse mercy**, it turns into **justice**.

Surah ash-Shams – Verse 15

Arabic:
وَلَا يَخَافُ عُقْبَـٰهَا

Tafsir:
"And He [Allah] does not fear its consequence."

- Allah has **no fear** of what anyone might think or challenge — His **judgment is final and absolute**

Maturidi:

- Allah does not act out of **fear or hesitation** — His **justice is perfect**, and no one can **oppose Him** or question His command.
- This final verse closes the surah with a reminder of **Allah's authority**, and the **seriousness of rejecting guidance**.

Surah al-Layl – Verse 1

Arabic:
وَٱلَّيْلِ إِذَا يَغْشَىٰ

Tafsir:
"By the night as it envelops..."

- **"Al-layl"** — the **night**, a symbol of **covering**, **stillness**, and **concealment**
- **"Yaghshā"** — when it **wraps or covers**, swallowing the world in **darkness**

Maturidi's Commentary:

- The night serves multiple purposes:
  - It is a time of **rest**, **reflection**, and **test of faith**
  - It also **covers** — meaning it hides deeds, both good and bad
- Allah swears by the night as a **controlled sign** of His power: it moves **predictably** and **submits** to His will

Maturidi often links **natural signs** like night and day to the **moral cycle** — darkness is not evil itself, but it **tests the human heart**.

Surah al-Layl – Verse 2

Arabic:
وَٱلنَّهَارِ إِذَا تَجَلَّىٰ

Tafsir:
"And by the day when it shines in full splendor..."

- **"An-nahār"** — the day
- **"Tajallā"** — *becomes radiant*, emerges clearly and fully

Maturidi:

- If the night hides, the **day reveals** — it exposes what was hidden, both in the world and in human behavior.
- Maturidi stresses: this contrast symbolizes the **clarity of divine truth** after darkness and confusion.

These first two verses form a **moral duality**: just as night and day **alternate**, so too do **faith and disbelief**, **effort and failure**, **truth and falsehood**.

Surah al-Layl – Verse 3

Arabic:
وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ

Tafsir:
"And [by] He who created the male and the female..."

- **"Dhakar wa unthā"** — all of humanity, in its **divine pairing**

Maturidi:

- This is not just about gender — it represents:
  - **Completeness of creation**
  - **Opposites brought into harmony**
  - **Balance in society and life**
- By swearing on the male and female, Allah affirms that He is the **sole Creator**, and that all human beings are born **within His plan** and will return to Him.

Verses 4–7 — the divergence of human paths based on deeds and intentions.

Surah al-Layl – Verse 4

Arabic:
إِنَّ سَعْيَكُمْ لَشَتَّىٰ

Tafsir:
"Indeed, your efforts are diverse."

- **"Saʿyakum"** — your striving, effort, labor
- **"La-shattā"** — truly **scattered**, **varied**, **divergent**

Maturidi's Commentary:

- People may live under the same sky, but their **paths are completely different** — some strive for **truth**, others for **worldly gain**, some toward **obedience**, others toward **rebellion**.
- Maturidi emphasizes that **external actions may look similar**, but intentions and ends are what **truly separate them**.
- This verse introduces a theme seen often in the Qur'an: **the moral division** between people is **not accidental** — it's based on **choice**, **striving**, and **values**.

Surah al-Layl – Verse 5

Arabic:
فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ

Tafsir:
"As for the one who gives and fears Allah..."

- **"Aʿṭā"** — gives freely, without withholding

- **"Wattaqā"** — and is **conscious of Allah**, fearing His displeasure and seeking His pleasure

Maturidi:

- These are the two core traits of righteousness:
  - **Generosity** — detachment from wealth, love of others
  - **Taqwā** — conscious discipline, avoiding what Allah dislikes
- Giving is **not just charity**; it includes **time**, **effort**, **emotions**, and **support** in the path of truth.

This verse describes the **first path**: one of **open-handed giving** and **God-conscious living**.

Surah al-Layl – Verse 6

Arabic:
وَصَدَّقَ بِٱلْحُسْنَىٰ

Tafsir:
"And affirms the best [reward]."

9. **"Ṣaddaqa bil-ḥusnā"** — believes in the **ultimate good**, which many scholars interpret as:
   1. **The promise of Paradise**
   2. **The truth of the religion**
   3. Or **the highest truth**: *Lā ilāha illa Allah*

Maturidi:

- The person believes that **there is reward for good**, and that **Allah will not let effort go to waste**.

- This belief **motivates sincere action** — it proves that true faith is not passive; it **drives giving and taqwā**.

Surah al-Layl – Verse 7

Arabic:
فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ

Tafsir:
"We will ease him toward ease."

- **"Nuyassiruhu lil-yusrā"** — Allah will make the path of **ease**, **righteousness**, and **blessing** smooth for him

Maturidi:

- This is a **divine reward in this life**: not just Paradise in the next, but **inner peace**, **clarity**, and **support** in navigating life's difficulties.
- Allah **facilitates goodness** for those who seek it — He removes **obstacles**, **opens doors**, and strengthens their resolve.

This verse promises: *If you give, fear Allah, and believe — Allah will make the hardest road become light under your feet.*

Verses 8–13 — the opposite path: stinginess, arrogance, and spiritual ruin.

Surah al-Layl – Verse 8

Arabic:
وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ

Tafsir:
"But as for the one who withholds and considers himself self-sufficient..."

- **"Bakila"** — to be stingy, to **hoard** and **refuse to give**
- **"Istaghnā"** — to believe oneself **independent**, **in no need** of Allah or others

Maturidi's Commentary:

- This verse describes the **second path** — opposite of the believer's way.
- **Stinginess** is not just about wealth — it includes **withholding truth**, **kindness**, and **time** from what is right.
- **Self-sufficiency** here reflects **spiritual arrogance**: the person thinks *"I can manage without Allah,"* or *"I owe nothing to anyone."*

Maturidi warns: **such a soul is cut off**, because it blocks both **giving** and **receiving** of divine mercy.

Surah al-Layl – Verse 9

Arabic:
وَكَذَّبَ بِٱلْحُسْنَىٰ

Tafsir:
"And denies the best [reward]."

- **"Kadhdhaba bil-ḥusnā"** — rejects the highest truth:
    - Denying **resurrection**
    - Disbelieving in **the promise of reward and punishment**

- Or rejecting **the beauty of Islam itself**

Maturidi:

- This person has no **incentive to reform**, because he believes there's **nothing after this life**.
- Denying **al-ḥusnā** makes even good deeds meaningless in their eyes.
- The combination of **stinginess**, **pride**, and **denial** is what makes this path **destructive**.

Surah al-Layl – Verse 10

Arabic:
فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ

Tafsir:
"We will ease him toward difficulty."

- **"Nuyassiruhu lil-ʿusrā"** — Allah will **facilitate** the path to **hardship**, i.e., the road of ruin

Maturidi:

- Just as Allah helps the sincere **toward righteousness**, He allows the rebellious to continue toward **their own destruction** — not out of injustice, but as a result of **their chosen path**.
- Maturidi emphasizes: the more one **insists on evil**, the easier it becomes — this is the **divine law of moral momentum**.

This verse is a chilling warning: *If a person insists on pride and denial, Allah lets them slip further down the slope.*

Surah al-Layl – Verse 11

Arabic:
وَمَا يُغْنِى عَنْهُ مَالُهٗٓ إِذَا تَرَدَّىٰٓ

Tafsir:
"And his wealth will not benefit him when he falls."

- **"Taraddā"** — to **fall**, **plunge**, or be **ruined**

Maturidi:

- The person believed wealth would **protect**, **elevate**, or **define success** — but now, it has **no value**.
- **Wealth without faith** is like **armor made of paper** — it cannot stop the descent into **spiritual death or Hell**.
- Maturidi points out that this verse reveals the **futility of worldly resources** at the time of **death**, **judgment**, and **divine reckoning**.

Surah al-Layl – Verse 12

Arabic:
إِنَّ عَلَيْنَا لَلْهُدَىٰ

Tafsir:
"Indeed, upon Us is [to provide] guidance."

- A powerful affirmation: **Allah has taken upon Himself the duty of showing the way**

Maturidi:

- **Guidance (al-hudā)** is not hidden or impossible — Allah has:
    - **Sent messengers**

- **Revealed scripture**
- Placed **conscience** and **reason** within the soul

- Maturidi emphasizes that no one can say *"I didn't know"* — the **path has been made clear**, but people must **choose**.

Surah al-Layl – Verse 13

Arabic:
وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ

Tafsir:
"And indeed, to Us belong the Hereafter and the first [life]."

- Allah owns both:
  - **Al-ākhirah** — the eternal, final life
  - **Al-ūlā** — this present worldly life

Maturidi:

5. Everything is under Allah's command — no one **escapes**, no one **rules** except Him.
6. He is **Master of both realms**, and all will return to Him.
7. Maturidi says this is both a **warning** (to the arrogant) and a **comfort** (to the believer): *Nothing escapes Allah's knowledge, mercy, or justice.*

Verses 14–21 — the fate of the righteous and the promise of Jannah for the sincere.

Surah al-Layl – Verse 14

Arabic:
فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ

Tafsir:
"So I have warned you of a Fire that blazes intensely."

- **"Anzartukum"** — I have **warned you**, a direct and serious address
- **"Nārān talaẓẓā"** — a fire that **flares up**, **rages**, **burns with fury**

Maturidi's Commentary:

- This is a **divine warning**, not from anger, but from **mercy** — to awaken the heart before it's too late.
- The **fire** described is **not ordinary** — it is **active**, **raging**, and **personalized for punishment**.
- Maturidi emphasizes: when Allah warns with **this kind of language**, it's because **what awaits is real**, and the **loss is eternal**.

Surah al-Layl – Verse 15

Arabic:
لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى

Tafsir:
"None will burn in it except the most wretched one."

- **"Yaslāhā"** — will **enter into it** and **suffer**
- **"Al-ashqā"** — the **most miserable**, **ruined**, or **depraved**

Maturidi:

- Who is **ashqā**?
    - The one who **knew the truth but rejected it**
    - The one who **chose sin over submission**
- Maturidi clarifies that this does **not mean all sinners**, but those who are **firm in disbelief** and **conscious rebellion**.

This fire is not random — it is **reserved** for those who **persistently rejected Allah despite knowing the path**.

Surah al-Layl – Verse 16

Arabic:
ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ

Tafsir:
"The one who denied and turned away."

- **"Kadhdhaba"** — denied the message
- **"Tawallā"** — turned his back, refused to follow

Maturidi:

- This verse **defines the ashqā** — not someone ignorant, but someone who:
    - **Heard the truth**, and
    - **Rejected it arrogantly**
- Denial (kadhdhaba) and avoidance (tawallā) together form the **root of damnation** — both the **intellectual** and **moral refusal** of faith.

Surah al-Layl – Verse 17

Arabic:
وَسَيُجَنَّبُهَا ٱلْأَتْقَى

Tafsir:
"But the most pious will be spared from it."

- **"Suyujannabu"** — will be **kept far away** from the fire
- **"Al-atqā"** — the one of **highest taqwā**, supreme God-consciousness

Maturidi:

6. Just as Hell is **exclusive to the arrogant**, protection from it is **exclusive to the deeply righteous**.
7. The word **atqā** implies:
    1. The one who avoids **both inner and outer sin**
    2. The one whose **life revolves around pleasing Allah**

This person isn't just spared punishment — he is **guarded**, **shielded**, because of his sincerity.

Surah al-Layl – Verse 18

Arabic:
ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ

Tafsir:
"The one who gives his wealth to purify himself."

- **"Yuʾtī mālahu"** — gives his wealth (not clings to it)

- **"Yatazakkā"** — for **self-purification**, not for showing off

Maturidi:

- Giving is not a **social gesture** — it is an act of **inner refinement**.
- The **goal** is not praise, but to become **clean before Allah**.
- Maturidi connects this to the theme of the surah: *wealth is a **test**, and the righteous use it to get **closer to Allah**, not further.*

Surah al-Layl – Verse 19

Arabic:
وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ

Tafsir:
"And not [giving] to anyone who has done him a favor to be repaid..."

- His giving is **not** a **transaction** — not done in **return for favors**

Maturidi:

- True charity is **not self-serving** — it is not "you helped me, so I help you."
- This person gives **without obligation**, because his **eyes are on Allah**, not the people.

This verse **purifies intention** — the sincerity of giving is **what raises the soul**.

Surah al-Layl – Verse 20

Arabic:
إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ

Tafsir:
"But only seeking the Face of his Lord, the Most High."

- **"Ibtighāʾ wajhi Rabbih"** — desiring Allah's **approval**, **nearness**, and **pleasure**
- **"Al-Aʿlā"** — the Most High, beyond all comparison

Maturidi:

- This is **ikhlāṣ (sincerity)** in its purest form.
- The righteous do not seek **praise**, **thanks**, or even **worldly return** — only to be **accepted by Allah**.
- Maturidi stresses that this is the **defining trait** of the highest believers: *living for Allah alone.*

Surah al-Layl – Verse 21

Arabic:
وَلَسَوْفَ يَرْضَىٰ

Tafsir:
"And surely he will be satisfied."

- **"La-sawfa yarḍā"** — without doubt, **he will be pleased**, content, fulfilled

Maturidi:

- This is the **divine promise**: those who give **for Allah**, will receive **more than they could dream**.
- This **pleasure** is not just Paradise, but **Allah's own pleasure**, and the **peace of the soul** that comes with it.

The surah ends with **ultimate contrast**: between those who **burn in ruin**, and those who are **lifted to contentment** — all based on **their striving, belief, and intention**.

Surah aḍ-Ḍuḥā – Verse 1

Arabic:
وَٱلضُّحَىٰ

Tafsir:
"By the morning brightness..."

- **"Aḍ-Ḍuḥā"** — the **early daylight**, especially the **bright forenoon** when the sun has fully risen but is not yet intense

Maturidi's Commentary:

- This time of day symbolizes **renewal**, **hope**, and **clarity** — often when one resumes effort after rest.
- Allah swears by it to remind the Prophet ﷺ — and all believers — that **after darkness comes light**, and **after despair, renewal**.
- According to Maturidi, the **light of aḍ-Ḍuḥā** reflects both **physical clarity** and **spiritual awakening** — the return of hope after hardship.

Surah aḍ-Ḍuḥā – Verse 2

Arabic:
وَٱلَّيْلِ إِذَا سَجَىٰ

Tafsir:
"And by the night when it covers with stillness..."

- **"Sajā"** — to settle, become calm, still, or envelop everything

Imam Maturidi Explains:

- This refers to the **deep quiet** of night — not its darkness, but its **stillness**.
- The oath pairs **the light of morning** with the **calm of night**, reminding us that both have **purpose and beauty**.
- Maturidi interprets this verse also as a **response to doubt** — *even when revelation pauses, or things seem silent, Allah has not abandoned you.*

This prepares for the central message of comfort in the next verses.

Surah aḍ-Ḍuḥā – Verse 3

Arabic:
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Tafsir:
"Your Lord has not forsaken you, nor has He turned away from you."

- **"Waddaʿaka"** — to bid farewell, abandon
- **"Qalā"** — to hate, be displeased with, or shun

Maturidi's Commentary:

- This verse was revealed after a **temporary pause in revelation**, during which some enemies of Islam mocked the Prophet ﷺ, saying that **Allah had abandoned him**.

- Allah responds **directly** and **tenderly**: *"Your Lord has neither left you, nor despised you."*
- Maturidi emphasizes:
    - **Allah's nearness is not based on visible signs alone.**
    - The **true believer trusts** in Allah even in **moments of silence** and difficulty.
- This verse is a **direct reassurance** to the Prophet ﷺ, but by extension, to **every believer who feels forgotten**.

Surah aḍ-Ḍuḥā – Verse 4

Arabic:
وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ

Tafsir:
"And surely the Hereafter is better for you than the first [life]."

8. **"Al-ākhirah"** — what is to come: both the **Hereafter** and also **future stages in this life**
9. **"Al-ūlā"** — this current, initial phase of the Prophet's mission

Maturidi:

- There is a **layered meaning**:
    - **The Afterlife** will bring **eternal reward and peace** beyond anything worldly.
    - Even **your future** in this world will be better than **your present trial**.

- Maturidi says this verse trains the soul to be **hopeful**, even in trial: *"Do not judge Allah by today's hardship — look at what He has prepared ahead."*

Surah aḍ-Ḍuḥā – Verse 5

Arabic:
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

Tafsir:
"And surely your Lord will give you, and you will be pleased."

- **"La-sawfa yuʿṭīka"** — soon, your Lord will give — with certainty
- **"Fa tarḍā"** — and you will be **pleased**, satisfied beyond doubt

Maturidi:

- This is one of the most hopeful verses in the Qur'an — a **guarantee** from Allah that the Prophet ﷺ will receive so much **favor**, he will be completely **pleased**.
- Maturidi explains:
    - This "giving" includes **victory**, **support**, **love of the believers**, and ultimately **intercession on the Day of Judgment**.
    - But it also teaches every believer that **divine mercy far outweighs present hardship**.

This verse forms the **emotional heart** of the surah — a promise of **divine generosity** with no limits.

Verses 6–11 — reminders of Allah's past care, and guidance on how to respond.

Surah aḍ-Ḍuḥā – Verse 6

Arabic:
أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ

Tafsir:
"Did He not find you an orphan and give you shelter?"

- **"Yatīman"** — an orphan: someone who lost their father before maturity
- **"Fa-āwā"** — and He **sheltered**, **protected**, and **cared for** you

Maturidi's Commentary:

- The Prophet ﷺ lost his father before birth, and his mother and grandfather soon after.
    - Allah provided **Abū Ṭālib**, a home, and later, the support of the **believers**.
- Maturidi highlights: this verse is a **reminder of divine protection** even when **no human support** remained.
- It teaches that **Allah is the true guardian**, especially of those who are **most vulnerable**.

Surah aḍ-Ḍuḥā – Verse 7

Arabic:
وَوَجَدَكَ ضَآلًّا فَهَدَىٰ

Tafsir:
"And He found you unaware, and guided you."

- **"Ḍāllan"** — in this context, not astray in misguidance, but:
  - **Unaware of full revelation**
  - **Seeking truth**, not yet in possession of divine guidance
- **"Fa-hadā"** — then He guided you with **revelation**

Imam Maturidi Explains:

- Before Prophethood, the Prophet ﷺ was not following **falsehood**, but he was not yet **formally guided** by revelation.
- Maturidi explains this verse as a reminder that **guidance is a gift** — and **Allah gives it to whom He wills**, in the right time.
- It is also a lesson in **humility**: even the most perfect of creation, the Prophet ﷺ, was once in need of guidance — and Allah gave it.

Surah aḍ-Ḍuḥā – Verse 8

Arabic:
وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ

Tafsir:
"And He found you in need, and enriched you."

- **"ʿĀʾilan"** — needy, poor, without financial means
- **"Fa-aghnā"** — and He made you **self-sufficient**, content

Maturidi:

- The Prophet ﷺ was once economically dependent — yet Allah gave him **wealth**, **marriage**, and the **love and service of the Ummah**.
- Maturidi stresses: **true richness** isn't only money — it's **freedom from need**, **dignity**, and **spiritual sufficiency**.

These three verses (6–8) are **personal divine reminders**: *"You were alone, unknowing, and needy — and We raised you."*

Surah aḍ-Ḍuḥā – Verse 9

Arabic:
فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ

Tafsir:
"So as for the orphan — do not oppress [him]."

- **"La taqhar"** — do not overpower, humiliate, or suppress

Maturidi:

- This is not just a legal command, but a **spiritual ethic**:
    - Since you were once an orphan, treat orphans with **kindness**, **honor**, and **care**.
- Maturidi explains that this verse **personalizes empathy** — your past experiences are meant to **refine your character**, not harden it.

Surah aḍ-Ḍuḥā – Verse 10

Arabic:
وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ

Tafsir:
"And as for the one who asks — do not repel him."

- **"Sāʾil"** — the questioner:
  - The **beggar**, or
  - The one **asking for knowledge**
- **"La tanhar"** — do not **scold**, **dismiss**, or **speak harshly**

Imam Maturidi explains:

- Whether asking for **food** or **understanding**, the one who asks deserves **gentle treatment**.
- Maturidi emphasizes: **manners matter more than the gift** — if you cannot give, still speak with **respect and dignity**.

Surah aḍ-Ḍuḥā – Verse 11

Arabic:
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Tafsir:
"And as for the favor of your Lord — proclaim it."

- **"Niʿmat Rabbika"** — the **blessing**, particularly of **Prophethood**, guidance, and spiritual upliftment
- **"Fa-ḥaddith"** — speak of it, acknowledge it, **share it with gratitude**

Imam Maturidi notes:

- This is not about boasting, but **expressing gratitude** and **magnifying Allah's mercy**.

- Maturidi teaches: *the heart that remembers its blessings becomes more humble and more generous.*
- The Prophet ﷺ is instructed to **declare Allah's gift** so others may be **guided**, not so he may be glorified.

Imam Maturidi Extended Commentary of Surah aḍ-Ḍuḥā

Imam Maturidi explains that *Sūrah ad-Ḍuḥā* was revealed during a period when revelation paused briefly, and the Prophet ﷺ felt a deep sense of sorrow — fearing that perhaps his Lord was displeased. The surah thus arrives as **divine reassurance**, reaffirming that Allah's love and presence are constant even in apparent silence.

"By the morning brightness, and by the night when it grows still."
Maturidi begins by explaining the divine oaths. *Ad-Ḍuḥā* (the morning brightness) represents **illumination, revival, and the renewal of life**, while *al-layl idhā sajā* (the night when it stills) represents **rest, concealment, and calm.** By swearing by both, Allah affirms the alternation of light and darkness as part of divine harmony.
He observes that the oaths are symbolic: just as day follows night, so too divine communication follows pause, and mercy follows trial. The alternation of *ḍuḥā* and *layl* mirrors the rhythm of revelation and life — **illumination after stillness**.

"Your Lord has neither forsaken you nor detested you."
Imam Maturidi explains that *waddaʿaka* (forsaken) refers to outward cessation — the delay of revelation — while *qalā* (detested) refers to inward abandonment — withdrawal of divine favour. Allah denies both emphatically, teaching that **divine silence is not divine absence.** He writes that Allah's mercy is continuous, though sometimes veiled to increase longing and reward. The Prophet ﷺ is reminded that revelation's pause was not a sign of rejection but a stage in spiritual

refinement.
Imam Maturidi generalises this to all believers: *the believer may experience silence in trial, but Allah's compassion never ceases.*

"And surely the Hereafter is better for you than the present."
Here Maturidi interprets *al-ākhirah* as twofold — both the life to come and **the later stages of the Prophet's mission**, which would surpass the early difficulties. The verse promises both eschatological reward and worldly vindication. It teaches that divine wisdom unfolds progressively: what appears as loss today becomes gain tomorrow. For the Prophet ﷺ, the verse foretold **the triumph of Islam** and the eternal joy awaiting him with his Lord.

"And surely your Lord will give you, and you will be satisfied."
Maturidi calls this one of the most hope-filled verses in the Qur'an. *La-sawfa yuʿṭīka rabbuka fa-tarḍā* is a divine guarantee of satisfaction — not merely material or temporal, but **spiritual contentment (riḍā)** in the nearness of Allah. He notes that the verse affirms the Prophet's intercession, for his satisfaction will not be complete until his community is saved.
The phrase also illustrates Allah's generosity (*jūd*): His giving is not bound by measure, and His mercy extends until the servant is content.

"Did He not find you an orphan and give you shelter?"
Maturidi explains that these verses recall **Allah's past care** to affirm His continuing protection. The Prophet ﷺ was orphaned, yet Allah placed him under divine guardianship — first in the care of his grandfather, then his uncle, and ultimately under the care of revelation itself. The term *āwā* (gave refuge) signifies both physical and spiritual security — Allah Himself became the Prophet's Guardian.

"And He found you lost, then guided you."
Maturidi clarifies that *ḍāll* here does not mean astray in belief (for the Prophet ﷺ was never a disbeliever), but **unaware of the path of**

revelation before it was sent. He was seeking truth without yet possessing its form. The guidance (*hudā*) refers to revelation — Allah directed him to the reality of prophethood, the message, and the path of salvation.

"And He found you poor, then enriched you."
Maturidi interprets *ʿāʾilan* (in need) as both material and spiritual poverty — before revelation, he lacked knowledge of divine law; after revelation, he became **rich with guidance.** Materially, Allah enriched him through the hearts of the believers; spiritually, He enriched him through knowledge, certainty, and satisfaction with the divine decree.

"So do not oppress the orphan, and do not repel the beggar, but proclaim the blessing of your Lord."
These final injunctions transform divine favour into moral duty. The Prophet ﷺ is commanded to **embody the mercy he received.** Having been sheltered, he must shelter others; having been enriched, he must give.
Maturidi explains that *fa-ammā bi-niʿmati rabbika fa-ḥaddith* means: "Declare and display the blessings of your Lord through gratitude and service." Gratitude is not words alone but **action that reflects divine compassion.** This verse, he writes, unites *remembrance, gratitude,* and *mission* — the Prophet's life itself becomes testimony to divine favour.

Maturidi concludes that *Sūrah ad-Ḍuḥā* is a symphony of reassurance: **the dawn of mercy after the night of silence.** It teaches that Allah's love is constant, revelation is providence, and remembrance transforms blessing into worship.

Maturidi Insights of Surah aḍ-Ḍuḥā

- *Ad-Ḍuḥā* (morning) and *al-layl idhā sajā* (night) symbolise **the alternation of manifestation and concealment** — both governed by divine wisdom.
- Revelation's pause was not neglect but **a test of patience and longing** — silence that deepens intimacy.
- The Prophet's sorrow reveals his sincerity: fear of divine displeasure is a mark of divine love.
- *"Your Lord has not forsaken you"* teaches the eternal constancy of Allah's mercy; absence is never abandonment.
- *"The Hereafter is better"* reminds that divine wisdom unfolds gradually — **every hardship conceals future joy.**
- *"He will give you and you will be satisfied"* encapsulates Allah's infinite generosity and the Prophet's contentment in His decree.
- The recollection of orphanhood, seeking, and poverty recalls **the pedagogy of remembrance**: gratitude arises from awareness of past divine care.
- The commands regarding orphans and beggars establish that **gratitude must manifest as compassion.**
- *"Proclaim the blessing of your Lord"* means to acknowledge favour through teaching, service, and humility — gratitude as vocation.
- The surah reveals that **divine love manifests through nurturing, not indulgence** — trials refine, not reject.

Theological Points of of Surah aḍ-Ḍuḥā

- **1. Divine Providence (ʿInāyah):**
  Allah's care for His Prophet ﷺ is active and continuous — proof that divine will governs every stage of existence.

- **2. Revelation and Divine Speech:**
  The pause in revelation is not lapse or change; Allah's speech (*kalām*) is eternal, and its delivery occurs by divine wisdom.
- **3. The Prophet's Infallibility (ʿIsmah):**
  "He found you ḍāllan and guided you" does not imply sin but absence of formal revelation — reaffirming prophetic purity.
- **4. Gradual Unfolding of Wisdom:**
  "The Hereafter is better for you" reflects that divine plan unfolds through temporal sequence — apparent delay is hidden mercy.
- **5. Divine Generosity (Faḍl):**
  The promise of satisfaction (*fa-tarḍā*) confirms Allah's attribute of perfect generosity — He gives beyond measure.
- **6. Gratitude as Theology:**
  Recollection of Allah's past care teaches that remembrance (*dhikr*) and gratitude (*shukr*) are rational duties.
- **7. Moral Theology of Gratitude:**
  The command to protect orphans and aid the needy shows that theology manifests in ethics — **faith is lived compassion.**
- **8. The Unity of Mercy and Justice:**
  Trials are not punishment but formation — divine love disciplines to elevate.
- **9. Human Dependence on Revelation:**
  Guidance (*hudā*) arises only through divine disclosure — reason requires revelation for completion.
- **10. The Prophet as Paradigm:**
  The sūrah portrays Muḥammad ﷺ as **the model of divine gratitude** — one who receives mercy and becomes its embodiment.

Surah ash-Sharḥ – Verse 1

Arabic:
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Tafsir:
"Have We not expanded your chest for you?"

- **"Sharḥ aṣ-ṣadr"** — literally, *opening the chest*, meaning:
  - Granting **spiritual openness**
  - Increasing **understanding**, **patience**, and **tranquility**

Maturidi's Commentary:

- This verse refers to Allah's gift of **ease and clarity** to the Prophet ﷺ in the face of enormous responsibility.
- According to Maturidi, this expansion includes:
  - Making the Prophet ﷺ ready for **revelation**
  - Filling his heart with **confidence**, **certainty**, and **wisdom**
- It also speaks to every believer who faces struggle — Allah is the One who **opens hearts**, **dispels fear**, and **grants peace**.

This verse echoes the comfort of Surah aḍ-Ḍuḥā: *Just as Allah supported you before, He continues to open the way for you.*

Surah ash-Sharḥ – Verse 2

Arabic:
وَوَضَعْنَا عَنكَ وِزْرَكَ

Tafsir:
"And removed from you your burden..."

- **"Wizra"** — a heavy **weight**, interpreted as:
  - The **weight of mission**
  - The **pain of people's denial**
  - Or the Prophet's **deep sorrow and concern** for his Ummah

Imam Maturidi thoughts:

- Allah lightened the Prophet's heart by:
  - Reassuring him
  - Granting him strength
  - And removing the emotional weight of **guilt and grief**
- Maturidi teaches that this also includes **spiritual purification** — lifting anything that may have hindered his perfect nearness to Allah.

Verses 3–6 — Allah's grace in raising the Prophet's status and the promise of ease after hardship.

Surah ash-Sharḥ – Verse 3

Arabic:
ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ

Tafsir:
"That [burden] which had weighed heavily upon your back..."

- **"Anqaḍa ẓahrak"** — *crushed your back,* meaning a **burden so great** it nearly **broke** him

Maturidi's Commentary:

- This reinforces the previous verse: the Prophet ﷺ was carrying a **great mission**, combined with the **pain of rejection**, and **concern for his Ummah**.
- Maturidi emphasizes:
    - Allah acknowledges the **emotional and spiritual strain** of daʿwah
    - But He also **relieves it**, showing divine **compassion and nearness**
- Even the strongest heart needs **divine easing** — and this verse assures that **no pain is ignored** by Allah.

Surah ash-Sharḥ – Verse 4

Arabic:
وَرَفَعْنَا لَكَ ذِكْرَكَ

Tafsir:
"And We raised high your mention."

- **"Rafaʿnā laka dhikrak"** — elevated your **name**, **status**, and **mention among creation**

Maturidi:

- This refers to:
    - The Prophet's name being **paired with Allah's** in the **shahādah**, **adhan**, and **prayer**
    - His **honor in the heavens and on earth**
- Maturidi highlights that this elevation is not just **worldly fame**, but **eternal honor**, rooted in **obedience to Allah** and **perfect character**.
- This verse reminds every believer: *Allah honors those who serve Him sincerely* — the Prophet ﷺ is the highest example of this.

Surah ash-Sharḥ – Verse 5

Arabic:
فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

Tafsir:
"So surely with hardship comes ease."

- **"ʿUsr"** — difficulty, constriction, trial
- **"Yusr"** — ease, relief, openness

Maturidi:

- The structure **"maʿa"** (with) shows that **ease is not after hardship**, but **accompanies it** — they **coexist**.
- Maturidi teaches this as a **universal law**: no hardship is ever isolated — **Allah sends relief**, even **within the pain**.

This is one of the most hopeful verses in the Qur'an — a **divine promise** of mercy for every struggle.

Surah ash-Sharḥ – Verse 6

Arabic:
إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

Tafsir:
"Indeed, with hardship comes ease."

- Repetition for **emphasis and certainty**

Maturidi:

6. Maturidi notes that the use of **definite (al-ʿusr)** and **indefinite (yusran)** suggests:
    1. The **difficulty is one**, but the **ease is multiple**
7. This repetition is meant to **anchor hope** — especially in the Prophet ﷺ's heart — but also in the heart of every believer facing **trial**.

Verses 7–8 — call to renewed effort and turning fully to Allah.

Surah ash-Sharḥ – Verse 7

Arabic:
فَإِذَا فَرَغْتَ فَٱنصَبْ

Tafsir:
"So when you are free, then stand [in devotion]."

- **"Fa-idhā faraghta"** — when you finish (a task, obligation, mission)

- **"Fa-inṣab"** — then **devote yourself**, **exert effort**, **stand persistently in worship**

Maturidi's Commentary:

- This verse calls the Prophet ﷺ — and all sincere workers — to **move from one form of service to another**, without becoming idle.
- Maturidi interprets this as:
  - After your **daily work**, stand in **night prayer**
  - After fulfilling **outward duties**, engage in **inner devotion**
- It does **not condemn rest**, but warns against **spiritual laziness** — a believer should always be in a state of **purpose**, whether serving others or turning inward to Allah.

Surah ash-Sharḥ – Verse 8

Arabic:
وَإِلَىٰ رَبِّكَ فَٱرْغَب

Tafsir:
"And turn your desire and longing to your Lord."

- **"Fa-rghab"** — deeply desire, turn fully toward, long for with hope
- This is about **exclusive devotion**, **sincerity**, and **constant yearning** for Allah alone

Maturidi:

- All actions, effort, and struggles should lead back to **seeking Allah's pleasure** — not fame, not reward, not even results.

- Maturidi teaches that this final verse **centers the heart** — reminding us that no matter how busy or successful we become, our true direction must always be **toward Allah**.

This closing verse completes the **spiritual arc** of the surah:

- From **burden and heaviness**, to **elevation and ease**, and finally to **devotion and longing** for the One who gave all of it.

Imam Maturidi Extended Commentary of Surah ash-Sharḥ

Imam Maturidi interprets *Sūrah ash-Sharḥ* as a continuation of *Sūrah ad-Ḍuḥā* — together they form a single arc of divine consolation, **revealing Allah's intimate care for His Prophet** ﷺ during the early years of revelation. He writes that this sūrah does not simply console, but **educates the Prophet in the rhythm of divine providence:** hardship and ease, burden and relief, trial and purpose — all are divinely paired.

"Did We not expand for you your breast?"
Maturidi explains that *sharḥ aṣ-ṣadr* (expansion of the chest) signifies **illumination of the heart with divine knowledge, patience, and certainty.** It is both intellectual and spiritual: intellectual, by understanding revelation clearly; spiritual, by finding tranquility in divine decree. This expansion is not physical but metaphorical — an opening of perception and removal of constraint.
The Prophet ﷺ, burdened by the weight of revelation and the opposition of his people, was granted **a heart vast enough to contain mercy for creation and steadfastness for the mission.** Maturidi connects this verse with *"Whomever Allah wills to guide, He expands his breast for Islam"* (6:125), showing that this expansion is a **sign of divine election.**

"And We removed from you your burden, which had weighed upon your back."
Here, *wizr* (burden) refers, according to Maturidi, to the **weight of**

mission and concern, not sin — for the Prophet ﷺ is protected from sin (*maʿṣūm*). The burden is the sorrow and responsibility of guiding humanity, the pain of rejection, and the heaviness of revelation. The phrase *"which broke your back"* (*anqaḍa ẓahrak*) evokes the immense strain of prophetic responsibility. Through divine support — through Qur'an, prayer, and angelic reassurance — Allah lightened that weight.
Maturidi notes that this "lifting of burden" also symbolises **the cleansing of the soul from all anxiety except longing for Allah**, a process shared by all believers in measure.

"And We raised high your mention."
This, Maturidi says, is the **culmination of divine honour**. The Prophet's name is forever joined with Allah's — in testimony (*shahādah*), in the call to prayer (*adhān*), in prayer itself, and in every act of remembrance. It means not merely fame, but **eternal spiritual elevation**. Allah elevated his remembrance in this world through revelation and among the angels through praise.
Maturidi notes that this verse illustrates the divine law: the one who bears divine burden with patience will be granted eternal honour.

"For indeed, with hardship comes ease."
Maturidi interprets this as **a universal principle** embedded in creation — divine decree pairs every trial with relief, not sequentially but simultaneously. He observes that *maʿa al-ʿusr yusrā* ("with hardship is ease") indicates coexistence, not succession. The difficulty itself contains the seed of mercy. For the Prophet ﷺ, each opposition concealed victory; each delay carried wisdom. Maturidi links this with Allah's statement, *"Allah will bring about after hardship ease"* (65:7), explaining that the believer's heart expands when it perceives trial as the path to divine nearness.

"So when you are free, then strive, and to your Lord turn your longing."

Maturidi explains that *fa-idha faraghta fansab* means: when you complete your duties of conveying revelation or prayer, **direct yourself to further worship and devotion.** The command *fansab* (stand or labour) implies perseverance — tire yourself in the service of Allah. And *fa'ila rabbika farghab* (to your Lord turn your longing) perfects the instruction: all striving must be motivated not by worldly concern, but **pure yearning (raghbah)** for the Lord alone. This final verse transforms consolation into command — **gratitude expressed through action.**

Maturidi concludes that *Sūrah ash-Sharḥ* is a **spiritual anatomy of prophethood**: expansion of heart, lifting of burden, elevation of mention, and the perpetual law that hardship yields ease. It teaches the believer that faith does not remove struggle but **redefines it as a form of divine attention.**

Imam Maturidi Insights of Surah ash-Sharḥ

- *Sharḥ aṣ-ṣadr* denotes **the opening of intellect and soul** to divine realities — patience, understanding, and faith in decree.
- The Prophet's "burden" was not sin but the immense moral responsibility of daʿwah — his compassion for humanity itself was his weight.
- The "raising of mention" reflects **the unity between divine remembrance and prophetic truth** — Allah's name and the Prophet's name are never separated.
- The repetition of *"With hardship comes ease"* affirms certainty, not mere hope — divine law guarantees relief with every trial.
- Hardship and ease are not sequential opposites but **coexistent dimensions of divine mercy.**

- The believer's role after relief is continued striving — *fa-idha faraghta fansab* implies that spiritual rest is found only in worship.
- The command *farghab* signifies love-oriented worship (*ʿibādah al-maḥabbah*), serving Allah not from fear or reward but from longing.
- Maturidi stresses that this sūrah completes *ad-Ḍuḥā*: the earlier addresses outward abandonment, this one addresses **inner heaviness**, both cured by divine reassurance.
- True ease (*yusr*) is not external comfort but **inner expansion and contentment**.
- The surah is thus **a map of spiritual resilience**: remembrance transforms burden, worship transforms anxiety, and divine awareness transforms suffering into serenity.

Theological Points of Surah ash-Sharḥ

- **1. Divine Providence (ʿInāyah):**
  Allah's care for the Prophet ﷺ manifests as expansion, relief, and honour — proof of His active governance over human affairs.
- **2. Infallibility of the Prophet (ʿIsmah):**
  The "burden" (*wizr*) does not imply sin but responsibility.
  Prophets are protected from moral error, consistent with Maturidi doctrine.
- **3. Revelation as Healing:**
  Expansion of the chest reflects **the transformative power of divine knowledge** — guidance illuminates the intellect and purifies the soul.
- **4. The Law of Pairing:**
  Hardship and ease are divinely paired in creation — **a metaphysical principle** of balance and mercy.

- **5. Spiritual Causality:**
  Ease follows patience, and elevation follows humility — Allah links outcomes to moral causes, harmonising divine will and human effort.
- **6. Worship as Gratitude:**
  The closing command affirms that true gratitude is not sentiment but **continuous devotion** — the heart must remain oriented toward Allah even in relief.
- **7. Divine Honour for the Prophet:**
  "We raised your mention" demonstrates that honour comes only from Allah — a theological repudiation of worldly status as value.
- **8. Relationship between Knowledge and Tranquility:**
  Maturidi links intellectual illumination (*ʿilm*) to inner peace (*ṭumaʾnīnah*); knowledge of Allah dispels anxiety, proving harmony between reason and faith.
- **9. Hope as an Attribute of Faith:**
  The repetition of "with hardship comes ease" makes **hope (rajāʾ)** a rational necessity for the believer — despair contradicts trust in divine wisdom.
- **10. The Prophet as Model of Resilience:**
  This sūrah establishes the Prophet ﷺ as the archetype of endurance, gratitude, and spiritual expansion — **the exemplar of the heart illuminated by tawḥīd.**

Surah at-Tīn – Verse 1

Arabic:
وَٱلتِّينِ وَٱلزَّيْتُونِ

Tafsir:
"By the fig and the olive..."

- **"At-tīn"** — the fig
- **"Az-zaytūn"** — the olive

Maturidi's Commentary:

- While some scholars interpret this **literally** (the fig and olive as physical blessings), Maturidi leans toward a **symbolic** understanding:
    - **"Fig and olive"** represent regions associated with **prophethood** and **revelation**:
        - The fig refers to the **region of Damascus** or lands of **Prophet Nūḥ (عليه السلام)**
        - The olive refers to **Jerusalem**, associated with **Prophet ʿĪsā (Jesus, عليه السلام)**
- These fruits are also **symbols of sustenance**, **nourishment**, and **purity**, pointing to Allah's blessings in both the **physical** and **spiritual** realms.

Surah at-Tīn – Verse 2

Arabic:
وَطُورِ سِينِينَ

Tafsir:
"And [by] Mount Sinai..."

- **"Ṭūr Sīnīn"** — the mountain where **Prophet Mūsā (Moses, عليه السلام)** received revelation

Maturidi:

- This is an oath upon the **sacred geography of guidance** — this mountain witnessed **direct communication** between Allah and His messenger.
- Maturidi emphasizes: this oath links together the **chain of Prophets** — from **Nūḥ** to ʿ**Īsā**, **Mūsā**, and ultimately **Muḥammad** ﷺ.

It builds to a central point: *Allah has sent guidance consistently, across ages and regions.*

Surah at-Tīn – Verse 3

Arabic:
وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ

Tafsir:
"And this secure city..."

- **"Al-balad al-amīn"** — the secure, trustworthy city: **Makkah**

Maturidi:

8. After mentioning the **holy places of past prophets**, Allah now swears by the **city of His final messenger**, **Muḥammad** ﷺ.
9. Maturidi highlights:
    1. Makkah is "amīn" — secure in both **physical sanctity** and **spiritual trust**

2. It is the place where the **final revelation** was delivered, making it the **culmination** of all previous messages

This verse completes the **fourfold oath** — four sacred places, four major prophets, all leading to a **unified divine message**.

Verses 4–8 — the nature of mankind, his fall and rise, and the final reckoning.

Surah at-Tīn – Verse 4

Arabic:
لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ

Tafsir:
"Indeed, We created man in the best of forms."

- **"Aḥsan taqwīm"** — the **most excellent form**, referring to:
  - **Physical perfection**
  - **Intellectual and moral capacity**
  - The ability to choose **truth over falsehood**, and rise in **dignity**

Maturidi's Commentary:

- Human beings are given:
  - **Balance in body**
  - **Noble purpose**
  - **Spiritual potential**

- Maturidi notes that this verse is both an **honor** and a **responsibility** — man has been granted everything needed to reach **eternal success**, but must use it rightly.

This verse mirrors the oaths: *If Allah sent revelation to sacred places and prophets, He also designed man to **receive and live** that revelation.*

Surah at-Tīn – Verse 5

Arabic:
ثُمَّ رَدَدْنَـٰهُ أَسْفَلَ سَـٰفِلِينَ

Tafsir:
"Then We reduced him to the lowest of the low."

- **"Asfal sāfilīn"** — the lowest depths:
  - **Spiritually**: when man **rejects truth** and falls into **corruption**
  - **Morally**: when he ignores his soul and lives by **desire or injustice**
  - **In the Hereafter**: the **punishment** and **disgrace** of Hell

Maturidi:

- This is **not automatic** — the fall comes **after a choice** to reject guidance.
- Man has the potential for **excellence**, but if he wastes it, he becomes **lower than the animals**, who at least follow their nature.

Maturidi teaches: *the real fall is when man **refuses revelation** despite being fully equipped to recognize it.*

Surah at-Tīn – Verse 6

Arabic:
إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍۢ

Tafsir:
"Except for those who believe and do righteous deeds — for them is a reward never ending."

- **"Ajrun ghayru mamnūn"** — a **reward that is uninterrupted**, neither cut off nor diminished

Maturidi:

- This is the **exception clause** — man falls *unless* he chooses **faith** and **action**.
- Maturidi emphasizes:
  - **Faith alone** is not enough — it must be joined with **righteous action**
  - The reward is **eternal** — not like worldly rewards, which fade or run out

This verse shows the **justice and mercy** of Allah — those who strive upward are **lifted eternally**.

Surah at-Tīn – Verse 7

Arabic:
فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ

Tafsir:
"So what [then] causes you to deny the final judgment?"

10. A rhetorical question addressed either to:
    1. The **disbeliever** — *what excuse remains now to deny the Day of Judgment?*
    2. Or to **all people** — *with all this proof, how can anyone doubt accountability?*

Maturidi:

- After showing:
  - Allah's justice in creation
  - His generosity in reward
  - The fall of those who reject truth
- This verse exposes the **irrationality of denial**.

Maturidi interprets this as a **challenge**: *what basis is there to reject religion, if man is so clearly made for it?*

Surah at-Tīn – Verse 8

Arabic:
أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ

Tafsir:
"Is not Allah the wisest of judges?"

- A powerful, final rhetorical question
- **"Aḥkamu al-ḥākimīn"** — the **most just**, **most perfect** in judgment

Maturidi:

- Yes — without question.
- Maturidi says this verse **seals the message**:
    - Allah created with wisdom
    - He guided with justice
    - He judges with absolute fairness
- For the believer, this verse is **reassurance**.
- For the denier, it is a **final warning**: *there is no appeal beyond Allah.*

Imam Maturidi Extended Commentary of Surah at-Tīn

Imam Maturidi explains that *Sūrah at-Tīn* encapsulates **the dignity and destiny of humankind** — its elevation through faith and its fall through disbelief. He begins by analysing the opening oaths, which combine *natural*, *historical*, and *sacred* symbols, all pointing to divine revelation and moral truth.

"By the fig and the olive."
Maturidi states that Allah swears by these objects not for their material worth but for **the wisdom and guidance they represent.** The fig and olive, both fruits of blessing, symbolise sustenance, healing, and purity. According to him, *at-Tīn* refers allegorically to the **land of Nūḥ (ʿalayhi as-salām)** where his Ark rested, a place of renewal; *az-Zaytūn* to the **Mount of Jerusalem**, from which revelation to ʿĪsā (Jesus) emerged. These two thus signify divine favour in successive revelations.
The oaths, he writes, remind man that the same God who nurtured prophets through nature also nurtures his heart through revelation. The fig and olive serve as emblems of **pure creation and the nourishment of both body and soul.**

“And Mount Sinai.”
Maturidi identifies *Ṭūr Sīnīn* as the mountain where Mūsā (ʿalayhi as-salām) received revelation. The succession of oaths — Nūḥ’s land, ʿĪsā’s land, and Mūsā’s mountain — traces the lineage of prophecy across ages, culminating in **“this secure city,”** Makkah, the land of Muḥammad ﷺ. Thus, the oath links all prophetic histories to the final messenger, demonstrating the unity of divine religion.
For Maturidi, the invocation of sacred geography is **an appeal to reason and history:** the truth of revelation is not confined to one place or era but spread across the moral landscape of humanity.

“Indeed, We created man in the best of forms.”
This, he says, is both a statement of divine artistry and moral potential. *Aḥsan taqwīm* refers not merely to physical symmetry but to **the perfection of proportion in intellect, spirit, and moral capacity.** Man’s upright form mirrors his upright moral potential — the ability to know, to choose, to reflect. Maturidi emphasises that this verse refutes all claims that man is a product of chance or nature; his noble form indicates **purposeful creation and divine wisdom.**

“Then We reduced him to the lowest of the low.”
Maturidi interprets this descent in two complementary ways:

- **Moral descent** — the fall of those who misuse intellect and freedom, rejecting truth. From “best of forms,” they descend to **spiritual deformity**.
- **Natural decline** — ageing, weakness, and death, which remind man of his dependence on Allah.
  He notes that these two are connected: **sin corrupts the soul as age humbles the body.** The one who forgets Allah becomes enslaved to what perishes.

“Except those who believe and do righteous deeds — for them is a reward unfailing.”

Here, the exception restores dignity. Faith (*īmān*) and righteous action (*ʿamal ṣāliḥ*) preserve the perfection with which man was created. *Ajr ghayr mamnūn* — "a reward unceasing" — implies eternity; their reward will not diminish or end. Maturidi observes that Allah's mercy transforms the temporary struggle of faith into **everlasting elevation**. Thus, belief rescues man from descent and anchors him in divine permanence.

"So what makes you deny the Judgment?"
Maturidi reads this as an **argument from reason and gratitude.** If man acknowledges creation, form, and intellect, how can he deny accountability? The verse rebukes the disbeliever who enjoys the benefits of divine order yet rejects the purpose behind it. Denial of resurrection, he says, is **contradiction of intellect** — for justice demands judgment.

"Is not Allah the best of judges?"
This rhetorical close seals the argument. Maturidi writes that *Aḥkam al-ḥākimīn* means **the one whose wisdom is perfect and whose justice is absolute.** It is not merely consolation but evidence: since divine wisdom is manifest in creation, divine justice must manifest in retribution. To deny judgment is to deny the very wisdom that governs the world.

He concludes that *Sūrah at-Tīn* is a portrait of man's dignity and trial — **created noble, tested through freedom, and destined for judgment.** It invites gratitude, balance, and self-awareness: every human being stands between the best of forms and the lowest of states, and only faith preserves the ascent.

Maturidi Insights of Surah at-Tīn

- The oaths by *fig*, *olive*, *Mount Sinai*, and *Makkah* trace the **unity of revelation** across prophets — from Nūḥ to Muḥammad ﷺ.

- Natural symbols represent **moral and spiritual sustenance**; creation itself testifies to divine purpose.
- "Best of forms" refers to intellect, moral reason, and the capacity for faith — the elements distinguishing man from beasts.
- "Lowest of the low" describes the **spiritual degeneration** of those who betray their purpose.
- Faith and righteous deeds preserve man's original nobility; disbelief corrupts it.
- The *unfailing reward* (*ajr ghayr mamnūn*) emphasises the permanence of divine recompense versus the perishability of worldly pleasures.
- *"What makes you deny the judgment?"* exposes the irrationality of disbelief — **moral order implies eschatological order.**
- The closing *"Is not Allah the best of judges?"* transforms fear into reassurance for the believer — divine justice is ultimate mercy.
- The surah teaches equilibrium: reason and revelation, body and soul, this world and the next, all in harmony.
- For Maturidi, this chapter summarises human theology: **knowledge of creation, recognition of moral order, and affirmation of divine judgment.**

Theological Points of Surah at-Tīn

- **1. Proof of Divine Wisdom:**
  The harmony of form and intellect in man proves a wise Creator, refuting randomness or nature-worship.

- **2. Human Dignity and Free Will:**
  Aḥsan taqwīm confirms that man is created for responsibility — endowed with knowledge, will, and the potential for virtue.
- **3. Moral Degradation as Choice:**
  Asfal sāfilīn is not fate but consequence — man falls by his own neglect, affirming Maturidi's doctrine of moral accountability.
- **4. Balance of Justice and Mercy:**
  The "unfailing reward" demonstrates that divine mercy operates through justice — each receives what they earn, multiplied by grace.
- **5. Rational Necessity of the Hereafter:**
  Since Allah is *Aḥkam al-ḥākimīn*, judgment is rationally inevitable. Without it, divine wisdom would be incomplete.
- **6. Unity of Prophethood:**
  The oaths symbolise one chain of guidance — from Nūḥ, Mūsā, ʿĪsā to Muḥammad ﷺ — affirming the consistency of divine religion.
- **7. Divine Providence and Human Purpose:**
  The world's order points to moral purpose. To deny accountability is to reject both reason and gratitude.
- **8. The Nature of Reward and Punishment:**
  Ajr ghayr mamnūn implies that eternal reward is intrinsic to faith's reality, while punishment arises from the soul's corruption.
- **9. Relationship between Intellect and Revelation:**
  Maturidi upholds that reason confirms revelation: recognition of divine creation logically entails belief in resurrection and justice.
- **10. The Human Journey:**
  The surah outlines man's existential path — **created noble, tested by freedom, and judged by the One most just.**

Surah al-ʿAlaq – Verse 1

Arabic:
ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ

Tafsir:
"Read in the name of your Lord who created..."

- This was the **first verse revealed** to the Prophet Muḥammad ﷺ in the cave of Ḥirāʾ.
- **"Iqraʾ"** — *Read*, recite, proclaim — the command to **begin the mission** of Prophethood.
- **"Bi-sm Rabbika"** — *in the name of your Lord*, meaning **with His help**, and in **devotion to Him alone**
- **"Alladhī khalaq"** — *Who created* — introducing Allah as the **Creator**, to awaken reflection

Maturidi's Commentary:

- This verse introduces the Qur'an's **central themes** from the very beginning:
    - **Knowledge** is sacred — and its true source is Allah
    - **Revelation and reason** must work together
    - **Creation** is the first sign pointing to the **existence and unity of Allah**
- Maturidi emphasizes that this command is **not limited to reading text**, but to **seeking truth** under divine guidance.

Surah al-ʿAlaq – Verse 2

Arabic:
خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ

Tafsir:
"He created man from a clinging clot."

- **"ʿAlaq"** — a **clinging substance**, like a **leech-like clot**; the early form of the embryo
- The verse transitions from **majestic command** to a reminder of **humble origin**

Maturidi:

- This verse humbles the human being: *From such a fragile, lowly substance, Allah created you.*
- It shows that **Allah's power** extends from the **highest truth** to the **smallest details of creation**.
- Maturidi also ties this to **accountability**: if you were created from nothing, and given form and knowledge, you cannot **deny the One who made you**.

Verses 3–5 — Allah's gift of knowledge and its role in man's guidance.

Surah al-ʿAlaq – Verse 3

Arabic:
ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ

Tafsir:
"Read, and your Lord is the Most Generous."

- This is a **repetition and reinforcement** of the first command, now paired with one of Allah's names: **al-Akram**, the **Most Generous**, the Most Noble.

Maturidi's Commentary:

- The repetition of **"Iqraʾ"** emphasizes the **importance of seeking knowledge** and reciting revelation.
- **"Al-Akram"** is a name that reflects:
    - Allah's generosity in **creating**, **guiding**, and **teaching**
    - His nobility in **honoring mankind with revelation**
- Maturidi explains that this verse links **knowledge and divine generosity** — *reading is not just a skill, it is a door through which Allah pours His favors.*

Surah al-ʿAlaq – Verse 4

Arabic:
ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ

Tafsir:
"Who taught by the pen..."

10. The **pen** (al-qalam) here symbolizes:
    1. **Preservation of knowledge**
    2. **Transmission** between generations
    3. The **civilizational foundation** of literacy and documentation

Maturidi:

- Allah taught man to **record**, to **reflect**, to **store knowledge**.
- Maturidi notes that this verse shows how **writing and literacy are divine gifts**, not human inventions — they are **tools of divine mercy and elevation**.
- The pen complements the voice: one **recites**, the other **records** — together forming the **system of guidance**.

Surah al-ʿAlaq – Verse 5

Arabic:
عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ

Tafsir:
"He taught man what he did not know."

- This is the **culmination** of the first passage — a clear statement that **all human knowledge** originates from Allah.

Imam Maturidi Explains:

- Maturidi emphasizes this as a **foundational theological truth**:
    - Human knowledge is **not autonomous**
    - It is given **gradually**, by Allah's will and mercy
- This verse includes all types of learning:
    - Religious knowledge
    - Worldly sciences
    - Even the ability to understand **right from wrong**

Maturidi sees this as a call to **gratitude and humility**: *you knew nothing — Allah taught you. So how can you now act arrogantly?*

Verses 6–10 — the arrogance of man and the spiritual danger of self-sufficiency.

Surah al-ʿAlaq – Verse 6

Arabic:
كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ

Tafsir:
"No! Indeed, man transgresses..."

- **"Kallā"** — a powerful word of **interruption** and **rebuke**, meaning *No!* or *By no means!*
- **"La-yaṭghā"** — surely he **transgresses**, **rebels**, exceeds all moral and spiritual bounds

Maturidi's Commentary:

9. This marks a **shift** in the surah: after describing how Allah **taught** man, now He describes how man often **misuses** that knowledge.
10. Maturidi explains: once man is given knowledge, power, or status, he often **becomes arrogant**, turning away from his Creator.
11. This is not a condemnation of humanity itself, but of the **misguided soul** that **abuses Allah's favors**.

Surah al-ʿAlaq – Verse 7

Arabic:
أَن رَّءَاهُ ٱسْتَغْنَىٰٓ

Tafsir:
"Because he sees himself as self-sufficient."

- **"Raʾāhu"** — he sees himself
- **"Istaghnā"** — perceives no need; thinks he is **independent**

Maturidi:

- This verse identifies the **root of rebellion**: the **illusion of self-sufficiency**.
- Maturidi teaches that **true spiritual sickness** begins when a person believes:
  - *"I don't need Allah."*
  - *"I am self-made, self-guided."*
- It is this mindset that causes one to **reject guidance**, mock religion, and belittle worship.

Surah al-ʿAlaq – Verse 8

Arabic:
إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ

Tafsir:
"Surely, to your Lord is the return."

- This is a **reminder and warning**: *No matter what man thinks of himself, he will ultimately return to Allah.*

Maturidi:

- All arrogance will **end in the grave**.
- This verse affirms **resurrection**, **accountability**, and the **final meeting with Allah**.
- Maturidi explains: it cuts through the illusion — even the most powerful must one day **stand before the One who created him from a clot.**

Surah al-ʿAlaq – Verse 9

Arabic:
أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ

Tafsir:
"Have you seen the one who forbids..."

- This rhetorical question begins a **condemnation of a specific arrogant figure**, likely referring to **Abū Jahl**, who tried to stop the Prophet ﷺ from praying at the Kaʿbah.

Maturidi:

- The question **calls attention**: *Have you considered this person's audacity?*
- Maturidi links this to a broader theme: those who **oppose worship**, or **try to silence truth**, are not simply mistaken — they are actively at war with the **light of Allah**.

Surah al-ʿAlaq – Verse 10

Arabic:
عَبْدًا إِذَا صَلَّىٰ

Tafsir:
"A servant when he prays?"

- Referring to the Prophet ﷺ — the **most honorable of servants**, engaged in the **purest of acts**: prayer

Maturidi:

- This verse shows the **twisted nature of opposition**: the enemy is not a criminal, but someone **bowing in devotion**.
- Maturidi emphasizes:
    - Those who try to **block the path to Allah** are, in fact, **attacking their own souls**.
    - Prayer is not a weakness, but a sign of the **highest dignity and submission**.

Verses 11–19 — the warning to those who persist in arrogance, and the command to prostrate and draw near.

Surah al-ʿAlaq – Verse 11

Arabic:
أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ

Tafsir:
"Have you considered if he is upon guidance..."

- Continuing the rhetorical questioning from verse 9
- Referring to the **servant who is praying** — i.e., the Prophet ﷺ

Maturidi's Commentary:

- Maturidi explains: this question exposes the **absurdity and injustice** of opposing the Prophet ﷺ.
- If the Prophet is **on guidance** — as he undeniably is — then opposing him is not just arrogant, it is **a war against truth itself**.
- The structure calls the listener to **reflect honestly**: *Why would one oppose someone who is rightly guided?*

Surah al-ʿAlaq – Verse 12

Arabic:
أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ

Tafsir:
"Or enjoins righteousness?"

- This continues the description of the praying servant:
    - Not only is he upon guidance, but he also **calls others to fear Allah**, to **live upright lives**

Maturidi:

- This verse increases the **severity** of the arrogant man's sin:
    - He is trying to **silence** someone who is calling to **virtue and piety**.
- Maturidi points out: *When someone attacks daʿwah to righteousness, they're not just misguided — they are fighting Allah's message directly.*

Surah al-ʿAlaq – Verse 13

Arabic:
أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ

Tafsir:
"Have you seen if he [instead] denies and turns away?"

- Now shifting focus back to **the denier**, the one forbidding prayer

Maturidi:

7. Maturidi notes that this verse **flips the scenario**:
    1. The Prophet ﷺ is upon truth and calls to piety
    2. The enemy **rejects** and **turns his back** on revelation
8. This sharpens the contrast between **righteousness** and **rebellion**

Surah al-ʿAlaq – Verse 14

Arabic:
أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ

Tafsir:
"Does he not know that Allah sees?"

- This is the **central rebuke**: the arrogant one behaves as if **unseen**, but Allah sees **everything**.

Maturidi:

- Maturidi emphasizes:

- This verse brings **consciousness of Allah (taqwā)** back to the forefront.
- Denial and arrogance stem from **forgetting divine observation**.

- This verse is both a **threat** and a **reminder**: *You may act in the dark — but Allah's sight is never veiled.*

Surah al-ʿAlaq – Verse 15

Arabic:
كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ

Tafsir:
"No! If he does not desist, We will surely drag him by the forelock..."

- **"Naṣiyah"** — the **forelock** (front of the head), symbol of **pride and honor**
- **"Nasfaʿan"** — to seize violently, humiliate

Maturidi:

- This is a **direct divine threat**: *If this arrogance continues, it will be met with total disgrace.*
- Maturidi says: the **seat of arrogance** (the forehead) will become the **mark of humiliation** on the Day of Judgment.

Surah al-ʿAlaq – Verse 16

Arabic:
نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ

Tafsir:
"A lying, sinning forelock."

- Describing that same **forehead** — it is:
  - **Kādhibah** — a **liar**
  - **Khāṭiʾah** — a **sinner**, committing grave error

Maturidi:

- This verse **exposes the false dignity** of those who oppose truth: *their arrogance is based on lies and sin.*
- Maturidi highlights that **honor in Islam is truth and humility**, not position or power.

Surah al-ʿAlaq – Verse 17

Arabic:
فَلْيَدْعُ نَادِيَهُ

Tafsir:
"Then let him call his council."

- **"Nādiya"** — his **assembly**, allies, or supporters — referring to tribal protection or worldly power

Maturidi:

- A challenge: *Let him bring all his forces, his friends, his society.*
- Maturidi explains: this is **mocking the false confidence** of the arrogant — when facing Allah, **no group** will be able to defend or help.

Surah al-ʿAlaq – Verse 18

Arabic:
سَنَدْعُ ٱلزَّبَانِيَةَ

Tafsir:
"We will call the Zabāniyah."

- **Zabāniyah** — the **severe angels of punishment**, guardians of Hell

Maturidi:

- This is the **divine counter-threat** to verse 17:
  - You call your people, and **We will call Our angels.**
- Maturidi says: this verse displays the **utter powerlessness** of man before Allah — *no worldly army can stand against the soldiers of the unseen.*

Surah al-ʿAlaq – Verse 19

Arabic:
كَلَّا ۖ لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب

Tafsir:
"No! Do not obey him. But prostrate and draw near."

- **"Kallā"** — *Never!*, absolute rejection of the arrogant man's demand
- **"Lā tuṭiʿhu"** — do not follow him, do not give in to his threats
- **"Wasjud wa-qtarib"** — instead, **prostrate** and come **closer** to your Lord

Maturidi:

- This final verse is the **moral climax**:
    - Ignore the arrogant
    - **Continue worship**
    - And in that **prostration**, you become **nearest to Allah**
- Maturidi beautifully states: *when man bows his body in humility, his soul rises in closeness.*

Imam Maturidi Insights of Surah al-ʿAlaq

- The opening command **"Iqraʾ" (Read)** marks the birth of revelation and the **union of divine command with human intellect**. Knowledge becomes a sacred trust, not merely a tool.
- Maturidi views reading "in the Name of your Lord" as **submission of intellect to revelation** — knowledge must begin and end with divine purpose.
- The description of Allah as **"the One who created"** situates all learning within the framework of **creation theology**: man studies creation to recognise the Creator.
- "Created man from a clinging clot (*ʿalaq*)" reminds humanity of its lowly biological origin, teaching humility before divine artistry.
- The mention of the **Pen (al-Qalam)** symbolises the elevation of thought, language, and record-keeping — the basis of moral accountability.
- Knowledge in this surah is not self-generated but **bestowed (*ʿallama*) by the All-Merciful**, linking epistemology to revelation.

- The verse "Man transgresses when he sees himself self-sufficient" defines the **spiritual pathology of arrogance** — when intellect forgets dependence on its Source.
- Maturidi identifies this as the fundamental conflict between **reason guided by revelation** and **reason corrupted by pride.**
- The command "Prostrate and draw near" concludes the surah with **theology of worship**: the highest expression of intellect is submission.
- The surah therefore charts the **arc of human potential** — from humble origin, to knowledge, to rebellion, to the call back to prostration and nearness.

Theological Points of Surah al-ʿAlaq

- **Doctrine of Revelation:**
  The command *"Read"* inaugurates revelation, proving that **divine speech (*kalām Allāh*)** is real, eternal in essence, and communicated through chosen messengers.
- **Knowledge as a Divine Gift:**
  All learning and reasoning are **acts of divine generosity**. Human intellect (*ʿaql*) is created and dependent, not autonomous.
- **Creation and Contingency:**
  "Created man from ʿalaq" demonstrates that man's existence is originated (*ḥādith*), not eternal — foundational to Maturidi's proof of the Creator.
- **Divine Attributes of Mercy and Power:**
  Allah is *al-Akram* (the Most Generous) — His generosity manifests through creation, revelation, and guidance, harmonising mercy and might.

- **Moral Accountability:**
  The Pen and the teaching of knowledge imply recording and recompense — **human actions are known, written, and judged.**
- **Refutation of Arrogance and Autonomy:**
  The line *"Man transgresses when he sees himself self-sufficient"* refutes naturalism and self-worship. Independence from Allah is illusion.
- **Balance of Reason and Faith:**
  Maturidi affirms reason as a path to recognise revelation, but **denies its sufficiency without divine guidance** — intellect must serve faith.
- **Doctrine of Free Will within Divine Will:**
  The tyrant described (*"Does he not know Allah sees?"*) acts by choice; Allah's omniscience encompasses, but does not coerce, human actions.
- **Prostration and Nearness:**
  "Prostrate and draw near" shows that worship is both act and ascent — **ʿibādah is the rational culmination of knowledge.**
- **Spiritual Hierarchy of Man:**
  Humanity's dignity lies not in origin but in response: whoever learns in the Name of Allah ascends; whoever claims self-sufficiency falls.
- **Doctrine of Divine Observation:**
  Allah's constant seeing (*raʾāhu Allāh*) affirms His **ever-present awareness of all actions**, grounding accountability and moral restraint.
- **Integration of Science and Theology:**
  Creation, learning, and writing show that **the empirical and the revealed** are not contradictory but complementary reflections of divine order.

- **Proof of Prophethood:**
  The surah's first command being *Iqraʾ* confirms that prophethood transmits divine knowledge — Muhammad ﷺ is the receiver of the eternal Word.
- **Soteriology of Submission:**
  The final verse's command to prostrate links salvation to humility: **closeness (*qurb*) arises through surrender, not speculation.**
- **Completion of the Human Cycle:**
  From creation (*ʿalaq*), to knowledge (*ʿallama*), to trial (*ṭaghā*), to worship (*usjud wa-qtarib*) — the surah encapsulates **the entire theology of human purpose.**

Surah al-Qadr – Verse 1

Arabic:
إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةِ ٱلْقَدْرِ

Tafsir:
"Indeed, We sent it down during the Night of Decree."

- **"Innā anzalnāhu"** — *We* (i.e. Allah, using the majestic plural) sent **it** — referring to the **Qur'an**
- **"Laylatu'l-Qadr"** — the **Night of Decree**, **Power**, or **Destiny**

Maturidi's Commentary:

- This verse asserts that the **Qur'an** — the final revelation — was **first revealed** during a **specific, sacred night** in **Ramadan**.
- According to Maturidi, this highlights two major points:

    - The **greatness of the Qur'an** is reflected in the **greatness of the time** it was revealed.
    - **Laylat al-Qadr** is not ordinary — it was **chosen** to be the moment Allah began sending His final mercy to humanity.
- Maturidi adds: Allah's use of "We" emphasizes **divine majesty** and **intentional action** — this wasn't accidental or random, it was **perfectly planned**.

Surah al-Qadr – Verse 2

Arabic:
وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ

Tafsir:
"And what can make you know what the Night of Decree is?"

- **"Mā adrāka"** — Qur'anic phrasing to indicate that what follows is **extraordinary**, **beyond usual comprehension**

Maturidi:

- This verse is a divine **pause**, inviting awe and reflection:
  "Do you really grasp what this night means?"
- Maturidi explains that the rhetorical structure emphasizes the **majesty**, **secrecy**, and **tremendous value** of Laylat al-Qadr.
- It is not just a blessed night — it is **the night** that changed **all of history**.

Verses 3–5 — the matchless value of the night, the descent of angels, and the peace that fills it.

Surah al-Qadr – Verse 3

Arabic:
لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Tafsir:
"The Night of Decree is better than a thousand months."

- **"Khayrun min alfi shahr"** — not equal to, but **better than** a thousand months
    - 1,000 months = 83 years and 4 months — a **full lifetime**

Maturidi's Commentary:

- Maturidi emphasizes: this verse reveals the **overwhelming mercy** of Allah.
- In one night, the sincere believer can attain **more reward** than **a lifetime** of ordinary effort.
- It's not just about **quantity of time**, but the **quality of the divine presence**:
    - The **Qur'an descended**
    - **Angels descend**
    - **Dua is accepted**, and **sins forgiven**
- Maturidi points out: this verse teaches us to value **moments** that Allah honors — not all time is equal in reward or significance.

Surah al-Qadr – Verse 4

Arabic:
تَنَزَّلُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ

Tafsir:
"The angels and the Spirit descend therein by permission of their Lord for every matter."

- **"Tanazzalu"** — they **continuously descend** during that night
- **"Ar-Rūḥ"** — the **Spirit**, interpreted by scholars (including Maturidi) as **Jibrīl (Gabriel)**
- **"Min kulli amr"** — for every matter that Allah has decreed

Maturidi:

- The **descent of angels** is a sign of:
  - **Divine mercy**
  - **Blessing upon the worshippers**
  - And a **renewal of Allah's will for the coming year**
- Maturidi explains:
  - This descent is not a random event — it is tied to **Allah's command**
  - Jibrīl's mention separately (even though he is among the angels) indicates his **special rank** and **role in revelation**
- The phrase **"bi-idhni rabbihim"** ensures we understand: **everything happens by Allah's will**, not arbitrarily.

Surah al-Qadr – Verse 5

Arabic:
سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ

Tafsir:
"Peace it is — until the emergence of dawn."

- **"Salām"** — not just safety from harm, but a state of **divine tranquility**, **spiritual security**, and **angelic presence**
- **"Ḥattā maṭlaʿ al-fajr"** — it lasts all the way until **daybreak**

Maturidi:

- Maturidi explains this as **a complete atmosphere of peace**:
    - **No Satanic interference**
    - **No punishment or wrath** descends
    - Only **forgiveness**, **mercy**, and **reward**
- The peace is **not just symbolic** — it's a **real spiritual condition** on earth for those who **worship sincerely**.
- It is also a promise: *Whoever honors this night will leave it **forgiven**, **cleansed**, and spiritually elevated.*

Imam Maturidi Extended Commentary of Surah al-Qadr

Imam Maturidi opens by stating that *Sūrah al-Qadr* celebrates **the majesty of revelation and the mercy contained in divine decree.** It marks the moment when the Qur'an descended, thereby transforming all of history and redefining the relationship between heaven and earth.

"Indeed, We sent it down during the Night of Decree."
Maturidi explains that the pronoun *"it"* refers to the Qur'an in its entirety, which was first sent down from the *Lawḥ al-Maḥfūẓ* (Preserved Tablet) to the lowest heaven, and from there revealed gradually to the Prophet ﷺ. The divine plural *"We sent down" (anzalnāhu)* signifies **honour and majesty**, underscoring the grandeur of the event.

The "Night of Decree" (*Laylat al-Qadr*) holds two interwoven meanings according to Maturidi:

- **The Night of Power and Majesty** — for in it, Allah manifested His supreme will through revelation.
- **The Night of Decree and Allotment** — for it is the night when divine decrees for the year are apportioned, concerning life, provision, and events.
  Both senses unite in demonstrating that revelation itself is the greatest act of divine decree — guidance as the foundation of all destiny.

"And what will make you know what the Night of Decree is?"
Here, Maturidi highlights the rhetorical force of the question — *wa mā adrāka mā laylat al-qadr* — to emphasise **the transcendence of its reality.** Human reason cannot fully grasp its magnitude; it must be known through revelation. The Qur'an here teaches humility of intellect before divine mystery — that there are realities known only by Allah's informing, not by speculation.

"The Night of Decree is better than a thousand months."
Maturidi interprets *khayr min alfi shahr* as **an expression of immeasurable value**, not a literal count. It conveys that worship in this night surpasses worship over a lifetime bereft of it. He explains that Allah magnifies this night to show the **superiority of divine mercy over human effort** — a single night of sincere remembrance outweighs decades of heedless striving.
He adds that the verse reflects Allah's grace (*faḍl*), not mere arithmetic: it is *"better"*, not *"equal"* — indicating a boundless reward known only to Him.

"The angels and the Spirit descend therein, by the permission of their Lord, with every command."
Maturidi comments that *tanazzal al-malāʾikah* denotes a **renewed descent**

each year, not a single historical event. The "Spirit" (*ar-Rūḥ*) refers to Jibrīl (ʿalayhi as-salām), the archangel of revelation. Their descent signifies that **divine mercy and governance are actively renewed** in creation — revelation is not static but an ongoing manifestation of Allah's care.
The phrase *"with every command"* (*min kulli amr*) shows that angels descend carrying divine decrees concerning sustenance, life spans, and fates — yet all *"by permission of their Lord"*, affirming Allah's sole sovereignty. Thus, Maturidi uses this verse to affirm *tawḥīd al-afʿāl* — that no creature acts independently of divine will.

"Peace it is — until the rising of dawn."
Here, Maturidi describes *salām* as the defining character of the night — **peace from harm, safety from punishment, and tranquility of the heart.** It is peace from Satan's whisperings, from divine wrath, and from worldly agitation. The entire night is enveloped in serenity until dawn breaks, signifying that divine mercy prevails over divine wrath during this time.
He remarks that the verse's closing rhythm — *ḥattā maṭlaʿ al-fajr* — portrays the night as a **continuous stream of peace**, not fragmented moments; its essence is mercy extended over creation.

Maturidi concludes that *Sūrah al-Qadr* reveals the **ontological reality of guidance**: revelation is not merely words but a cosmic descent of divine mercy, accompanied by angels, decrees, and peace. The one who witnesses it through faith partakes in that mercy, for to know the Qur'an is to live under the canopy of *Laylat al-Qadr* eternally.

Imam Maturidi Insights of Surah al-Qadr

- The revelation of the Qur'an marks the greatest event in cosmic history — the bridge between divine command and human understanding.

- *Laylat al-Qadr* unites power (*qudrah*) and decree (*qadar*), revealing Allah's mercy as the highest form of might.
- The rhetorical question *"What will make you know…?"* teaches that divine realities transcend intellect — they are known only through revelation.
- "Better than a thousand months" expresses qualitative, not quantitative, superiority — Allah multiplies reward by grace, not mere measure.
- The annual descent of angels signifies **perpetual divine governance** — every year, the world is renewed by heavenly decree.
- The presence of Jibrīl (ʿalayhi as-salām) reaffirms the continuity of revelation's blessing even after the completion of the Qur'an.
- The phrase *bi'idhni rabbihim* affirms *tawḥīd al-afʿāl*: angels act solely under divine command, refuting any notion of autonomous power.
- The night's defining attribute is peace — *salām* — encompassing both worldly serenity and eternal safety from punishment.
- Maturidi interprets the surah as both historical and perpetual: while revelation began on that night, its **spiritual reality recurs annually and endures eternally.**
- To remember the Night of Power is to internalise its lesson — that divine mercy governs all decrees, and that peace descends wherever revelation is honoured.

Theological Points of Surah al-Qadr

- **1. Doctrine of Revelation:**
  The Qur'an's descent affirms Allah's *kalām* (speech) as pre-eternal and uncreated in essence, revealed in time as mercy and guidance.
- **2. Divine Will and Decree:**
  Laylat al-Qadr signifies Allah's active governance over creation — all decrees are renewed by His command alone.
- **3. Continuity of Divine Command:**
  The descent of angels yearly affirms the ongoing execution of divine decree, upholding Maturidi's teaching that **Allah's will is continuous and wise.**
- **4. Supremacy of Mercy:**
  The entire surah portrays mercy (*raḥmah*) as superior to might (*qudrah*); even divine power manifests through peace, not destruction.
- **5. Angelology:**
  Angels act as **executors of divine command**, not independent forces; their descent reflects divine order, not dual agency.
- **6. The Qur'an's Ontological Status:**
  Revelation is not only information but a **cosmic event** — the descent of divine word into creation, binding heaven and earth.
- **7. Theological Rationalism:**
  Maturidi asserts that reason recognises the necessity of revelation: if Allah is Just and Wise, He must communicate His will to humanity.
- **8. The Nature of Time and Sacred Night:**
  The sanctity of *Laylat al-Qadr* arises not from time itself but from **divine presence within time.** Time becomes sacred by revelation.

- **9. The Ethical Implication:**
  Recognition of *Laylat al-Qadr* demands vigilance in worship, humility in understanding, and gratitude for divine guidance.
- **10. Ultimate Peace as Eschatological Symbol:**
  The *salām* of that night anticipates the peace of Paradise — a foretaste of the eternal mercy awaiting those who receive the Qur'an with sincerity.

Surah al-Bayyinah – Verse 1

Arabic:
لَمْ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ

Tafsir:
"Those who disbelieved among the People of the Book and the polytheists were not to desist [from their disbelief] until there came to them the clear proof."

- **"Lam yakun… munfakkīn"** — they were not about to **cease**, **separate**, or **give up** their falsehoods
- **"Ahl al-Kitāb"** — Jews and Christians
- **"Mushrikīn"** — polytheists
- **"Al-bayyinah"** — the **clear proof**, meaning the **Prophet Muḥammad** ﷺ and the **Qur'ān**

Maturidi's Commentary:

- Maturidi explains this verse as an **exposition of divine justice**:
  - Before sending the Prophet ﷺ, **no final break** could be expected from disbelief, because the **truth had not yet arrived in full**.

- The "clear proof" is more than a miracle — it is **the unambiguous message**, delivered by **the final messenger**, with clear distinction between truth and falsehood.
- This verse also implies **accountability**: after this bayyinah appears, **no excuse remains**.

Surah al-Bayyinah – Verse 2

Arabic:
رَسُولٌ مِّنَ ٱللَّهِ يَتْلُواْ صُحُفًا مُّطَهَّرَةً

Tafsir:
"A messenger from Allah, reciting purified scriptures."

- The **clear proof** mentioned in verse 1 is now identified: **Rasūl min Allāh**, the Prophet ﷺ
- **"Ṣuḥufan muṭahharah"** — purified scrolls or scriptures, free from falsehood and contradiction

Maturidi:

- This verse emphasizes the **purity of the Qur'an** in both:
  - **Language and form** — eloquence, coherence
  - **Content and message** — free from corruption, containing no injustice or error
- Maturidi adds that the **act of recitation itself** (yatlū) is significant: revelation is not just read, but **proclaimed and lived**.

Verses 3–5 — the nature of the scripture, division of the previous communities, and the call to sincere worship.

Surah al-Bayyinah – Verse 3

Arabic:
فِيهَا كُتُبٌ قَيِّمَةٌ

Tafsir:
"Within which are upright writings."

- **"Kutubun qayyimah"** — *upright scriptures*, or *just ordinances*
    - "Kutub" here refers to the **verses or contents** of the Qur'an
    - "Qayyimah" means **straight**, **just**, **morally sound**, **free from deviation**

Maturidi's Commentary:

- Maturidi notes that this verse elaborates on the **nature of the Qur'an**:
    - It does not contain **contradiction**, **corruption**, or **false guidance**
    - It upholds **truth**, **justice**, and the **straight path** in every aspect
- This confirms that the Qur'an is not simply another book among many — it is **complete in guidance**, **balanced in ruling**, and **flawless in message**

Surah al-Bayyinah – Verse 4

Arabic:
وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ

Tafsir:
"And those who were given the Scripture did not differ except after the clear proof had come to them."

- This verse refers to **Ahl al-Kitāb** — Jews and Christians — who had already received scriptures
- Yet they still **divided** and fell into **dispute**, even after the coming of the **Prophet** ﷺ

Maturidi:

- Maturidi explains that this division was **not due to lack of evidence**, but due to:
    - **Ego**, **envy**, **jealousy**, and **desire for authority**
    - A refusal to **accept that the final messenger** was from outside their own group
- This verse implies that **true deviation** is not caused by ignorance, but by **willful rejection** of truth even when it is **clearly known**

Surah al-Bayyinah – Verse 5

Arabic:
وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ

Tafsir:
"And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish prayer and give zakah. And that is the correct religion."

- This verse returns to the **core purpose** of all revelation:
    - **Worship Allah alone**

- With **ikhlāṣ** — sincerity and purity of intent
- As **ḥunafāʾ** — monotheists turning away from all falsehood
- **Establishing ṣalāh** (prayer) and **giving zakāh** (charity)

Maturidi:

- Maturidi identifies this verse as summarizing the **core principles** of true religion:
  - **Tawḥīd** — worship of Allah alone
  - **Ikhlāṣ** — sincerity without seeking worldly praise
  - **Ṣalāh** — the symbol of individual devotion
  - **Zakāh** — the symbol of social responsibility
- He explains **"Dīn al-Qayyimah"** as the **upright, stable, and complete religion**, free from excess or deficiency

This verse underscores that **Allah's commands have always been clear and simple** — any confusion or deviation came from **human distortion**, not divine complexity.

Verses 6–8 — the outcome for the disbelievers and the reward for the believers.

Surah al-Bayyinah – Verse 6

Arabic:

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ ۚ أُوْلَـٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ

Tafsir:

"Indeed, those who disbelieved from among the People of the Book and the

polytheists will be in the Fire of Hell, abiding therein forever. They are the worst of all created beings."

7. **"Khālidīn fīhā"** — they will dwell **eternally** in Hell
8. **"Sharru al-bariyyah"** — the **worst** of all created beings

Maturidi's Commentary:

- Maturidi highlights the **justice** of this outcome — these are people who **rejected the clear proof** *after knowing it was truth*.
- The inclusion of **Ahl al-Kitāb** alongside polytheists indicates that **mere possession of scripture** is not salvation — **accepting and submitting** to final revelation is what matters.
- The phrase **"worst of creation"** refers not to their creation, but to their **moral choice and consequence** — they had the potential for good, but chose otherwise.

Surah al-Bayyinah – Verse 7

Arabic:
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ

Tafsir:
"Indeed, those who believed and did righteous deeds — they are the best of all created beings."

- **"Khayru al-bariyyah"** — the **best** of creation: the opposite of the previous group

Maturidi:

- Here, Maturidi notes the beautiful **balance and fairness** of divine judgment:
    - Those who **believe** and live **righteously** attain **the highest rank**.
- It's not about **race**, **status**, or **heritage** — it is about **faith joined with righteous action**.
- Maturidi also emphasizes: the term "best of creation" reflects **Allah's favor**, **spiritual rank**, and **eternal outcome**, not just worldly position.

Surah al-Bayyinah – Verse 8

Arabic:

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّـٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ

Tafsir:

"Their reward with their Lord is Gardens of Eden, beneath which rivers flow, wherein they will abide forever. Allah is pleased with them and they are pleased with Him. That is for the one who fears his Lord."

- **"Jannātu ʿAdn" — Gardens of Eternity**, a description of Paradise's **permanent residence**
- **"Raḍiya Allāhu ʿanhum wa raḍū ʿanhu"** — the **peak of reward**: **mutual pleasure** between Allah and His servant
- **"Dhālika liman khashiya Rabbah"** — all of this is **not automatic**, but reserved for those who possess **awe and reverence** for their Lord

Maturidi explains:

    - **Eternal Paradise** is a fitting reward not only for actions, but for the **sincerity and humility** behind them
    - True success is not only **entering Paradise**, but attaining **Allah's pleasure** — and finding **peace in His acceptance**
- The phrase *"they are pleased with Him"* shows that **every expectation**, every hope, will be fulfilled — there will be **no disappointment**, only joy.

Maturidi Insights of Surah al-Bayyinah

- *Al-Bayyinah* ("the Clear Proof") refers to **the Prophet Muḥammad ﷺ and the Qur'an itself** — the manifest evidence sent to remove ambiguity and unify faith.
- The surah opens by diagnosing a **crisis of knowledge and sincerity**: the People of the Book and idolaters would not cease their divisions until divine clarity arrived.
- Maturidi interprets this to mean that **human reason alone cannot preserve religious unity**; only revelation rectifies deviation.
- "A Messenger from Allah reciting purified scriptures" defines the essence of prophethood — *risālah* and *kitāb* united; knowledge must be revealed and purified.
- "Within which are upright writings" (*ṣuḥuf muṭahharah fīhā kutub qayyimah*) indicates that revelation is **morally rectifying**; it straightens intellect and conduct.
- The phrase *"Those who were given the Book did not differ until after clear proof came"* demonstrates that **corruption arises from obstinate will, not ignorance.**

- Maturidi stresses that disbelief (*kufr*) is **a moral rebellion**, not a simple lack of evidence — the truth was seen but rejected.
- The surah distils the divine demand into a **universal moral code**: "Worship Allah, be sincere to Him in religion, establish prayer, and give zakāh."
- For Maturidi, this fourfold injunction captures the entire Shariʿah: **pure monotheism, sincerity, worship, and social responsibility.**
- "Those who disbelieved among the People of the Book and the polytheists will be in the Fire of Hell" — this is not vindictive but **judicial justice**, for they opposed clear proof.
- "Those who believe and do righteous deeds — they are the best of creation" defines **true nobility** as faith joined with action, not lineage or claim.
- The surah's close, *"Their reward is gardens beneath which rivers flow… Allah is pleased with them and they are pleased with Him,"* represents **the theology of reciprocity** — divine pleasure (*riḍā*) is the ultimate outcome of sincere faith.
- Maturidi links *riḍā* to epistemology: the one who knows Allah correctly (*maʿrifah ṣaḥīḥah*) experiences serenity and divine acceptance.
- The surah thus transitions from doctrinal clarity (*bayyinah*) to moral consequence — **truth revealed, responsibility enforced, reward assured.**

Theological Points of Surah al-Bayyinah

- **Doctrine of Revelation:**
  Al-Bayyinah affirms that revelation is necessary for human

guidance. Reason alone perceives God's existence, but only revelation defines correct worship and law.

- **Prophethood (Muʿjizah and Truthfulness):**
  The Prophet ﷺ and the Qur'an are the "clear proof." Their inimitability (*iʿjāz*) validates divine origin and confirms the seal of prophethood.
- **Unity of Religion:**
  The surah shows that all prophets preached the same creed: **tawḥīd and ʿibādah khāliṣah** (pure monotheism and sincere worship).
  Differences arise from distortion, not diversity of truth.
- **Freedom and Moral Choice:**
  Disbelief after clear proof is **wilful rejection**, proving that man possesses free will within divine knowledge — a central Maturidi principle.
- **Divine Justice:**
  The punishment of rejecters is just, for evidence (*ḥujjah*) was established. Allah never punishes without prior clarification (*iqāmat al-ḥujjah*).
- **The Doctrine of Ikhlāṣ (Sincerity):**
  "Sincere to Him in religion" (*mukhliṣīna lahu ad-dīn*) is the heart of all theology — **acts are valid only when freed from ostentation** and directed solely to Allah.
- **Relationship Between Faith and Deeds:**
  Īmān and *ʿamal ṣāliḥ* are inseparable. Maturidi rejects both antinomianism and fatalism: belief must express itself in moral action.
- **Universality of Islam:**
  By addressing Jews and Christians, the surah affirms Islam as **the**

continuation and completion of previous revelations — not innovation but restoration.

- **Epistemology of Proof:**
  The term *bayyinah* signifies demonstrative evidence. In Maturidi theology, faith rests upon **knowledge supported by rational and revealed proof**, not blind imitation.
- **Doctrine of Divine Pleasure (Riḍā):**
  "Allah is pleased with them and they are pleased with Him" describes the **mutual satisfaction between Creator and servant** — the perfection of tawḥīd.
- **Moral Purpose of Law:**
  Prayer (*ṣalāh*) purifies intention; charity (*zakāh*) purifies wealth — combining inner sincerity and outward justice, the two pillars of a balanced ummah.
- **Rejecting Sectarian Superiority:**
  The surah refutes exclusivist claims of salvation by lineage or scripture alone — divine favour follows faith and righteousness, not heritage.
- **Faith as Knowledge and Recognition:**
  Belief (*īmān*) is assent based on understanding (*taṣdīq maʿa maʿrifah*); ignorance after clear proof becomes culpable disbelief (*kufr ʿanādī*).
- **Divine Wisdom and Mercy:**
  Revelation as *al-bayyinah* is itself mercy — Allah does not leave creation unguided; sending messengers is an act of compassion.
- **Eschatological Certainty:**
  The two final outcomes — Hell for deniers and eternal gardens for the righteous — affirm **the justice and finality of the Hereafter**, completing the Qur'an's moral structure.

Surah az-Zalzalah – Verse 1

Arabic:
إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا

Tafsir:
"When the earth is shaken with its [final] earthquake..."

- **"Zulzilat"** — is **shaken violently**, not a normal tremor but a **massive, overwhelming quake**
- **"Zilzālahā"** — *its* shaking, as decreed specifically for it — the final shaking of the earth at the **Hour of Judgment**

Maturidi's Commentary:

- Maturidi identifies this as referring to the **Day of Resurrection**.
- The earthquake is not a **natural disaster**, but an act of **divine command** announcing the **end of the world** and **start of judgment**.
- Maturidi stresses: this is the moment when the **order of creation is reversed** — the earth, once stable, is now **shaken to its core**.
- The intensity is such that it **removes all illusion of permanence**, forcing mankind to **acknowledge Allah's power**.

Surah az-Zalzalah – Verse 2

Arabic:
وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا

Tafsir:
"And the earth brings forth its burdens..."

- **"Athqālahā"** — its **burdens**, meaning:
  - The **dead** buried in it
  - Or the **hidden deeds**, the **secrets**, the **truths** buried inside

Maturidi:

- Two key meanings, both possible and intended:
  - **Literal**: The **graves are opened**, and the **dead are resurrected**
  - **Figurative**: The earth **testifies** — it **reveals what was done on it** (good and evil)
- Maturidi links this to verses where the **earth testifies on the Day of Judgment**. It will no longer hide anything.

Surah az-Zalzalah – Verse 3

Arabic:
وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا

Tafsir:
"And man says, 'What is wrong with it?'"

- A response of **shock**, **fear**, and **confusion** at the upheaval of the earth

Maturidi:

- This question arises from **helplessness** — mankind will be **terrified** and **confounded** by events **unlike anything they have seen**
- Maturidi points out: this is the moment when **false beliefs crumble**. Those who denied resurrection will be **forced to confront the truth** they once ridiculed.

Verses 4–8 — the testimony of the earth and the full accountability of every deed.

Surah az-Zalzalah – Verse 4

Arabic:
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

Tafsir:
"That Day, it will report its news."

- **"Tuḥaddithu akhbārahā"** — the earth will **speak** and **report** its **news**, meaning:
    - It will **bear witness** to all that took place upon it

Maturidi's Commentary:

- Maturidi interprets this as **literal and miraculous**:
    - On the Day of Judgment, Allah will **enable the earth to speak** — it will testify to every **footstep**, **action**, and **event** that occurred on its surface.
- This means nothing will be hidden — **private sins**, **hidden good deeds**, **every injustice** and **act of obedience** will be **revealed by the very ground** people walked on.

- This verse serves as both a **warning** and a **comfort** — the oppressor will be exposed, and the righteous will not be forgotten.

Surah az-Zalzalah – Verse 5

Arabic:
بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Tafsir:
"Because your Lord will have inspired it."

- **"Awhā lahā"** — He will have **revealed to it**, **commanded** it directly

Maturidi:

- This confirms that the **earth's testimony** is not symbolic — it acts **on divine instruction**.
- Maturidi emphasizes: the earth is a **servant of Allah**, and on that Day, even inanimate creation will become a **witness to divine justice**.
- There is no chance of denial or misrepresentation — **everything will be perfectly recorded and presented**.

Surah az-Zalzalah – Verse 6

Arabic:
يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَـٰلَهُمْ

Tafsir:
"That Day, the people will depart separated [into groups] to be shown their deeds."

- **"Yaṣduru"** — they will **emerge** or **depart**, as from a court
- **"Ashtātan"** — in **scattered groups**, categorized by their **faith**, **deeds**, or **outcomes**

Maturidi:

- This describes the **gathering for judgment**:
    - Humanity will be **divided**, not by race or nation, but by **moral and spiritual quality**.
- Maturidi explains: *the purpose of this separation is accountability* — everyone will be **shown exactly what they did**.
- The word **"li-yuraw aʿmālahum"** confirms that **nothing is lost** — all will be presented with **absolute clarity and fairness**.

Surah az-Zalzalah – Verse 7

Arabic:
فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Tafsir:
"So whoever does an atom's weight of good will see it."

- **"Mithqāl dharrah"** — the **smallest imaginable weight** — often translated as "an atom" or "a speck of dust"

Maturidi:

- This verse reassures that **no good deed**, no matter how small, will be overlooked:
    - A kind word
    - A sincere thought
    - A small act of charity
- Maturidi teaches: the **justice of Allah** is so precise that even a **grain of good** will be **rewarded and recognized**.

Surah az-Zalzalah – Verse 8

Arabic:
وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Tafsir:
"And whoever does an atom's weight of evil will see it."

- The same scale applies to **evil** — nothing escapes Allah's knowledge and reckoning

Maturidi:

- Maturidi emphasizes that **absolute justice** requires even the **minutest harm or sin** to be accounted for.
- This verse balances the previous one, showing that **divine judgment is complete**, without bias or negligence.

Together, verses 7 and 8 declare that the **Day of Judgment will be so accurate** that **no deed — good or bad — will be hidden, forgotten, or misjudged**.

Imam Maturidi Extended Commentary of Surah az-Zalzalah

Imam Maturidi explains that *Sūrah az-Zalzalah* portrays **the final unveiling of truth** — when the earth itself becomes a witness and all hidden realities are brought to light. It presents the **total collapse of material order** and the **total exposure of moral order**, uniting cosmic and ethical accountability under one divine decree.

"When the earth is shaken with its [final] earthquake."
Maturidi notes that *zulzilah* implies repeated, violent trembling — not a natural quake but **a universal convulsion** signalling the Resurrection. The phrase *zilzālahā* ("its own quake") denotes the specific shaking decreed for it — that is, the ultimate event for which the earth was destined since its creation. The earth, which once bore life and concealed secrets, will tremble in obedience to its Lord's command.

"And the earth discharges its burdens."
He interprets *athqālahā* (its burdens) as both **the dead buried within it** and **the record of deeds and treasures it has concealed.** This dual meaning, he writes, reflects Maturidi theology: the world is not inert matter but a vessel of moral history. It will disgorge the bodies of the dead for resurrection and the hidden injustices of mankind for exposure. What was hidden within it — blood unjustly spilled, trusts violated, and blessings misused — will all emerge as testimony against the oppressors.

"And man says, 'What is the matter with it?'"
Maturidi observes that *al-insān* here denotes the heedless one (*al-kāfir* or *al-ghāfil*), startled by a reality he denied. The question *"mā lahā?"* (what is wrong with it?) reflects both fear and ignorance. It is the cry of one who sees the physical world — once a source of stability — now revolting against him. For believers, the event confirms truth; for deniers, it is **cognitive dissonance turned to terror.**

"That Day it will report its news."
Maturidi offers one of his most striking interpretations here. *Tuḥaddith*

akhbārahā (it will speak its news) means **the earth will testify to what was done upon it** — not metaphorically, but through divine empowerment. Allah, who gave speech to the tongue, can give expression to stone and soil. He cites the verse *"Their tongues, hands, and feet will testify against them"* (24:24) to show that all creation bears latent awareness of its Lord. On that Day, this awareness becomes audible truth.
Thus, the earth's "speech" is **the unfolding of divine knowledge through creation** — the world becomes the court, and every surface the witness.

"Because your Lord will have inspired it."
Maturidi clarifies that *awḥā lahā* (inspired it) means *commanded it directly.* This "inspiration" is not prophetic revelation but a divine address to creation. Just as Allah commanded the heavens and earth, *"Come willingly or unwillingly,"* and they said *"We come willingly"* (41:11), so too on that Day He commands the earth to recount all that occurred upon it. This verse demonstrates **the universal responsiveness of creation** to divine will.

"That Day, people will come forth in scattered groups to be shown their deeds."
The word *aṣhtātan* means dispersed or segregated — Maturidi explains that people will emerge separated by their states: believer and disbeliever, righteous and corrupt, grateful and ungrateful. They will no longer be grouped by tribe or nation but by **moral identity.** Each group proceeds toward its destiny, the purpose being *li-yuraw aʿmālahum* — "so that they may be shown their deeds." The seeing (*ruʾyah*) here, Maturidi writes, is not metaphorical perception but **direct experiential awareness** — every deed, thought, and motive will be made visible as tangible reality.

“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”
Maturidi describes these concluding verses as **a charter of divine justice.** The “atom” (*dharrāh*) symbolises the smallest conceivable unit, imperceptible to the senses. The verse thus affirms that **no act escapes divine reckoning,** however minute. He remarks that this is both a warning and a mercy: no deed is too small to be rewarded, and no sin too minor to be written — unless forgiven by repentance. This balance, he says, epitomises Allah’s justice (*ʿadl*) and His mercy (*faḍl*): the scales of judgment are perfect, yet the door of pardon remains open.

Maturidi concludes that *Sūrah az-Zalzalah* is a **vision of moral resurrection** as much as a physical one. The earth’s shaking mirrors the shaking of conscience; the exposure of graves mirrors the exposure of intentions. The surah thus transforms cosmology into theology — every event in the universe reflects divine speech calling creation to remembrance.

Imam Maturidi Insights of Surah az-Zalzalah

- The repetition of *“When…”* (*idhā*) conveys certainty — not possibility. The Qur’an speaks of the end as **an appointed fulfilment, not speculation.**
- The earth’s quake is both literal and moral — **physical upheaval reflecting spiritual truth.**
- *Athqālahā* signifies the **weight of human deeds upon the world** — creation bears moral consequence until the Day of exposure.

- The question *"mā lahā?"* captures disbelief confronted by certainty; it is the psychological shock of heedlessness meeting reality.
- The earth's testimony reveals **a universe of awareness**: everything that bears witness to Allah will one day bear witness against man.
- *Awḥā lahā* shows that all creation receives its command directly — **every atom obeys by divine address.**
- Humanity's dispersal (*aṣhtātan*) demonstrates that **identity in the Hereafter is moral, not social.**
- *Li-yuraw aʿmālahum* implies that deeds become visible realities — reward and punishment are not imposed but **unveiled consequences.**
- The "atom's weight" of good or evil proves that Allah's justice is absolute, leaving no room for oppression or omission.
- The surah is thus both **eschatological and ethical** — awakening gratitude, fear, and self-accountability in the believer's heart.

Theological Points of Surah az-Zalzalah

- **1. Proof of Bodily Resurrection:**
  The earth's upheaval and expulsion of its contents affirm literal resurrection. Denial of the afterlife contradicts reason and revelation alike.
- **2. Divine Knowledge and Justice:**
  Every atom's weight is recorded and recompensed. Allah's justice is precise and all-encompassing — neither good nor evil is lost.
- **3. Speech of Creation:**
  The earth's testimony proves that **all creation is subject to divine command** and endowed with a form of awareness (*idrāk khilqī*).

- **4. Universality of Accountability:**
  All humans, regardless of status, will witness their deeds. Accountability is **individual, moral, and direct** — no intercession without divine permission.
- **5. Revelation as Rational Mercy:**
  The surah exemplifies the harmony of reason and revelation: intellect perceives justice; revelation discloses its ultimate scene.
- **6. Reality of the Moral Universe:**
  Deeds have ontological consequence; they exist as realities that will manifest. Moral law is **woven into the structure of creation.**
- **7. The Doctrine of Taklīf (Moral Responsibility):**
  Even the smallest act carries weight; therefore, all are morally bound to act with consciousness of the Hereafter.
- **8. Divine Will and Command:**
  The term *awḥā lahā* reaffirms that all natural phenomena operate by divine will, not autonomous causation — **a cornerstone of Maturidi theology.**
- **9. The Meeting of Justice and Mercy:**
  The atom's weight verses display balance: Allah's justice preserves moral order, His mercy offers hope for repentance.
- **10. Eschatological Awareness as Faith's Fulfilment:**
  Faith is perfected through certainty in resurrection. To live with awareness of *az-Zalzalah* is to transform every act into preparation for meeting Allah.

Surah al-ʿĀdiyāt – Verse 1

Arabic:
وَٱلْعَٰدِيَٰتِ ضَبْحًا

Tafsir:
"By the racers, panting loudly..."

- **"Al-ʿĀdiyāt"** — refers to **galloping horses**, especially in **battle**, running swiftly in the path of warfare or jihad
- **"Ḍabḥan"** — the sound of **panting breath**, heavy and sharp, produced by horses as they charge at full speed

Maturidi's Commentary:

- Maturidi explains that this is an **oath** — Allah swears by these powerful creatures and their determined motion.
- The **intensity** of their charge represents:
  - **Devotion**, **courage**, and **urgency**
  - Possibly also a **metaphor for the believers** racing forward in obedience or jihad
- Maturidi also notes: when Allah swears by something, it is a sign of its **importance**, **virtue**, or **usefulness** to truth.

Surah al-ʿĀdiyāt – Verse 2

Arabic:
فَٱلْمُورِيَٰتِ قَدْحًا

Tafsir:
"Then those that strike sparks of fire..."

- **"Al-mūriyāt"** — horses that **strike**, specifically with their **hooves**

- **"Qadhaḥan"** — causing **sparks** to fly by hitting the ground or stones

Maturidi:

- These are the **visual effects** of horses rushing into battle.
- Maturidi reads this as further **vivid imagery**: the scene is not still or gentle — it is full of **action**, **power**, and **sacrifice**.
- Some interpretations also see this as symbolic of the **impact of revelation** or the **heat of human struggle** in the path of Allah.

Surah al-ʿĀdiyāt – Verse 3

Arabic:
فَٱلْمُغِيرٰتِ صُبْحًا

Tafsir:
"And those that raid at dawn..."

- **"Al-mughīrāt"** — horses (or their riders) that **launch attacks**, often interpreted as **raiding parties** or **military charges**
- **"Ṣubḥan"** — at **daybreak**, when visibility is low and **strategic advantage** is highest

Maturidi:

- This adds to the image of **disciplined, purposeful effort**.
- Maturidi observes that **dawn raids** were common in **military strategy**, requiring **bravery**, **planning**, and **commitment**.
- Whether literal or metaphorical, the oath portrays **energy devoted for a noble cause** — not chaos, but **order and intention** under divine awareness.

Verses 4–11 — the effect of that charge, the condition of the human soul, and the final reckoning.

Surah al-ʿĀdiyāt – Verse 4

Arabic:
فَأَثَرْنَ بِهِۦ نَقْعًا

Tafsir:
"Then raising therein clouds of dust..."

- **"Atharna"** — *they stir up*, cause movement or disturbance
- **"Naqʿan"** — dust, symbolizing the **violent momentum** of the charge

Maturidi's Commentary:

- Maturidi explains: this continues the imagery of **battle steeds**, suggesting that their effort leaves a visible **trail of disruption**, the **earth responding to their effort**.
- This dust cloud represents the **seriousness** and **scale** of what is being undertaken — not a symbolic struggle, but a **real fight in the path of truth**.
- He notes: such effort **is not hidden** — just like the dust cloud, the **impact of deeds** leaves a mark.

Surah al-ʿĀdiyāt – Verse 5

Arabic:
فَوَسَطْنَ بِهِۦ جَمْعًا

Tafsir:
"And penetrating into the midst of the gathering."

- The horses (or the warriors) **reach deep into the ranks of the enemy**, showing **courage**, **purpose**, and **total commitment**

Maturidi:

- This verse captures the **decisiveness** of the believers — they don't hesitate at the edges; they **drive straight to the core** of opposition.
- Maturidi interprets this both literally and symbolically:
    - Literally: the **fighters of truth** charging deep into falsehood
    - Spiritually: the **sincere believer** does not settle for shallow faith — he moves **to the center of obedience**, willing to **sacrifice** for Allah
- It marks the **climax** of the oath — and from the next verse onward, the **moral lesson begins**.

Surah al-ʿĀdiyāt – Verse 6

Arabic:
إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ

Tafsir:
"Indeed, mankind is ungrateful to his Lord."

- **"Kanūd"** — extremely **ungrateful**, **denying favor**, even **resentful** at times of hardship

Maturidi:

- Maturidi explains: after Allah shows the power and sincerity of **horses** used in the path of truth, He contrasts it with the **ungratefulness of man**.
- The term "kanūd" refers to someone who:
    - **Receives but doesn't recognize** blessings
    - **Fails to show gratitude** with heart or deed
    - **Complains quickly** when deprived, forgetting prior blessings
- This verse is a **rebuke**: *Even animals can serve with loyalty and effort — why does man, with intelligence and faith, show so much ingratitude?*

Surah al-ʿĀdiyāt – Verse 7

Arabic:
وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

Tafsir:
"And indeed, he is a witness to that."

- Mankind is not only ungrateful — he **knows it**, and his **own conscience testifies** to it

Maturidi:

- Maturidi comments that **self-awareness** is not lacking — humans are often **fully aware** of their negligence.
- This self-witnessing means:
    - On the **Day of Judgment**, man will have **no excuse**
    - Even now, in this world, the **heart rebukes itself**, unless completely corrupted

Surah al-ʿĀdiyāt – Verse 8

Arabic:
وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ

Tafsir:
"And indeed, he is intense in love of wealth."

- **"Al-khayr"** — here refers to **worldly possessions**, especially **wealth and material gain**
- **"Shadīd"** — intense, strong, excessive

Maturidi:

- Maturidi explains that this verse uncovers one of the **causes of man's ingratitude** — his **obsession with worldly gain**.
- This intense love:
  - **Distracts from remembrance of Allah**
  - Leads to **greed**, **stinginess**, and even **denial of truth**
- Maturidi emphasizes that loving wealth isn't condemned **in itself** — rather, it's the **excessive attachment** and **priority over Allah** that corrupts the soul.

Surah al-ʿĀdiyāt – Verse 9

Arabic:
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ

Tafsir:
"But does he not know that when what is in the graves is scattered..."

- **"Buʿthira"** — turned upside down, **unearthed**, or **scattered**
- **"Mā fī al-qubūr"** — the **bodies**, but also symbolic of the **hidden contents of death and the unseen**

Maturidi:

- This verse introduces the **resurrection scene**:
  - The dead will be **brought forth**
  - Nothing buried — no person, no secret — will remain hidden
- Maturidi asks: *If man is so confident and greedy now, has he forgotten what comes after death?*

Surah al-ʿĀdiyāt – Verse 10

Arabic:
وَحُصِّلَ مَا فِي ٱلصُّدُورِ

Tafsir:
"And what is in the chests is laid bare."

- **"Ḥuṣṣila"** — brought out, **collected**, examined in detail
- Refers to the **intentions**, **secrets**, **beliefs**, and **hidden motives** stored in the heart

Maturidi:

- Maturidi highlights that this is **perfect justice**:
  - Judgment will not be based on **appearances**, but on **what truly resided inside the soul**.

- This verse complements verse 9: not only are the **bodies** raised, but the **hearts are exposed**.

Surah al-ʿĀdiyāt – Verse 11

Arabic:
إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Tafsir:
"Indeed, their Lord on that Day is fully Aware of them."

- **"Khabīr"** — completely aware, with intimate, perfect knowledge

Maturidi:

- This verse is a **conclusion and warning**:
    - Allah is **not distant**, and His knowledge is not **general** — it is **precise**, **personal**, and **complete**
- Maturidi affirms: on the Day of Judgment, Allah's judgment will be based on:
    - **Outward actions**
    - **Inner thoughts**
    - **Intentions and sincerity**

This final verse reminds that **divine knowledge is total** — nothing will be misjudged, and **every soul will see exactly what it deserves**.

Imam Maturidi Extended Commentary of Surah al-ʿĀdiyāt

Imam Maturidi interprets this powerful oath as **a moral and spiritual mirror** for mankind — beginning with the image of loyal steeds

charging for their masters, then contrasting it with man's ingratitude toward his Creator. It is among the Qur'an's most vivid parables, transforming scenes of battle into lessons of devotion and accountability.

He begins with the divine oath: **"By the charging steeds that pant."** Maturidi explains that Allah swears by the horses of those who strive sincerely, likely those fighting in the path of God (*fī sabīlillāh*). The *ḍabḥ* (panting) conveys exertion, loyalty, and life. The succession of oaths — *by those that strike sparks, by those that charge at dawn, by those that stir dust and penetrate ranks* — paints a scene of disciplined obedience and selfless courage. Each act reflects **devotion and submission** to the command of the rider, a symbol of how creation responds to its Lord with total service.

For Maturidi, these verses are not merely martial; they **employ imagery to awaken moral contrast**. The horses obey their master without hesitation, yet man, endowed with reason and revelation, resists his Lord's call. Hence, the oaths establish a comparison: creation in full submission versus humanity in rebellion.

"Surely, man is ungrateful to his Lord."
The particle *inna* introduces a solemn declaration following the oaths. *Al-insān* here, according to Maturidi, refers to the ungrateful man — the typical state of humanity when detached from divine remembrance. *Kanūd* is an emphatic term denoting **one who denies blessings, remembers injuries, and forgets favours.** It describes not atheism alone, but the moral attitude of entitlement and heedlessness toward Allah's generosity.

Maturidi states that this verse unveils **the root of human corruption** — ingratitude. The same breath with which man praises his own achievements he uses to forget his Creator. The imagery of the loyal steed thus exposes man's moral inversion: animals obey instinctively, but humans disobey knowingly.

“And indeed, he is a witness to that.”
Maturidi offers two layers of meaning. First, man himself is **his own witness** — he knows his ingratitude inwardly, though he conceals it outwardly. Second, Allah is witness over his inner state, and the verse expresses the **mutual testimony of conscience and divine knowledge**. Even the ungrateful cannot plead ignorance of his neglect.

“And indeed, in his love of wealth he is intense.”
Maturidi interprets *al-khayr* here as *māl* (wealth or worldly good). Human love of possession is not inherently blameworthy, but becomes destructive when it blinds man to the Giver. He is *shadīd* — vehement, unrestrained — in pursuit of gain. This attachment stems from the illusion that wealth ensures independence, while in truth, it reveals dependence upon creation. Thus, this verse explains the cause of man’s ingratitude: excessive love of material security.

“Does he not know that when what is in the graves is scattered, and what is in the breasts is made manifest…”
Maturidi says these verses awaken man to the inevitability of exposure. *Buʿthira* (scattered) implies both resurrection and disclosure — bodies raised, secrets revealed. *Ḥuṣṣila mā fīṣ-ṣudūr* (what is in the breasts made manifest) refers to the unveiling of intention (*niyyah*) and motive. Maturidi insists that the Day of Judgment will not only recompense deeds but **intentions and inner truths**, the unseen moral core of every action.

“Indeed, their Lord that Day will be fully aware of them.”
The surah concludes with divine omniscience — *lakhabīr* (fully informed through and through). It does not imply that Allah was previously unaware, but that His awareness will become **manifest and consequential.** His knowledge will translate into judgment. Maturidi emphasises the rational foundation here: **if Allah sustains creation moment by moment, His awareness of it is constant and perfect.**

Therefore, denying the Hereafter or divine knowledge contradicts both reason and revelation.

He concludes: *Sūrah al-ʿĀdiyāt* confronts man with a moral mirror — the loyal horses represent instinctive obedience; the human represents willful ingratitude. Those who fail to respond to divine command will be awakened by the scattering of graves, when obedience and disobedience will be weighed in perfect equity.

Maturidi Insights of Surah al-ʿĀdiyāt

- The divine oaths by the steeds symbolise **discipline, courage, and loyalty** — qualities of perfect servitude that contrast human neglect.
- The panting, sparks, and charge are metaphors for **life devoted to divine command** — each breath, step, and act aligned with purpose.
- *Kanūd* is the ungrateful soul — one who sees blessings yet attributes them to self. It is a psychological, not merely theological, condition.
- The pairing of *man's ingratitude* and *love of wealth* exposes the chain of delusion: self-love breeds materialism, which breeds forgetfulness.
- *He is a witness against himself* implies **inner moral awareness** — conscience as an internal prophet (*nabī al-qalb*).
- *What is in the breasts made manifest* points to the Qur'an's deep psychology: **intentions shape identity; hearts create realities.**
- The surah's tone moves from motion to stillness — from the thundering charge of horses to the silence of graves — reflecting the passage from worldly action to eternal reckoning.

- Maturidi highlights the coherence between this surah and *at-Takāthur*: both warn of worldly preoccupation, but *al-ʿĀdiyāt* exposes its emotional cause — **love of wealth and loss of gratitude.**
- Divine knowledge (*al-Khabīr*) is not distant observation but **sustaining awareness**; Allah's knowing is creative and governing.
- The surah is both ethical and metaphysical: it demands moral gratitude and intellectual recognition of divine omniscience.

Theological Points of Surah al-ʿĀdiyāt

- **1. Unity of Divine Action (Tawḥīd al-Afʿāl):**
  Allah swears by creation to show that all power, motion, and loyalty in creation operate only through His command.
- **2. Human Accountability and Free Will:**
  Man's ingratitude (*kanūd*) is a chosen moral state; thus, reward and punishment are just. Free will exists within divine creation, not apart from it.
- **3. Divine Knowledge and Justice:**
  Allah's awareness encompasses the unseen of hearts and the seen of deeds. Judgment is based on full knowledge, ensuring perfect justice.
- **4. Gratitude as Theological Duty:**
  Ingratitude is not only ethical failure but **a breach of faith** — denying the source of blessing is implicit rejection of the Benefactor.
- **5. Rational Proof of the Hereafter:**
  The scattering of graves and exposure of hearts (*buʿthira… ḥuṣṣila*)

are rationally coherent with divine justice — ultimate accountability demands resurrection.

- **6. Love of Wealth as Idolatry:**
  Maturidi interprets excessive attachment to wealth as **functional shirk** — reliance on material power rather than divine sustenance.
- **7. Divine Oaths as Pedagogical Proofs:**
  The oaths (*qasamāt*) serve as rational signs, not mere emphatic devices; they direct reflection on nature's obedience to its Lord.
- **8. The Reality of the Heart (Qalb):**
  Since the heart's contents are revealed, belief and hypocrisy are real states of being, not abstractions. The heart is the locus of accountability.
- **9. Eschatological Certainty:**
  Resurrection and judgment are presented as **logical consequences of divine omniscience** — not speculative claims but necessities of justice.
- **10. Moral Paradox of Man:**
  Creation obeys without intellect; man disobeys despite intellect. This irony, central to Maturidi thought, exposes the tragedy of ungrateful reason.

Surah al-Qāriʿah – Verse 1

Arabic:
ٱلْقَارِعَةُ

Tafsir:
"The Striking Calamity!"

- **"Al-Qāriʿah"** — literally: *the one that knocks, pounds, or strikes with force*.
    - It is one of the Qur'an's names for the **Day of Judgment**, emphasizing its **suddenness**, **impact**, and **terror**

Maturidi's Commentary:

- Maturidi explains that this name evokes the **violent shock** and **psychological panic** of that day.
- It will **strike the hearts** of mankind like a loud, stunning blow — something that cannot be ignored or mistaken.
- The word **itself** is meant to **shake the reader** — to pull attention toward the **ultimate reality** that awaits all.

Surah al-Qāriʿah – Verse 2

Arabic:
مَا ٱلْقَارِعَةُ

Tafsir:
"What is the Striking Calamity?"

- A rhetorical question that draws attention to the **severity and magnitude** of what is coming

Maturidi:

- This verse is not for clarification, but to **magnify the horror** of al-Qāriʿah.
- Maturidi says: *What can truly prepare you for it? What can make you understand the scale of what is approaching?*

- The repetition and question format are used in the Qur'an to instill **awe**, **curiosity**, and **fear of accountability**.

Surah al-Qāriʿah – Verse 3

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ

Tafsir:
"And what can make you know what the Striking Calamity is?"

- **"Mā adrāka"** — standard Qur'anic phrasing for something **beyond full human comprehension**

Maturidi:

- This verse reinforces that the **true nature** of the Day of Judgment **cannot be grasped** until it arrives.
- Maturidi emphasizes:
    - It is not just **one event** — it is the **total collapse** of worldly reality and the **beginning of eternal consequence**.
    - Human minds can imagine terror, but this terror is **absolute**, and its **source is divine command**.

Verses 4–11 — the upheaval of creation, the weighing of deeds, and the fates of the people.

Surah al-Qāriʿah – Verse 4

Arabic:
يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ

Tafsir:
"On the Day when people will be like scattered moths..."

- **"Al-farāsh al-mabthūth"** — scattered moths or butterflies, fluttering in chaos, with no order or control

Maturidi's Commentary:

- Maturidi interprets this as a description of the **total disorientation of humanity** on the Day of Judgment:
    - People will be in **panic**, **rushing in every direction**, **overwhelmed**, like insects drawn to a flame
- It also symbolizes **helplessness**:
    - Just as moths lack direction and strength, so will humans stand before Allah — **powerless**, **vulnerable**, and **exposed**
- This is a **humbling verse**, breaking the illusion of **human mastery** and **worldly control**

Surah al-Qāriʿah – Verse 5

Arabic:
وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ

Tafsir:
"And the mountains will be like carded wool..."

- **"Al-ʿihn al-manfūsh"** — loose, fluffed wool that has been pulled apart and **scattered**

Maturidi:

- Maturidi explains that **mountains**, usually symbols of **strength and permanence**, will become like **soft, weightless fibers** — meaningless and powerless.
- This verse illustrates the **complete reversal** of what we assume to be unchangeable.
- Just as man will be **scattered like moths**, the mountains will be **dismantled into dust** — nothing will retain the form or strength it once had.

Surah al-Qāriʿah – Verse 6

Arabic:
فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ

Tafsir:
"Then as for the one whose scales are heavy [with good deeds]..."

7. **"Thaqulat mawāzīnuhu"** — his **scales are weighty**, i.e., he has **many sincere good deeds** that are accepted by Allah

Maturidi:

- Maturidi affirms: on the Day of Judgment, **deeds will be weighed**, not only in number, but by:
    - **Sincerity (ikhlāṣ)**
    - **Accordance with divine truth**
    - **Effect on the soul and society**
- This verse gives hope — even if one has **few deeds**, if they are **done sincerely**, they may carry **great weight**

Surah al-Qāriʿah – Verse 7

Arabic:
فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ

Tafsir:
"He will be in a pleasant life."

- **"ʿĪshah rāḍiyah"** — a life that is **pleasing**, **satisfying**, and **approved** by the soul

Maturidi:

- Maturidi explains:
  - This refers to the **comfort of Paradise**
  - But more than material joy, it indicates **inner contentment** — the soul will be **at peace**, knowing it has pleased its Lord
- This is the **reward of both the soul and the body**, eternal and perfect

Surah al-Qāriʿah – Verse 8

Arabic:
وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ

Tafsir:
"But as for the one whose scales are light..."

- **"Khaffat mawāzīnuhu"** — the balance tilts toward **loss**, because of **lack of sincere deeds**, or their **rejection** due to arrogance, hypocrisy, or disbelief

Maturidi:

- The lightness of the scale symbolizes a **life lived heedlessly** — without preparing for the Hereafter.
- Maturidi warns: even many deeds can weigh nothing if they lack **faith**, **intention**, or **obedience**.

Surah al-Qāriʿah – Verse 9

Arabic:
فَأُمُّهُۥ هَاوِيَةٌ

Tafsir:
"Then his refuge will be the abyss."

- **"Ummuhu"** — literally "his mother", meaning **his final home**, where he will **return to or be cradled by**
- **"Hāwiyah"** — a name for **Hellfire**, especially its **deepest, most crushing pit**

Maturidi:

- Maturidi explains:
    - The term "mother" here is **ironic** — just as a mother **embraces**, so will the **Fire engulf** the disbeliever.
    - It is a complete **inversion** — what should be nurturing (like a mother) becomes **destructive**.
- This is meant to evoke **fear** and **shock** — one's "home" will be **flame**, not safety.

Surah al-Qāriʿah – Verse 10

Arabic:
وَمَآ أَدْرَىٰكَ مَا هِيَهْ

Tafsir:
"And what can make you know what it is?"

- Another rhetorical device to **magnify the horror** of the hāwiyah — what can prepare you for it?

Maturidi:

- Maturidi teaches that this is used in the Qur'an when describing **extreme realities** beyond the reach of our experience
- It invites the listener to **reflect deeply**, and to **fear** what cannot be fully grasped

Surah al-Qāriʿah – Verse 11

Arabic:
نَارٌ حَامِيَةٌۢ

Tafsir:
"It is a blazing Fire."

- **"Hāmiyah"** — intensely **hot**, **fierce**, **raging**

Maturidi:

- This verse gives the final definition of hāwiyah: a **burning fire**, not metaphorical, but **real and consuming**
- Maturidi affirms: this fire is the **final destination** of those who **rejected**, **denied**, or **abandoned their responsibility**

Imam Maturidi Extended Commentary of Surah al-Qāriʿah

Imam Maturidi explains that *Sūrah al-Qāriʿah* opens with a **blast of awe and terror**, awakening the heedless heart to the final reality of the Resurrection. It announces the certainty of divine judgment with such force that the word itself — *al-Qāriʿah* ("the Striker, the Calamity") — echoes like the event it describes.

He writes that the repetition — *al-Qāriʿah, mā al-Qāriʿah, wa mā adrāka mā al-Qāriʿah* — signifies **the inexpressibility of the Day's horror.** When the Qur'an says "What will make you know?" it is not seeking an answer but conveying that human reason cannot fully grasp what it means until it occurs. For Maturidi, this reflects **the epistemological limit of the intellect before revelation** — the unseen realities of the Hereafter can only be known through divine disclosure.

"The Day when mankind will be like scattered moths."
Maturidi comments that *farāsh mabthūth* (dispersed moths) describes the confusion and helplessness of people when the trumpet is blown. Moths swarm blindly toward light, fluttering without direction — an apt metaphor for human panic before divine power. All pride, control, and hierarchy collapse; kings and slaves alike scatter in dread. The verse encapsulates the complete **disintegration of worldly order** before the majesty of the Creator.

"And the mountains will be like carded wool."
The mountains, symbols of permanence and strength, dissolve into nothingness — *ʿihn manfūsh* (fluffed wool). Maturidi notes the perfect metaphor: wool once compact is now light and drifting; similarly, the earth's mightiest forms disintegrate. This transformation demonstrates Allah's absolute dominion over creation and serves as **a rational proof of resurrection** — the One who annihilates such vast structures can easily recreate the human being.

After depicting cosmic collapse, the surah turns to judgment:

"Then as for him whose scales are heavy, he will be in a life well-pleasing."
Maturidi explains that the *mīzān* (scale) is a metaphor for divine justice — not necessarily a physical balance, though Allah can manifest it as such. What is weighed are **deeds measured by sincerity**, for in Maturidi's theology, **the value of an act lies in intention** (*niyyah*) and conformity to truth, not in quantity. He notes that *thaqūlat mawāzīnuh* (heavy scales) signifies the predominance of righteousness over sin — through faith, repentance, and divine mercy. The phrase *ʿīshah rāḍiyah* (a life well-pleasing) denotes eternal contentment, not merely pleasure — satisfaction shared between the servant and his Lord.

"But as for him whose scales are light, his mother will be the abyss."
Here Maturidi analyses the imagery with profound insight. The phrase *ummuhu hāwiyah* (his mother is the abyss) expresses total loss of refuge. The word *umm* (mother) usually signifies comfort, origin, and protection — yet here, it is inverted. His only "mother" is the abyss itself, meaning **Hell becomes his dwelling, his cradle, and his enclosure.** This inversion represents the **complete alienation of the soul** that sought comfort in falsehood; it finds its true home in destruction.

"And what will make you know what it is? It is a blazing fire."
Maturidi interprets *nār ḥāmiyah* (blazing fire) as fire intensified beyond human imagination — both physical and moral punishment. It burns not only bodies but **the arrogance that denied truth.** The verse closes the circle of the surah's rhythm: from the striking calamity that awakens, to the fire that seals. The repetition of divine questioning (*mā adrāka*) frames the entire narrative in awe, teaching that the unseen can only be approached through faith, not through speculation.

Maturidi concludes that *Sūrah al-Qāriʿah* is a **miniature Day of Judgment** — beginning with the trumpet of terror, dissolving the cosmos, separating destinies, and sealing fates. Its purpose is not merely

to describe the end, but to **awaken the intellect**: if the mountains crumble and the world perishes, how can man, frail and dependent, deny his own reckoning?

Maturidi Insights of Surah al-Qāriʿah

- The repetition *al-Qāriʿah* three times is **a verbal earthquake** — echoing the sudden, striking nature of the Resurrection.
- The surah transitions from cosmic terror to moral consequence — **outer collapse mirrors inner accountability.**
- *Mankind like scattered moths* depicts disorientation when false securities vanish; it is **the psychology of terror** before divine majesty.
- The mountains as *carded wool* express that even the most solid things are contingent — creation is fragile before the Creator.
- The *mīzān* (scales) signify divine justice; Maturidi stresses that sincerity (*ikhlāṣ*) and truth (*ṣidq*) weigh more than quantity.
- The righteous experience *ʿīshah rāḍiyah* — not mere comfort, but **reciprocal satisfaction between servant and Lord** (*raḍiya Allāhu ʿanhu wa raḍiya ʿan Allāh*).
- The sinner's "mother" being Hell (*ummuhu hāwiyah*) is a **psychological inversion** — the very thing he sought refuge in (worldly comfort) becomes his destruction.
- *Nār ḥāmiyah* symbolises punishment that reaches inward — burning through the illusions of arrogance, not only the flesh.
- The surah exemplifies Qur'anic pedagogy: **description awakens reflection**, reflection awakens repentance.

- Maturidi observes that the sequence of verses portrays **the total hierarchy of divine justice**: cosmos → man → heart → fate.

Theological Points of Surah al-Qāriʿah

- **1. Proof of Resurrection:**
  The disintegration of mountains and scattering of mankind demonstrate that **re-creation after destruction is rationally possible**, affirming bodily resurrection.
- **2. Divine Omnipotence:**
  The transformation of nature testifies that all permanence belongs only to Allah — the sole Necessary Being (*al-Wājib al-Wujūd*).
- **3. Reality of the Hereafter:**
  The surah provides sensory imagery for unseen truths — fire, scale, and abyss — establishing that the afterlife is **a real, not symbolic, existence.**
- **4. Accountability and Divine Justice:**
  The scales (*mawāzīn*) represent precise judgment. Allah's justice weighs deeds by sincerity and intent, aligning with Maturidi's doctrine of ʿ**adl** and moral responsibility.
- **5. Reward and Punishment by Measure:**
  Thaqūlat (heaviness) and *khaffat* (lightness) depict proportionality — the principle that recompense corresponds to moral weight.
- **6. Human Limitation in Knowing the Unseen:**
  "What will make you know?" affirms that knowledge of the Hereafter is accessible only through **revelation (samʿiyyāt)**, not pure reason.
- **7. Fire as Divine Act:**
  The description *nār Allāh* implies that punishment and mercy both

operate directly by divine will — **no secondary agents act independently.**

- **8. Dual Nature of the Soul's End:**
  The believer's soul finds a nurturing abode (*ʿīshah rāḍiyah*), while the disbeliever's soul finds a destructive womb (*ummuhu hāwiyah*) — illustrating divine symmetry.
- **9. The Qur'an as Rational Admonition:**
  Maturidi views the surah as a **logical appeal to reflection** — time, transience, and order testify to divine power, confirming that denial of the afterlife is irrational.
- **10. Certainty and Accountability:**
  The progression from question to consequence reflects the moral journey of the intellect: **from curiosity, to realization, to submission.**

Surah at-Takāthur – Verse 1

Arabic:
أَلْهَىٰكُمُ ٱلتَّكَاثُرُ

Tafsir:
"Rivalry in worldly increase has distracted you."

- **"Alhākum"** — *it diverted you*, *preoccupied you*, pulled your focus away
- **"At-takāthur"** — striving for **more and more**, **competition in accumulating** wealth, children, power, or status

Maturidi's Commentary:

- Maturidi explains that this verse condemns the **obsessive pursuit of worldly abundance** — not because wealth is inherently evil, but because the **desire to surpass others** leads to **heedlessness**.
- It is **not need**, but **competition** that corrupts: the race to "have more than others" blinds one to **the Hereafter**, **gratitude**, and **spiritual responsibility**.
- Maturidi also warns that this preoccupation leads people to **neglect knowledge**, **waste time**, and become **arrogant** — all signs of a heart disconnected from Allah.

Surah at-Takāthur – Verse 2

Arabic:
حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ

Tafsir:
"Until you [even] visit the graves."

- **"Zurtum al-maqābir"** — literally: *you visit the graves*, a **metaphor for death** or the final journey to the grave

Maturidi:

- Maturidi clarifies:
    - This "visit" is the **temporary nature** of worldly life — just as we visit a place for a short while, our stay in this world ends with the grave.
    - People remain **obsessed with accumulating**, **competing**, and **claiming superiority** even up until **death** overtakes them.

- He explains this is a **rebuke**: *You lived as though you would never die — until your soul is taken, and only then do you face reality.*

Verses 3–8 — certainty of the Afterlife, vision of Hell, and full accountability.

Surah at-Takāthur – Verse 3

Arabic:
كَلَّا سَوْفَ تَعْلَمُونَ

Tafsir:
"No! You will surely come to know."

- **"Kallā"** — a sharp rebuke: *No!* or *Never!* — meant to **cut off the delusion**
- **"Sawfa taʿlamūn"** — *Soon you will know* — a direct warning that **reality** is approaching

Maturidi's Commentary:

- Maturidi interprets this as a **stern wake-up call**:
    - The people who are **distracted by worldly rivalry** are being told: *you will soon learn the truth — but too late.*
- This "knowing" refers to the **knowledge that comes with death**, or in the **graves**, when the veil of worldly life is lifted.
- Maturidi emphasizes: this is not **academic knowledge** — this is the **painful knowledge of consequence**, faced in the Hereafter.

Surah at-Takāthur – Verse 4

Arabic:
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Tafsir:
"Then again — no! You will surely come to know."

- A second **emphatic repetition**, intensifying the **certainty and seriousness** of the warning

Maturidi:

- The repetition is not redundant — it emphasizes the **inevitability** of reckoning:
  - First at the **time of death**
  - Then again at the **Resurrection**
- Maturidi explains: this dual knowledge reflects **two stages**:
  - The moment of **dying**, when truth becomes clear
  - The moment of **judgment**, when reward or punishment is given
- Each stage delivers a kind of **knowing that was ignored** in life.

Surah at-Takāthur – Verse 5

Arabic:
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ

Tafsir:
"No! If you only knew with the knowledge of certainty..."

- **"ʿIlm al-yaqīn"** — the **knowledge of certainty**: not conjecture, not assumption, but **absolute conviction**

Maturidi:

- Maturidi explains the concept of **three levels of certainty** (from other Qur'anic usage):
    - ʿ**Ilm al-yaqīn** — knowledge based on clear evidence
    - ʿ**Ayn al-yaqīn** — certainty through seeing
    - **Ḥaqq al-yaqīn** — direct, undeniable experience
- This verse shows that if people had **true, internalized certainty**, they would **not be deceived by this world**.
- Maturidi emphasizes: **the truth is available**, but people **turn away from it** out of **desire**, not ignorance.

Surah at-Takāthur – Verse 6

Arabic:
لَتَرَوُنَّ ٱلْجَحِيمَ

Tafsir:
"You will surely see the Hellfire."

- **"La-tarawunna"** — double emphasis: *you will definitely, without doubt, see*
- **"Al-Jaḥīm"** — one of the names of **Hell**, describing its **blazing flame**

Maturidi:

3. This is a **divine promise** — the disbelievers, and all those heedless of the truth, will be **shown Hell** with their own eyes.

4. Maturidi also interprets it as part of **resurrection and accountability** — Hell is not a theory, it is **a visible reality**, one that will confront people **directly**.

Surah at-Takāthur – Verse 7

Arabic:
ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ

Tafsir:
"Then you will surely see it with the eye of certainty."

- **"ʿAyn al-yaqīn"** — the **eye of certainty**: seeing with your own eyes, with **no room for denial**

Maturidi:

- This builds upon verse 5 — what was once only **available as knowledge**, now becomes **a witnessed reality**.
- Maturidi says: on that Day, all excuses vanish. The truth is **no longer taught**, it is **shown**.
- This moment is the **crushing of false confidence** — when man sees, with his own eyes, what he refused to believe in this world.

Surah at-Takāthur – Verse 8

Arabic:
ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ

Tafsir:
"Then, on that Day, you will surely be asked about the blessings."

- **"Al-naʿīm"** — every form of **worldly pleasure**, **comfort**, **opportunity**, and **gift from Allah**

Maturidi:

- Maturidi teaches that this is a **universal warning** — every person will be questioned:
    - How did you use your **health**, **wealth**, **time**, **knowledge**, and **privilege**?
- He stresses that even **permissible enjoyment** is not free from accountability:
    - It doesn't mean enjoyment is forbidden — but **gratitude**, **awareness**, and **wise use** are expected
- This final verse shows the **moral seriousness** of life: even **blessings**, if unacknowledged, can become **burdens in the Hereafter**.

Imam Maturidi Extended Commentary of Surah at-Takāthur

Imam Maturidi writes that *Sūrah at-Takāthur* is among the most profound admonitions in the Qur'an, unveiling the **spiritual blindness caused by material rivalry** and the **awakening certainty that awaits in the Hereafter.** It captures the entire human drama: distraction, death, realization, and reckoning.

"Rivalry in worldly increase has distracted you."
Maturidi explains that *takāthur* means vying for superiority through quantity — wealth, children, lineage, followers, or status. It is not the possession of wealth that is condemned, but **the pride and heedlessness born from comparison.** The term *alhākum* (has distracted you) denotes preoccupation — the heart so absorbed in worldly accumulation that it forgets its Creator and end. This distraction, he states, represents the

essence of heedlessness (*ghaflah*), whereby temporal pursuits veil eternal truth.

He notes that the plural form ("you all") indicates that this affliction is collective — societies as well as individuals compete for dominance, and thus share in moral loss. Such rivalry replaces gratitude with greed and unity with envy.

"Until you visit the graves."
Maturidi observes that this is among the most poignant metaphors in the Qur'an. The word *zurtum* ("you visit") suggests that **the grave is not the final home** but a temporary station — a visitation before the return to Allah. Death interrupts rivalry, forcing the soul to behold the reality it ignored. Those who once competed in this world are now equal in dust. The phrase subtly rebukes human arrogance: even death, which should awaken wisdom, becomes another domain of vanity, as people boast over the number of their dead or the grandeur of their tombs.

"No indeed! You will soon know."
The double repetition (*kallā sawfa taʿlamūn… thumma kallā sawfa taʿlamūn*) intensifies warning. Maturidi explains that repetition signifies **graduation from knowledge by report to knowledge by experience.** The first knowing occurs at death, the second at resurrection. The heedless will learn the truth first in the grave and again on the Day of Judgment — when knowledge is no longer beneficial.

"No indeed! If you knew with certain knowledge, you would surely see the blazing fire."
Here, Maturidi discusses the three degrees of certainty (*yaqīn*) known in theology:

- **ʿIlm al-yaqīn** – knowledge of certainty (through information).
- **ʿAyn al-yaqīn** – vision of certainty (through direct sight).
- **Ḥaqq al-yaqīn** – truth of certainty (through experience).

This verse addresses the first two. If man possessed *ʿilm al-yaqīn* — true intellectual conviction in the reality of the Hereafter — he would perceive the Hellfire now by the eye of the heart. But since most knowledge is only theoretical, it fails to govern conduct. At death, the veil lifts, and *ʿilm* turns to *ʿayn* — what was known abstractly becomes seen vividly.

"Then you will surely see it with the eye of certainty."
Maturidi interprets this as confirmation that **the realities of the Hereafter are presently veiled, not absent.** Their unveiling at death is not creation of a new world but revelation of the true one. Every soul will behold what it denied.

"Then you will surely be asked on that Day about the blessings."
This final verse, he says, transforms the surah's tone from warning to reckoning. *An-naʿīm* (the blessings) includes every comfort: health, wealth, safety, leisure, companionship — all of which are **trusts (amānāt)** for which man is accountable. The meaning is not that enjoyment is forbidden, but that ingratitude and misuse turn blessing into liability.

Maturidi quotes the prophetic principle implicit here: "The first question on the Day of Judgment will be about the blessing of health and security." He concludes that the surah ends where all reflection must begin — with gratitude. For when man remembers that every delight will be questioned, the delight itself becomes worship.

Maturidi Insights of Surah at-Takāthur

- *Takāthur* is the disease of comparison — **measuring worth by numbers instead of virtue.**
- The verse *"Until you visit the graves"* subtly affirms **life after death** — the grave is visitation, not extinction.

- Rivalry distracts because it binds the heart to the transient; remembrance frees because it orients the heart to the eternal.
- The repetition of "You will soon know" reflects the **two unveilings**: the first in the grave, the second on the Day of Resurrection.
- The three stages of certainty — *ʿilm, ʿayn, ḥaqq* — mark the journey from faith by report to faith by vision.
- True knowledge (*ʿilm al-yaqīn*) is transformative; theoretical belief without reflection remains inert.
- The imagery of Hellfire is not merely punitive but **expository** — showing what heedlessness conceals.
- The final verse turns moral reflection into spiritual accountability: every favour is a test of gratitude.
- Maturidi notes the pairing of this surah with *Sūrah al-ʿAṣr*: both contrast heedlessness and salvation, but here the focus is **on the inner cause of heedlessness — worldly rivalry.**
- He regards *Sūrah at-Takāthur* as a mirror of the human ego — revealing how abundance can lead to emptiness when detached from remembrance.

Theological Points of Surah at-Takāthur

- **1. The Doctrine of Accountability:**
  Every blessing is a trust (*amānah*). Allah's justice requires that man be questioned about how he used divine gifts — proof of moral responsibility (*taklīf*).
- **2. Reality of the Hereafter:**
  Death is not annihilation but transition. *"Until you visit the graves"*

affirms resurrection and refutes the materialists (*dahriyyah*) who denied life after death.

- **3. Knowledge and Certainty:**
  Faith is graded: *ʿilm al-yaqīn*, *ʿayn al-yaqīn*, *ḥaqq al-yaqīn*. True belief (*īmān ḥaqqī*) arises when intellectual conviction shapes moral action.
- **4. The Temporal Nature of the World:**
  Oaths by time and warnings of rivalry express the Maturidi conviction that **the world is contingent** (*ḥādith*) and perishing. Only Allah is Eternal.
- **5. Human Freedom and Responsibility:**
  Distraction (*alhākum*) is chosen, not compelled. Man turns away by will, proving that divine accountability is just.
- **6. Gratitude as Rational Duty:**
  Every blessing (*naʿīm*) demands acknowledgment. Reason itself dictates that ungrateful use of bounty is blameworthy.
- **7. Epistemology of Faith:**
  Maturidi draws theology and psychology together: knowledge without contemplation remains potential; reflection transforms it into *yaqīn*.
- **8. Divine Justice and Mercy:**
  The warning of Hell is mercy in disguise — a call to awaken before certainty becomes too late. Fear here serves as moral medicine.
- **9. Equality in Death:**
  Rivalry dissolves at the grave; divine justice levels all distinctions of wealth and lineage. Only faith and deed remain.
- **10. Moral Aim of Revelation:**
  The sūrah embodies revelation's ethical purpose: to **redirect**

human striving from competition in wealth to competition in virtue — *fī dhālika falyatanafasi l-mutanāfisūn* (83:26).

Surah al-ʿAṣr – Verse 1

Arabic:
وَٱلْعَصْرِ

Tafsir:
"By Time!"

- **"Al-ʿAṣr"** — can mean:
  - The **passing of time itself**
  - The **afternoon period** (a crucial part of the day when actions are completed)
  - Or more broadly: the **age** or **era**

Maturidi's Commentary:

- Maturidi explains that Allah swears by **time** because of its **tremendous significance**:
  - It is the **container of all human deeds**
  - It is **non-renewable** — once passed, it never returns
  - It is the **field in which salvation or loss is earned**
- According to Maturidi, this oath calls attention to **human heedlessness**: people waste time chasing **temporary gains**, unaware that every passing moment brings them closer to **death and judgment**.

- The swearing by **al-ʿAṣr** also carries a **moral urgency** — the time is **slipping**, and **accountability is near**.

Surah al-ʿAṣr – Verse 2

Arabic:
إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ

Tafsir:
"Indeed, mankind is in [a state of] loss."

- **"Khusr"** — loss, ruin, failure — especially in a **spiritual and eternal sense**

Maturidi:

- Maturidi explains that this statement is **general and absolute**: without exception, the human being is **headed for ruin**, unless something intervenes.
- The word "fi khusr" implies **being surrounded by loss**, immersed in it, with **no escape** unless action is taken.
- This verse reflects the **reality of the human condition**:
    - Born into need and weakness
    - Tempted by desires
    - Distracted by dunya (worldly life)
    - And destined for death
- Maturidi stresses that the **true loss** is not in wealth or failure in worldly terms — it is in **missing the purpose of life** and facing **eternal regret**.

Surah al-ʿAṣr – Verse 3

Arabic:
إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ

Tafsir:
"Except for those who believe, and do righteous deeds, and advise one another to truth, and advise one another to patience."

- This verse lists **four conditions** to **escape total loss**:
  - **Īmān (Faith)** — sincere belief in Allah and the unseen
  - ʿ**Amal Ṣāliḥ (Righteous Deeds)** — actions that reflect faith, done sincerely and correctly
  - **Tawāṣī bil-Ḥaqq (Mutual Encouragement to Truth)** — calling others to uphold truth, justice, and integrity
  - **Tawāṣī biṣ-Ṣabr (Mutual Encouragement to Patience)** — enduring hardship, resisting sin, persevering in good

Imam Maturidi explains:

- Maturidi highlights that this verse is **concise but complete** — it lays out the **path to salvation**:
  - Faith alone is **not enough** without action
  - Deeds alone are **not enough** without **truth and patience**
  - And individual righteousness is incomplete without **social responsibility** — urging others toward good
- He explains that "tawāṣaw" (they advise each other) implies **ongoing mutual support** — a society of believers who help one another **stay firm** in truth and patience.

- Patience, Maturidi adds, is **not passive waiting**, but **active endurance** — of hardship, mockery, delay in reward, and struggle for the sake of Allah.

Imam Maturidi Extended Commentary of Surah al-ʿAṣr

Imam Maturidi explains that this short yet comprehensive sūrah is **a complete summary of the human condition** — the fate of every person in relation to time, faith, and moral responsibility. In just a few verses, it defines salvation and ruin in absolute terms, grounding both in the relationship between **belief, action, and perseverance.**

He begins with Allah's oath: **"By al-ʿAṣr."**
Maturidi states that Allah swears only by what possesses great significance. Here, *al-ʿAṣr* (time, the declining day, or the epoch of history) symbolizes the **flow of existence and the decay of opportunity**. Time is the arena of human deeds, the stage upon which divine law unfolds. Every moment that passes diminishes life and brings one closer to judgment. Thus, the oath by time is simultaneously a warning and a reminder: **the human being is bound by mortality and measured by what he does within that passing span.**

Maturidi notes multiple interpretations of *al-ʿAṣr*:

- Some said it refers to **the afternoon**, a moment of decline symbolizing life's waning.
- Others said it refers to **all of time**, the entirety of human history.
- And some said it refers to **the era of the Prophet** ﷺ, when truth was manifested and proof established.
  All meanings, he writes, converge on one truth — that **time itself is a sign of divine wisdom and a proof of human accountability**.

"Indeed, man is in loss."
Here, Maturidi emphasizes the universality of the statement: *al-insān* (man) is indefinite and general, including every human being without exception. Loss (*khusr*) means **failure, deprivation, and diminution** — losing one's purpose, wasting life, and forfeiting eternal gain. He observes that every breath spent heedlessly diminishes man's capital of existence. The human being begins with life as an investment and continually spends it; only those who invest in faith and good works find profit.

Maturidi explains that this verse also refutes the self-deception of those who imagine worldly success to be gain. Material prosperity without faith is loss, for it ends at death. The only true profit is eternal — the increase of the soul in nearness to Allah.

"Except those who believe and do righteous deeds."
Here lies the first exception from universal loss. Maturidi clarifies that *īmān* (faith) is knowledge and affirmation of truth, not mere imitation or external claim. *ʿAmal ṣāliḥ* (righteous deed) is every act that aligns with revelation and sincerity. The combination of faith and action represents **the balance of conviction and obedience**, mind and limb, creed and conduct. Belief without works is incomplete; works without belief are hollow. Salvation, therefore, rests on harmony between inner certainty and outer righteousness.

"And enjoin one another to truth."
Maturidi remarks that the third quality — *tawāṣaw bi'l-ḥaqq* — introduces **the communal dimension of faith.** Religion is not solitary; believers must mutually counsel and support one another in truth. *Ḥaqq* (truth) here includes faith, justice, and sincerity. The act of *tawāṣī* (mutual exhortation) implies continuous interaction — a community that sustains each other upon principle, not convenience.

“And enjoin one another to patience.”
Finally, *tawāṣaw bi’ṣ-ṣabr* completes the circle of virtue. Maturidi defines *ṣabr* as steadfast endurance in obedience, restraint from sin, and acceptance of divine decree. Truth requires patience because adhering to it entails hardship. Without patience, faith falters and righteousness declines. Thus, patience is the **safeguard of belief and action** — the root that sustains the tree of spiritual life.

Imam Maturidi concludes that *Sūrah al-ʿAṣr* is a mirror for all humanity. It divides mankind into two categories: those who lose life by heedlessness, and those who redeem it through faith, good deeds, truth, and perseverance. It is, in essence, **a covenant of purpose** — a concise theology of salvation reminding the believer that time itself is a test, and that eternal success depends on how that test is answered.

Maturidi Insights of Surah al-ʿAṣr

- The oath *“By time”* awakens human consciousness to the **brevity and value of life**; every moment is divine capital that must be invested.
- Loss (*khusr*) is not merely worldly failure but **spiritual bankruptcy** — the wasting of life without faith.
- Faith and action are inseparable; the first without the second is claim without proof, the second without the first is body without soul.
- *Tawāṣaw bi’l-ḥaqq* reflects **the communal ethic of Islam** — believers are moral guardians of one another.
- *Truth* encompasses creed (tawḥīd), justice, honesty, and fulfilling rights.

- *Patience* (*ṣabr*) is the moral strength to persist upon truth through hardship and delay. Without it, moral conviction collapses.
- The sequence — faith, works, truth, patience — mirrors the journey of faith: **inner belief, outer obedience, social responsibility, and enduring perseverance.**
- Maturidi sees this sūrah as the Qur'an's **epitome of guidance**: a few words summarizing all revelation — belief in Allah, righteous conduct, and steadfastness.
- It teaches that religion is lived in time but aimed at eternity; thus, the believer transforms fleeting moments into everlasting reward.
- The sūrah is often recited among the Companions when parting — a practical sign that reflection upon time should accompany every end and beginning.

Theological Points of Surah al-ʿAṣr

- **1. Divine Oath as Revelation:**
  Allah's oath by time (*al-ʿAṣr*) establishes the created world as evidence of His lordship. Every passing moment is a witness to **rubūbiyyah (sustaining power)**.
- **2. Universality of Human Accountability:**
  "Man is in loss" applies to all humanity, proving that salvation depends on faith and obedience, not birth or lineage — consistent with Maturidi's doctrine of **moral responsibility.**
- **3. Integration of Faith and Action:**
  Īmān and *ʿamal ṣāliḥ* are interdependent. Maturidi rejects both antinomian separation and mere formalism. True faith must yield action.

- **4. Rational Recognition of Obligation:**
  Reason discerns that life is limited and that purpose demands gratitude. Thus, human intellect (*ʿaql*) confirms the Qur'anic truth that negligence equals loss.
- **5. Collective Moral Duty:**
  The command to *enjoin one another to truth and patience* establishes **mutual moral responsibility** (*al-amr bi'l-maʿrūf wa'n-nahy ʿan al-munkar*), a communal duty central to Maturidi theology.
- **6. The Nature of Patience (Ṣabr):**
  Patience is not passive endurance but active steadfastness. It is the believer's rational submission to divine decree — *taslīm maʿa al-ʿaql*.
- **7. The Concept of Time as Proof of God:**
  The passage of time reveals contingency — all created things decay. Therefore, reason points to an Eternal Creator beyond time (*al-Qadīm al-Bāqī*).
- **8. Salvation by Divine Mercy and Human Response:**
  While success is by Allah's grace, loss results from neglect of divinely granted capacity (*istiṭāʿah*). This balance affirms both divine sovereignty and human freedom.
- **9. Simplicity of the Path to Salvation:**
  Faith, good works, truth, and patience encompass the entire creed and law. Maturidi calls this the **Qur'an's summary of all religion**.
- **10. Time as a Spiritual Mirror:**
  The surah makes time itself a teacher: as moments perish, so will man unless he turns transience into worship. Awareness of mortality leads to eternal consciousness of Allah.

Surah al-Humazah – Verse 1

Arabic:
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Tafsir:
"Woe to every slanderer and backbiter!"

- **"Wayl"** — a word denoting **severe destruction**, **punishment**, or a **valley in Hell**
- **"Humazah"** — one who **slanders** or insults others with **gestures, mockery, or behind-the-back criticism**
- **"Lumazah"** — one who **verbally attacks**, **reproaches**, or **defames** people to their face

Maturidi's Commentary:

- Maturidi states that this verse opens with a strong **divine curse** — not against disbelief explicitly, but against **character corruption**.
- According to Maturidi, these terms describe:
    - Those who **belittle others** constantly
    - Who are **obsessed with fault-finding**, whether through **body language**, **sarcasm**, or **direct abuse**
- This verse indicates that **ethical failure**, even without open kufr, can earn the **wrath of Allah** if persistent and unrepentant.
- Maturidi highlights that **social harm**, done through the tongue and attitude, can be as severe in consequence as **material oppression**.

Surah al-Humazah – Verse 2

Arabic:
ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ

Tafsir:
"The one who collects wealth and continuously counts it."

- **"Jamaʿa mālan"** — hoards wealth, motivated by greed
- **"ʿAddadahū"** — keeps **counting**, measuring and boasting about it, showing **attachment and pride**

Maturidi:

- Maturidi explains this not as a condemnation of wealth itself, but of:
    - **Hoarding**, rather than using it for **good causes**
    - Making wealth the **measure of success**, **value**, or **security**
- He notes the contrast:
    - The one who spends his time **insulting others**, and **counting money**, believes himself superior — but in truth, is **deluded** and **doomed**.
- This verse reflects a deep **psychological and spiritual illness**: a man who devalues people but values **currency**, unaware of **his own ruin**.

Verses 3–9 — the delusion of wealth, the reality of the Fire, and the terrifying traits of divine punishment.

Surah al-Humazah – Verse 3

Arabic:
يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ

Tafsir:
"He thinks that his wealth will make him immortal."

- **"Yaḥsabu"** — *he assumes, thinks falsely*, based on delusion
- **"Akhladahu"** — *will cause him to live forever*, meaning: he imagines it will **protect him from death**, **judgment**, or **loss**

Maturidi's Commentary:

- Maturidi explains that this verse exposes the **core of arrogance**:
    - A belief that **worldly power** can **buy time**, **security**, or even **eternity**
- It is not literal belief in physical immortality, but the **illusion that wealth equals control**:
    - He thinks: *My fortune will secure me, raise me, protect me from humiliation.*
- Maturidi warns: this mindset is the **opposite of tawakkul (trust in Allah)** — it is the religion of the dunya, not of the soul.

Surah al-Humazah – Verse 4

Arabic:
كَلَّاۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ

Tafsir:
"No! He will surely be thrown into the Crusher!"

- **"Kallā"** — *Absolutely not!*, a strong rejection of his illusion

- **“La-yunbadhanna”** — *he will surely be flung, cast violently*
- **“Al-Ḥuṭamah”** — one of the names of **Hell**, from **ḥaṭama**, meaning *to crush, break, shatter*

Maturidi:

- Maturidi says this is a **divine correction**: *He thinks wealth will protect him, but in truth, he will be **violently discarded** into a place of *humiliation and destruction.*
- The term **Ḥuṭamah** indicates not just fire, but **fire that crushes the spirit**, **breaks pride**, and **destroys hope** — the very things he relied on in life.

Surah al-Humazah – Verse 5

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ

Tafsir:
"And what can make you know what the Crusher is?"

- A rhetorical device used to **magnify the horror** of what is to come

Maturidi:

- Maturidi notes this verse highlights that **human minds cannot fully grasp** the nature of the punishment.
- Even those who have read about Hell — its fire, its guardians — do **not truly know** its **humiliation**, **terror**, and **eternal despair** until they face it.

Surah al-Humazah – Verse 6

Arabic:
نَارُ ٱللَّهِ ٱلْمُوقَدَةُ

Tafsir:
"It is the Fire of Allah, [eternally] kindled."

- **"Nār Allāh"** — the fire is **attributed directly to Allah**: not just any fire, but one **prepared by the Creator Himself**
- **"Al-mūqadah"** — **constantly lit**, **never extinguished**, burning with full intensity

Maturidi:

- This fire is not natural or worldly — it is **created for punishment**, and **sustained by divine will**.
- Maturidi notes the contrast: this person once had **warmth and light** in the form of wealth — now he faces **flames from the One he ignored**.

Surah al-Humazah – Verse 7

Arabic:
ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ

Tafsir:
"Which rises over the hearts."

- **"Tattaṭliʿu"** — reaches up to, **penetrates**

- **"Al-af'idah"** — the **hearts**, referring to the **core of one's being**, the seat of **consciousness and emotion**

Maturidi:

- Maturidi explains that this fire is **not superficial** — it targets the **most sensitive**, **inward**, and **precious** part of the human: the heart.
- This reflects the idea that:
    - His **corruption came from the heart**
    - So his **punishment reaches the heart** — no part of him is left untouched

Surah al-Humazah – Verse 8

Arabic:
إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ

Tafsir:
"Indeed, it will be closed in on them."

- **"Muʾṣadah"** — sealed, shut tight like a **locked prison**, with no door of escape

Maturidi:

- This verse conveys the horror of **complete confinement**:
    - The fire is **not external**, it is **their full environment**
    - There is **no ventilation**, **no exit**, **no relief**
- Maturidi comments that **finality** is part of the punishment — not just the fire, but the **absence of hope**.

Surah al-Humazah – Verse 9

Arabic:
فِى عَمَدٍ مُّمَدَّدَةٍ

Tafsir:
"In extended columns."

- **"ʿAmad mumaddadah"** — reinforced columns, often interpreted as:
    - **Pillars of flame**
    - Or **iron columns sealing the gates**

Maturidi:

- Maturidi offers both interpretations:
    - **Columns of fire** — so the fire itself becomes a **structure**, wrapping the sinner like **walls** of punishment
    - **Pillars locking the gates** — implying **inescapable imprisonment**, where **eternity is chained**
- Either way, it portrays a scene of **maximum confinement**, **sustained torment**, and **divine justice** that responds to a life of mockery, greed, and cruelty.

Imam Maturidi Extended Commentary of Surah al-Humazah

Imam Maturidi explains that this sūrah is **a condemnation of arrogance born from materialism**, and a warning against the moral corrosion caused by slander and greed. It unveils the inner disease of those who mistake wealth and mockery for success, revealing that such traits are rooted in **denial of divine accountability.**

He begins with Allah's declaration: **"Woe to every slanderer and backbiter."**
The term *humazah* refers to one who mocks and injures others through gesture and insinuation, while *lumazah* denotes one who wounds with words. Maturidi comments that the pairing indicates **the complete spectrum of harm** — physical, verbal, public, and private. Such behaviour stems from pride, contempt, and envy — all fruits of a heart devoid of faith in the Hereafter. He observes that those who belittle others are in truth scorning the very gift of Allah in them, for all human dignity derives from divine creation. Thus, slander is not merely a social vice but a form of rebellion against the Creator's wisdom.

"Who amasses wealth and counts it."
Maturidi interprets this as the portrait of the self-deluded materialist who **makes accumulation his purpose and security.** The repetition *wa ʿaddadahū* (and counts it) reflects obsession: counting wealth over and over to reassure oneself of power and permanence. He explains that wealth itself is not condemned — its misuse and arrogance are. When money becomes the object of trust instead of Allah, it turns from blessing to trial.

"Thinking that his wealth will make him immortal."
Here, Maturidi points out the psychological dimension: the delusion that possession equals permanence. The human soul, attached to wealth, imagines that control over resources equates to control over destiny. This thought is **implicit denial of death** and thus denial of the Day of Reckoning. Maturidi cites this as a form of *takdhīb bi'l-ākhirah* — practical disbelief, even if not verbal. He writes: "When the servant finds assurance in what perishes, he has forgotten the Eternal."

"No indeed! He will surely be cast into the Crusher."
Al-ḥuṭamah literally means "the breaker, the crusher." Maturidi interprets it as **the fire that crushes arrogance and false pride.** The

repetition of the emphatic particle (*kallā la-yunbadhanna*) conveys certainty: what he hoarded will not elevate him but will thrust him down. The verb *yunbadhanna* ("he will be thrown") suggests violent rejection — the miser once clinging to possessions will be cast aside like worthless debris.

"And what will make you know what the Crusher is? It is the fire of Allah, kindled."
Maturidi explains that the Qur'an's question *"wa mā adrāka mā al-ḥuṭamah"* magnifies the horror of the punishment. This is no ordinary fire; it is *nār Allāh al-mūqadah* — "the fire of Allah," belonging exclusively to His command and power. He notes that the addition of the divine name (*iḍāfah ilā Allāh*) denotes that this punishment is not created by human cause or natural element — it is a manifestation of divine justice.

"Which reaches up to the hearts."
Unlike worldly fire, which burns flesh, this fire penetrates to the *afʾidah* — the cores of consciousness and intention. Maturidi interprets this as **punishment that matches the sin**: since the disease originated in the heart — arrogance, greed, mockery — the retribution strikes the heart itself. Divine justice is thus perfectly measured.

"Indeed, it will be closed in upon them, in outstretched columns."
Maturidi describes *muʾṣadah* as a sealed enclosure — no exit, no respite, no light. The phrase *fī ʿamadin mumaddadah* ("in extended columns") signifies confinement and permanence — either pillars of flame or iron barriers. The arrogant who once built fortresses to feel secure will now find themselves trapped within a fortress of fire. Their imagined security becomes their true prison.

Imam Maturidi concludes that *Sūrah al-Humazah* unmasks the **illusion of worldly power** and the **spiritual decay of mockery and greed.** It portrays a soul that measured worth by wealth and derided others — only to be broken by the reality of divine judgment. In his analysis, the

root of every moral crime is **forgetfulness of the Hereafter**, and the cure is remembrance that every possession and every word will be weighed by Allah.

Imam Maturidi Insights of Surah al-Humazah

- *Humazah* and *lumazah* describe two faces of moral arrogance — contempt in gesture and in speech.
- Maturidi links backbiting to disbelief: **he who mocks others has forgotten the dignity bestowed by Allah on mankind.**
- Wealth obsession represents **misplaced trust** — man's attempt to replace divine security with material assurance.
- Counting wealth repeatedly (*ʿaddadahū*) symbolises anxiety, not satisfaction — proof that worldly attachment breeds fear, not peace.
- *Al-ḥuṭamah* crushes the very heart that once swelled with pride, illustrating that punishment mirrors the inner nature of sin.
- The fire "reaching hearts" is a metaphor for exposure — hypocrisy is stripped, and inward disease meets outward consequence.
- The sealed fire (*muʾṣadah*) depicts **total helplessness** — a fitting contrast to the hoarder's illusion of control.
- The surah pairs social vice (mockery), economic vice (avarice), and theological vice (self-deification) — all rooted in arrogance.
- Maturidi interprets it as a caution not only to pagans but to believers who forget humility amid comfort.
- The chapter encapsulates the Qur'anic axiom: **forgetfulness of the Hereafter breeds corruption in this life.**

Theological Points of Surah al-Humazah

- **1. Divine Justice:**
  The destruction of the arrogant is proportionate to their inner corruption. Punishment corresponds precisely to sin (*al-jazāʾ min jins al-ʿamal*).
- **2. Unity of Moral and Theological Error:**
  Ethical deviation (mockery, greed) stems from **doctrinal error** — forgetting accountability and divine sovereignty.
- **3. Tawḥīd al-Afʿāl (Unity of Divine Action):**
  The fire is described as *nār Allāh*, affirming that all causes, even punishment, operate solely by Allah's will — not autonomously.
- **4. The Reality of the Hereafter:**
  The surah proves the resurrection by depicting tangible and inner torment; spiritual states become physical realities in the afterlife.
- **5. Accountability of the Heart:**
  Since *al-ḥuṭamah* reaches the hearts, Maturidi derives that **belief, arrogance, and intention** are judged before outward acts.
- **6. Wealth as a Trial, Not Security:**
  Riches are *amānah* (trust), not salvation. Assuming they confer permanence constitutes implicit disbelief in Allah's decree.
- **7. Human Limitation:**
  The arrogant delusion of immortality (*aḥladhanī mālī*) is refuted — creation is bound by time and destined for death.
- **8. Sins of the Tongue and Heart:**
  Slander, mockery, and arrogance are among the gravest sins because they corrupt both the social order and the spiritual heart.
- **9. Rational Recognition of Dependence:**
  For Maturidi, reason alone discerns the futility of trusting wealth

over the Creator. True intellect (*ʿaql ṣaḥīḥ*) recognises divine ownership.

- **10. Balance of Fear and Reflection:**
  The surah cultivates awe, not despair. Fear of divine justice awakens humility and gratitude — leading the servant back to remembrance and repentance.

Surah al-Fīl – Verse 1

Arabic:
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ

Tafsir:
"Have you not seen how your Lord dealt with the companions of the elephant?"

- **"Aṣḥāb al-Fīl"** — *the companions of the elephant*, referring to the army led by **Abraha**, who marched with elephants to destroy the Kaʿbah
- **"Alam tara"** — *Have you not seen?*, a rhetorical question meant to awaken **reflection and awe**, not literal sight

Maturidi's Commentary:

- Maturidi explains that this verse addresses **both the Prophet** ﷺ and all listeners, pointing to a **recent, well-known event** in Arabia's memory (known as ʿ**Ām al-Fīl**, the Year of the Elephant).
- Even if the Prophet ﷺ was a child when it happened, the **widespread retelling** made the event **as vivid as direct observation**.

- This verse introduces a reminder of **Allah's protection** of His House and His ability to **crush arrogance**, regardless of military strength.
- Maturidi notes that Allah's use of **"Rabbuka"** (your Lord) reminds the Prophet and believers that this is **a personal Lord**, Who is **active**, **just**, and **watchful**.

Surah al-Fīl – Verse 2

Arabic:
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ

Tafsir:
"Did He not make their plot go astray?"

- **"Kaydahum"** — *their scheme*, their **malicious plan** to destroy the Kaʿbah
- **"Taḍlīl"** — misguidance, **wasted effort**, **utter failure**

Maturidi:

- Maturidi says this verse reveals the **ineffectiveness of human plotting** against divine will.
- Abraha's army came with strength and planning — but Allah **rendered it void** in a moment.
- This verse serves to remind believers that **victory is not in numbers**, **weapons**, or **strategy** — it is in **divine favor**.
- Maturidi highlights this as a powerful **historical argument for tawakkul** (trust in Allah): *Even the Quraysh, though idolatrous at the time, were protected for the sake of Allah's House. How much more so will believers be, under His guidance.*

Verses 3–5 — the means of divine punishment, and the utter destruction of the arrogant army.

Surah al-Fīl – Verse 3

Arabic:
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

Tafsir:
"And He sent against them birds in flocks."

- **"Ṭayran abābīl"** — flocks of birds, coming in successive **waves**, **groups**, or **formations**

Maturidi's Commentary:

- Maturidi explains that this was **no ordinary event**:
  - The birds were sent by Allah with **a specific mission**
  - Their **number**, **formation**, and **timing** showed **divine control**
- The term **"abābīl"** suggests a scene of **organized divine assault** — not random chaos, but **planned retribution**
- Maturidi sees this as proof that **Allah can use any of His creatures** — even birds — to bring about **defeat** or **deliverance**:
  - A reminder that **power belongs to Allah alone**, not to armies or empires

Surah al-Fīl – Verse 4

Arabic:
تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ

Tafsir:
"Striking them with stones of hard clay."

- **"Tarmeehem"** — *they pelted them*, throwing forcefully
- **"Sijjīl"** — a type of **baked clay**, extremely hard, often associated with **divine punishment** (cf. Sodom and Gomorrah)

Maturidi:

- Maturidi explains that these were **no ordinary stones**:
  - They were small, but their **impact was deadly**
  - They came **from the sky**, making it clear that this was **not human warfare**, but **divine retribution**
- Some traditions say each stone bore the **name of its target** — this signifies **precision in punishment**, not random destruction
- The verse reflects **Allah's total knowledge and control**: even the punishment comes in **measured, purposeful form**

Surah al-Fīl – Verse 5

Arabic:
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

Tafsir:
"And He made them like eaten straw."

- **"Ka-ʿaṣfin maʾkūl"** — like **chewed-up plant stalks**, trampled and digested fodder, i.e., **worthless remains**

Maturidi:

- Maturidi interprets this as the **final humiliation**:
    - Once proud and mighty, the army was reduced to **nothing** — like crushed straw spat out by a beast
- It indicates:
    - **Total loss** of life
    - **Loss of dignity**
    - **Erasure from history's respect**
- Maturidi says: just as straw is of **no use after being chewed**, so too were the bodies and ambitions of the attackers **utterly erased**

This final verse completes the **historical proof of divine protection** for the **Kaʿbah** — and serves as an eternal reminder that **those who oppose Allah's will**, no matter how mighty, will be **brought low** in the most unexpected ways.

Imam Maturidi Extended Commentary of Surah al-Fīl

Imam Maturidi explains that *Sūrah al-Fīl* recounts a **historic manifestation of divine power and protection**, preceding the birth and mission of the Prophet ﷺ. It serves both as a **sign of Allah's providence** over His sacred House and a **proof of the Prophet's truthfulness**, as the event was widely known among Quraysh.

He begins by reflecting on Allah's address: **"Have you not seen how your Lord dealt with the companions of the elephant?"** (*Aṣḥāb al-Fīl* refers to Abraha al-Ashram, the Abyssinian governor of Yemen, and his army who marched with elephants to destroy the Kaʿbah.) Maturidi remarks that the rhetorical question *"Alam tara"* ("Have you not seen?") appeals not merely to sight but to **knowledge and reflection** — for even

those who did not witness the event knew of it through unanimous testimony. The verse invites reflection on divine action visible in history.

Maturidi emphasizes the theological point that **Allah alone is the guardian of His House.** No army, idol, or human effort preserved it — only divine will. By asking, *"Have you not seen?"*, Allah draws attention to **the continuity of His protection** over the sanctuary — that He preserved it from destruction so that the final Prophet ﷺ might arise in its vicinity.

"Did He not make their plan go astray?"
Here, Maturidi interprets *kayduhum* (their scheme) as the sum of human plotting, power, and arrogance — all reduced to futility by a single act of divine decree. Their vast army, advanced weaponry, and disciplined ranks could not withstand **the unseen order of God.** This illustrates Maturidi's doctrine that **causes (asbāb)** have no independent power; every cause acts only by divine permission.

He explains that **their plan was not merely military** but theological — they sought to replace the pilgrimage of the Arabs with their own temple in Yemen, intending to redirect worship away from Allah's House. Hence, the conflict was not between armies but between **monotheism and arrogance**, and Allah's destruction of them was a sign defending the sanctity of tawḥīd.

"And He sent against them birds in flocks."
Maturidi comments that *ṭayran abābīl* means birds arriving in successive groups — countless, ordered, and deliberate. Their number and coordination demonstrate divine command rather than natural coincidence. He cautions against excessive speculation about their species, colour, or size, insisting that **the miracle lies in their obedience**, not in their physical description. "He sent them" (*arsala ʿalayhim*) — the verb itself is sufficient proof that this was an act of command, not chance.

“Striking them with stones of baked clay.”
Maturidi explains that *ḥijarah min sijjīl* signifies **stones hardened by fire**, each bearing the mark of divine punishment. They symbolised the wrath of Allah expressed through creation. Whether the destruction was by these stones, disease, or combined means, he writes, the essential lesson is divine retribution: **Allah destroyed them by the least of His creatures** to show that strength and technology avail nothing against His will.

“And He made them like eaten straw.”
Finally, Maturidi interprets *ʿaṣf maʾkūl* as a vivid metaphor for utter annihilation — like chaff chewed and discarded. Just as livestock leave behind crushed remnants after feeding, so Allah reduced a mighty army to ruin. The phrase symbolises not only physical destruction but **moral obliteration** — their memory became one of humiliation, not glory.

Maturidi concludes that *Sūrah al-Fīl* is more than a historical record; it is a **sign of Allah’s continuous protection over His revelation and His Messenger.** The same Lord who defended the Kaʿbah from Abraha would defend His Prophet from Quraysh. Thus, the sūrah stands as both **a prelude to the Prophet’s mission** and **a moral warning**: human arrogance collapses before divine decree.

Imam Maturidi Insights of Surah al-Fīl

- *Alam tara* is not an inquiry of vision but of reflection — a call to remember and reason.
- The destruction of Abraha’s army is proof that **Allah governs history** directly; causes are instruments, not independent powers.
- Maturidi stresses that miracles need not violate reason — they transcend ordinary causes, revealing **the subordination of all power to the divine will.**

- The protection of the Kaʿbah prepared the way for the coming of the Prophet ﷺ and the final revelation.
- *Abābīl* symbolises the **organisation and obedience of creation under divine command** — even small creatures overpower empires when commanded by Allah.
- The story reveals that arrogance, not ignorance, destroys nations — **the delusion of power blinds them to dependence on the Creator.**
- *ʿAṣf maʾkūl* (chewed straw) is an image of how worldly pride turns to decay when cut off from divine purpose.
- The sūrah teaches that **divine protection is granted for divine ends**: Allah preserves what He loves for the sake of His plan, not human privilege.
- Its lesson endures for every believer: worldly strength is transient; divine protection is eternal.

Theological Points of Surah al-Fīl

- **1. Divine Sovereignty and Control of Causes:**
  The event of the elephant affirms that all causes act only by Allah's will. No physical power operates independently — this is the essence of **tawḥīd al-afʿāl** (unity of divine action).
- **2. Proof of Rubūbiyyah (Lordship):**
  Allah alone sustains, protects, and governs creation. The sūrah demonstrates His **active lordship (rubūbiyyah fāʿilah)** over all affairs.
- **3. The Miracle as Rational Evidence:**
  Maturidi teaches that miracles (*muʿjizāt*) are rational proofs for

divine power, not irrational anomalies. The event of the elephant is an external sign confirming divine governance.

- **4. Divine Justice and Retribution:**
  The destruction of Abraha's army exemplifies *al-jazāʾ min jins al-ʿamal* — recompense in kind. They advanced to destroy the House of Allah, so Allah destroyed them by the smallest of His creatures.
- **5. Preservation of the Sacred House:**
  The Kaʿbah's protection reveals Allah's wisdom: safeguarding the sanctuary until the final Messenger would arise from its valley. History thus serves revelation.
- **6. Dependence of Nations on Divine Will:**
  Civilisations and armies stand or fall by Allah's decree. Success without gratitude becomes a cause of ruin. This upholds Maturidi's teaching that **power is a trust (amānah), not possession.**
- **7. The Doctrine of Signs (Āyāt):**
  Historical events, like natural phenomena, are *āyāt* — signs leading to recognition of Allah. The believer perceives divine meaning within them.
- **8. Proof of Prophethood:**
  The widely known event shortly before the Prophet's birth prepared Quraysh to acknowledge divine intervention when revelation came. It served as a prelude to prophecy.
- **9. Divine Mercy through Justice:**
  While the event punished the arrogant, it simultaneously **protected the sanctuary and the future message** — a mercy embedded within wrath.
- **10. Transience of Human Power:**
  The mighty army reduced to dust illustrates the Maturidi

conviction that **all created strength perishes**, while Allah alone is al-Qawiyy (the All-Powerful) and al-Ḥafīẓ (the Protector).

Surah Quraysh – Verse 1

Arabic:
لِإِيلَٰفِ قُرَيْشٍ

Tafsir:
"For the security of Quraysh…"

- **"Li-īlāf"** — for the **sake of** or **because of the harmony/security/familiarity** granted to Quraysh
- **"Quraysh"** — the dominant tribe of Mecca, guardians of the Kaʿbah, and the Prophet's own tribe

Maturidi's Commentary:

- Maturidi begins by tying this surah directly to **Surah al-Fīl**. Allah protected the Kaʿbah from destruction **so that Quraysh would be secure**.
- The word "īlāf" refers to:
    - **Stability** in trade routes
    - **Peace treaties** they had with tribes for safe travel
    - And a sense of **social cohesion** and **privilege**
- Maturidi interprets this opening as **a divine reminder**: the safety, wealth, and prestige that Quraysh enjoy is **not from themselves**, but a **gift from Allah** — and thus, they are **in debt to Him**.

Surah Quraysh – Verse 2

Arabic:
إِيلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ

Tafsir:
"Their accustomed security during the winter and summer journeys."

- **"Riḥlat al-shitāʾ wa-ṣ-ṣayf"** — their **seasonal trade journeys**:
  - To **Yemen** in winter (warmer climate)
  - To **Syria** in summer (more temperate)

Maturidi:

- Maturidi explains that these journeys were **vital for Quraysh's wealth and power**.
- Most tribes could not travel safely or profit so widely, but Allah gave Quraysh **honor, safety, and success**, **because of their connection to the Kaʿbah**.
- This verse reveals that their **commercial stability** was **divinely maintained** — not due to their diplomacy, but **Allah's favor**.

Verses 3–4 — the call to worship and gratitude to the One who granted them such privileges.

Surah Quraysh – Verse 3

Arabic:
فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ

Tafsir:
"So let them worship the Lord of this House."

- **"Fal-yaʿbudū"** — *Let them worship!* — a **command with a reminder**, implying: *given all this grace, worship is your duty.*
- **"Rabb hādhā al-bayt"** — the **Lord of this House**, meaning the **Kaʿbah**, which Quraysh were entrusted to care for

Maturidi's Commentary:

- Maturidi emphasizes that **gratitude should lead to worship**. Allah is saying:
    - *You live under divine protection*
    - *Your trade, safety, and status are from Me*
    - *So worship Me — not idols, not wealth, not power.*
- By saying **"Lord of this House"** instead of just "Allah", Allah connects the command **directly to the Kaʿbah**, reinforcing that **the House they guard belongs to Him alone** — not to their ancestors, idols, or tribal legacy.

Surah Quraysh – Verse 4

Arabic:
ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ

Tafsir:
"Who fed them against hunger and secured them from fear."

- **"Aṭʿamahum min jūʿ"** — He is the One who **fed them**, providing **sustenance**, prosperity, and abundance
- **"Āmanahum min khawf"** — and granted them **safety**, in contrast to the constant tribal warfare that afflicted Arabia

Maturidi:

- Maturidi explains this verse as a **direct appeal to reflection**:
    - Quraysh, while others were starving and constantly raided, enjoyed **plentiful food** and **secure lives**.
    - This is not due to their **own greatness**, but due to Allah's **favor and purpose**, especially because of the **Kaʿbah**.
- The verse exposes the **injustice** of their idolatry — *how can they turn to other gods, while being fed and protected by the One true God?*
- Maturidi adds: this verse is timeless — *whenever Allah grants peace and provision, He deserves exclusive worship and gratitude in return.*

Imam Maturidi Extended Commentary of Surah Quraysh

Imam Maturidi explains that this sūrah is both a **reminder of divine favour** and a **call to gratitude and worship.** It was revealed to remind the tribe of Quraysh — custodians of the Sacred Sanctuary — that their privileges, prosperity, and safety were not self-earned, but bestowed by Allah for a higher purpose: that they might **recognize His grace and devote themselves to Him alone.**

He begins by linking *Sūrah Quraysh* with the preceding *Sūrah al-Fīl.* The destruction of Abraha's army safeguarded the Kaʿbah and preserved Quraysh from annihilation. Thus, this sūrah continues that theme: Allah protected them not because of their lineage or strength, but **for the sake of His Sacred House** and the mission that would soon arise from among

them — the Prophet ﷺ himself. Hence, the initial phrase **"li-īlāfi Quraysh"** (for the accustomed security of Quraysh) recalls divine protection as the cause for their social stability.

Maturidi defines *īlāf* as **a state of habitual comfort, peace, and cohesion** — both the internal unity of the tribe and the external security of their trade journeys. Allah established among them a sense of trust and familiarity that allowed safe passage between the regions of Yemen in winter and Syria in summer. This stability was unprecedented in Arabia, where tribes typically lived in constant warfare and raiding. Quraysh's safety, he observes, was not due to their diplomacy but to **Allah's guardianship over the Sacred House**, whose custodians they were.

He further comments that the repetition *"īlāfihim riḥlata ash-shitāʾ waṣ-ṣayf"* (their accustomed security in the journeys of winter and summer) emphasizes continuity — Allah sustained them **year after year**, making their trade cyclical and dependable. Maturidi interprets this as *niʿmah dāʾimah* — **a perpetual blessing** — reminding that even worldly comfort is a form of divine arrangement that calls for gratitude.

After describing the favour, Allah commands: **"Let them worship the Lord of this House."** The verb *fal-yaʿbudū* ("let them worship") is a direct imperative derived from the recognition of grace. For Maturidi, gratitude (*shukr*) is a rational and moral obligation upon every recipient of divine bounty. Thus, *ʿibādah* (worship) is the natural and necessary response to divine *niʿmah*. The "Lord of this House" (*Rabb hādhā l-bayt*) is specified to remind them that their honour and safety exist **only because of the Kaʿbah** and its sanctity — not because of their idols. The Qur'an redirects their veneration away from the House itself to **the Lord of the House**, correcting misplaced reverence.

Finally, Allah describes His specific blessings:
"Who fed them against hunger and secured them from fear."
Maturidi points out that these two blessings — sustenance and security

— encompass the basic human needs of body and soul. Hunger represents material deprivation; fear represents existential insecurity. Allah's providence covered both. He enriched Quraysh amidst the barren desert and protected them amidst tribal chaos. Such comprehensive safety was a sign of divine selection, not privilege to boast in, but **responsibility to serve the One who granted it**.

Maturidi concludes that *Sūrah Quraysh* is a concise theology of gratitude: **recognize the Giver, remember His gifts, and worship Him alone.** To enjoy the fruits of divine mercy while turning to idols is the height of ingratitude. The surah therefore transforms historical comfort into moral accountability. Its message is timeless: **stability and prosperity are tests of remembrance**, not signs of self-sufficiency.

Imam Maturidi Insights of Surah Quraysh

- The sūrah continues the theme of *Sūrah al-Fīl*: from **deliverance comes duty**. Allah saved Quraysh so they might serve Him.
- *Īlāf* signifies **divinely ordained social harmony** — peace that arises through divine mercy, not human effort.
- The repetition of *īlāf* stresses that **habitual comfort can breed forgetfulness**, thus remembrance must renew gratitude.
- The Qur'an's rhetorical shift from third-person description (*īlāf*) to direct command (*fal-yaʿbudū*) turns history into responsibility.
- Maturidi notes that the designation *"Rabb hādhā l-bayt"* refutes idolatry: the Kaʿbah is sacred only because of Allah's lordship, not intrinsic holiness.
- The dual blessings — *food* and *security* — symbolise the two pillars of worldly felicity, and together they demand spiritual thankfulness.

- Faith in divine providence transforms worldly stability into a sign of Allah's sustaining will (*rubūbiyyah*).
- Maturidi often reads this sūrah as a **parable for all nations**: prosperity leads either to gratitude or arrogance — and only the first preserves it.

Theological Points of Surah Quraysh

- **1. Divine Causality and Providence:**
  Allah alone orchestrates social peace and economic stability. *Īlāf Quraysh* illustrates that worldly order arises by divine will, not chance or politics.
- **2. Gratitude as Rational Obligation:**
  Recognizing divine blessing rationally necessitates gratitude (*shukr*). For Maturidi, this is the foundation of moral accountability (*taklīf ʿaqlī*).
- **3. Tawḥīd in Worship:**
  The command *"Let them worship the Lord of this House"* affirms that all acts of devotion and reverence belong to Allah alone, not to created objects.
- **4. Lordship and Sustenance:**
  Rabb hādhā l-bayt links lordship with provision: the One who feeds and secures is the only one worthy of worship. Sustenance (*rizq*) is a theological sign of rubūbiyyah (divine lordship).
- **5. Human Dependence:**
  Quraysh's seasonal trade and safety are contingent blessings. Human prosperity is temporary and dependent; divine aid is the unseen foundation of all stability.

- **6. Continuity of Divine Favour:**
  The repetition of blessings in consecutive verses illustrates **Allah's ongoing mercy**, showing that His care precedes human gratitude.
- **7. Religion and Society:**
  Faith and social peace are interlinked. When worship is directed rightly, stability endures; when idolatry replaces gratitude, blessing is withdrawn.
- **8. Historical Proof of Divine Unity:**
  The miraculous preservation of the Kaʿbah (as seen in *Sūrah al-Fīl*) and the subsequent safety of Quraysh are empirical proofs of Allah's singular lordship.
- **9. Universal Message:**
  Every community that enjoys peace and provision owes gratitude to the Creator. Forgetfulness of the Giver leads to moral decline — a theme repeated throughout Maturidi's theology.
- **10. Worship as the End of Blessing:**
  Divine favour culminates not in comfort but in *ʿibādah*. The ultimate purpose of sustenance and safety is the worship of Allah. Gratitude without obedience is incomplete faith.

Surah al-Māʿūn – Verse 1

Arabic:
أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ

Tafsir:
"Have you seen the one who denies the Recompense?"

- **"Ara'ayta"** — *Have you considered?* — a rhetorical question meant to provoke attention and reflection
- **"Yukadhibu bi-d-dīn"** — denies the **Day of Judgment**, or broadly, denies **religion**, **divine accountability**, and **moral obligation**

Maturidi's Commentary:

- Maturidi explains that "dīn" here refers to the **Day of Recompense**, when every deed is rewarded or punished.
- To **deny the dīn** is not only to reject the afterlife, but to **undermine moral seriousness**, behaving as though **there is no final judgment**.
- Maturidi emphasizes: this verse is not merely theological — it introduces the **character traits** of one who *lives without belief in accountability*.
- Such denial eventually manifests as **injustice**, **cruelty**, and **hypocrisy** in society.

Surah al-Māʿūn – Verse 2

Arabic:
فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ

Tafsir:
"Then that is the one who repulses the orphan."

- **"Yaduʿḍu al-yatīm"** — *pushes away the orphan*, showing cruelty, neglect, or harshness toward the vulnerable

Maturidi:

- Maturidi draws attention to the **logical connection**:

    - Denial of judgment leads to **moral decay** — one feels **no fear**, and thus **shows no compassion**.
- The orphan, a symbol of **complete dependence and helplessness**, should receive the **most care** — yet here, he is **mistreated**.
- Maturidi comments that **true religion is shown in action**, and those who deny it cannot even uphold **basic human decency**.

Verses 3–7 — exposing more signs of hypocrisy and the consequences of abandoning sincerity.

Surah al-Māʿūn – Verse 3

Arabic:
وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

Tafsir:
"And does not encourage the feeding of the poor."

- **"Lā yaḥuḍḍu"** — he does not **urge**, promote, or even support others to feed the poor
- **"Ṭaʿāmi al-miskīn"** — the **food of the needy**, those who live in hardship but are often **dignified** in their poverty

Maturidi's Commentary:

- Maturidi emphasizes that this verse reflects **more than personal greed** — it exposes **social neglect**.
- It's not just that this person doesn't feed the poor — he doesn't even **encourage or endorse** charity when others do it.

- Maturidi says this is a sign of a **dead conscience** — the one who denies the afterlife becomes cold and selfish, even toward the most obvious needs of society.
- This also reflects the Qur'anic principle that **faith must lead to care for others**, especially the weak and forgotten.

Surah al-Māʿūn – Verse 4

Arabic:
فَوَيْلٌ لِّلْمُصَلِّينَ

Tafsir:
"So woe to those who pray…"

- **"Wayl"** — a severe warning, even a **curse**, indicating **divine anger and punishment**
- **"Lil-muṣallīn"** — directed at **those who pray** — not disbelievers, but people who outwardly appear religious

Maturidi:

- Maturidi explains the shock in this verse:
    - It shows that **mere outward worship is not enough**. There is a **type of prayer that brings no benefit**, and even earns **condemnation**.
- This verse marks a **transition** — from the immoral denier of faith to the **hypocrite** who **pretends piety** but **lacks sincerity**.

Surah al-Māʿūn – Verse 5

Arabic:
ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

Tafsir:
"Those who are heedless of their prayer."

- **"Sāhūn"** — neglectful, careless, inconsistent — not those who make honest mistakes, but those who **treat prayer as a burden**, **ignore its purpose**, or perform it only to be seen

Maturidi:

- Maturidi clarifies: this is **not about forgetting unintentionally**, but about **intentional disregard**.
    - Delay without concern
    - Perform without heart
    - Treat as a **ritual**, not **devotion**
- He says such people **preserve the form**, but **lose the spirit** — and that is a sign of **nifāq (hypocrisy)**.
- True prayer connects the soul to Allah — this kind does nothing but **confirm hypocrisy**.

Surah al-Māʿūn – Verse 6

Arabic:
ٱلَّذِينَ هُمْ يُرَآءُونَ

Tafsir:
"Those who make a show [of their deeds]."

- **"Yurāʾūn"** — show off, perform good deeds **for appearance**, not out of sincerity

Maturidi:

- Maturidi explains that **riya' (showing off)** is a spiritual disease:
  - The goal is not **Allah's pleasure**, but **people's praise**
- This nullifies reward and reflects a person who is **obsessed with image** rather than truth.
- He links this back to the earlier verses: such a person **pushes away the orphan**, **ignores the poor**, but **pretends righteousness** in front of people.

Surah al-Māʿūn – Verse 7

Arabic:
وَيَمْنَعُونَ ٱلْمَاعُونَ

Tafsir:
"And they withhold even simple assistance."

- **"Al-māʿūn"** — basic help, like **sharing small items**, lending a **bucket**, a **pot**, or giving **minor aid** to neighbors

Maturidi:

- Maturidi highlights how this verse ends with a final, humiliating image:
  - The hypocrite performs prayer to **look pious**, but refuses to **lend the smallest help** when no one is watching.
- He explains "māʿūn" as anything that is:
  - **Trivial in cost**, but **high in social value**

    - A sign of **good manners**, **generosity**, and **faith in practice**
- Denying this small help is a sign of a **stingy, arrogant heart**, far from Allah even when appearing outwardly religious.

Imam Maturidi Extended Commentary of Surah al-Māʿūn

Imam Maturidi explains that this chapter exposes **the moral and theological essence of disbelief** — that rejection of the Hereafter produces cruelty, hypocrisy, and spiritual emptiness. It describes not the ignorant alone, but those whose **faith is a performance without sincerity**, and whose disbelief manifests in neglect of compassion.

He begins by commenting on **"Have you seen the one who denies the dīn?"** — here *dīn* means both *judgment* and *religion*, encompassing **accountability before Allah** and **the system of moral truth**. According to Maturidi, denial of *dīn* is not merely disbelief in name, but the inner disposition that denies responsibility. To disbelieve in resurrection is to strip actions of consequence; thus, disbelief in *dīn* naturally breeds injustice. Faith in accountability restrains the soul; denial removes restraint.

"That is the one who repulses the orphan."
Maturidi observes that the Qurʾān links disbelief with moral hardness. The one who denies divine judgment displays his rejection not through words alone but through conduct — by pushing away the orphan, the most vulnerable of society. *Yaduʿʿu* implies not merely neglect, but **rough dismissal**, a gesture of contempt. For Maturidi, this is theological: whoever rejects mercy from Allah with his heart will withhold mercy from creation with his hand.

"And does not urge the feeding of the poor."
He notes the subtlety of expression — Allah does not only condemn those who fail to feed, but those who *do not encourage* others to feed. The

verse condemns both **personal neglect** and **social indifference**. True faith inspires the believer to promote generosity even when unable to give materially. Thus, the Qurʾān defines *īmān* not merely as conviction but as **a principle that animates compassion**.

When Allah says, **"So woe to those who pray,"** Maturidi warns that this is not condemnation of prayer itself, but of **hypocritical prayer without sincerity**. The phrase shocks the listener: how could there be woe to those who pray? It teaches that outward worship devoid of inward faith is hollow. *As-sāhūn ʿan ṣalātihim* does not mean forgetfulness during prayer, but **heedlessness away from prayer** — those who neglect its time, meaning, or intention. He writes: "They remember the form but forget the Master."

"Those who show off."
Maturidi states that *riyāʾ* (showing off) is **spiritual shirk** — a form of association in worship, where the worshipper seeks recognition from creation instead of the Creator. Such prayer is not for Allah, but for reputation. This verse thus unites two diseases: hypocrisy in worship and hardness in compassion — both born from disbelief in accountability.

"And withhold al-māʿūn."
He explains that *al-māʿūn* means *small acts of kindness* or *common goods* — such as lending a utensil, providing water, or sharing what costs one little. In a broader sense, it refers to **withholding social benefit** — refusing to assist others even in trivial matters. Maturidi observes that this behaviour stems from a heart that has no sense of divine reward or communal duty. Denial of the Hereafter thus corrupts both creed and character.

In sum, Maturidi concludes that *Sūrah al-Māʿūn* connects theology with ethics. It exposes the hypocrisy of those who perform religious duties for display but lack mercy, and the disbelief of those who deny divine

judgment and thus suppress compassion. True faith, by contrast, joins **belief, worship, and benevolence** in harmony. Where belief in Allah and the Hereafter exists, the orphan is cared for, the hungry are fed, prayer is sincere, and kindness flows naturally.

Maturidi Insights of Surah al-Māʿūn

- The denial of *dīn* (judgment) is not intellectual alone but **moral in consequence** — disbelief breeds cruelty.
- *Yaduʿʿu al-yatīm* illustrates that rejection of Allah's mercy manifests as rejection of the weak.
- Faith in resurrection transforms human behaviour: belief in accountability begets compassion; disbelief begets indifference.
- Neglecting to encourage good (*lā yaḥuḍḍu ʿalā ṭaʿāmi l-miskīn*) reveals spiritual apathy — a coldness of conscience.
- Prayer (*ṣalāh*) is valid only when animated by awareness (*khushūʿ*). Heedlessness (*sahw*) from prayer's meaning renders it a body without soul.
- Showing off (*riyāʾ*) is **a hidden form of idolatry**, diverting worship from Allah to the self.
- The Qurʾān connects the smallest acts (*al-māʿūn*) with faith itself, proving that **piety is measured by conduct toward others**, not by rituals alone.
- This surah bridges creed and ethics: right belief leads to right action; disbelief corrupts both worship and morality.
- It also warns scholars and worshippers alike that **neglect of social duty undermines spiritual authenticity**.

- The final verse echoes the Prophet's ﷺ words: *"He is not a believer whose stomach is filled while his neighbour goes hungry."*

Theological Points of Surah al-Māʿūn

- **1. Integration of Creed and Morality:**
  Denial of divine judgment (*takdhīb bi'd-dīn*) entails moral corruption. Maturidi asserts that **belief and ethics are inseparable**; theology must shape conduct.
- **2. Reality of the Hereafter:**
  The surah's foundation is **affirmation of accountability**. Reward and punishment are real, and moral indifference arises only when this is denied.
- **3. Nature of Hypocrisy:**
  The hypocrite (*munāfiq*) performs outward acts of faith without inner conviction. Their worship is for appearance, not for Allah, and thus is spiritually void.
- **4. The Concept of Sincerity (Ikhlāṣ):**
  Prayer without sincerity is not accepted. True *ʿibādah* requires intention directed solely to Allah — a central Maturidi principle.
- **5. Free Will and Moral Responsibility:**
  Neglecting the orphan and the poor are voluntary acts; hence, divine judgment is just. Every moral failure is a conscious rejection of divine command.
- **6. Social Justice as Theological Imperative:**
  Compassion for the weak is not optional charity but a **sign of belief**. Faith demands social responsibility because Allah is the sustainer of all.

- **7. Sin of Ostentation (Riyāʾ):**
  Showing off is a breach of tawḥīd in intention. It divides worship between Allah and the audience of men, thus contaminating sincerity.
- **8. Universality of Moral Duty:**
  Withholding *al-māʿūn* — small acts of kindness — reveals a heart devoid of mercy. Islam elevates minor goodness to divine reward, proving that every deed has eschatological weight.
- **9. Divine Justice and Mercy:**
  The linkage between disbelief and moral callousness demonstrates Allah's wisdom: **those who deny Him naturally deny His creation**, and both are condemned by justice.
- **10. The Criterion of Faith:**
  For Maturidi, the measure of belief is not ritual correctness alone but **consistent compassion born of conviction in the Hereafter**. Faith without mercy is counterfeit; belief without accountability is self-deception.

Surah al-Kawthar – Verse 1

Arabic:
إِنَّآ أَعْطَيْنَـٰكَ ٱلْكَوْثَرَ

Tafsir:
"Indeed, We have granted you al-Kawthar."

- **"Innā"** — *Indeed, We* — begins with an emphatic confirmation, a divine declaration of honor
- **"Aʿṭaynāka"** — *We have given you*, not as a reward earned, but as a **gift from Allah** out of **grace** and **generosity**

- **“Al-Kawthar”** — a word of **great abundance**, interpreted with multiple layers of meaning:

Maturidi’s Commentary:

- Maturidi explains **al-Kawthar** as a **comprehensive term** signifying the **immense blessings** granted to the Prophet ﷺ.
- According to him:
    - It includes **the River Kawthar in Paradise**, specially reserved for the Prophet ﷺ, where his ummah will drink on the Day of Judgment.
    - It also means **abundance in every good thing**:
        - **Prophethood**
        - **The Qur'an**
        - **Numerous followers**
        - **Lasting spiritual legacy**
        - And especially the blessing of **his name being remembered eternally**
- Maturidi emphasizes that this verse was a **direct rebuttal** to the disbelievers who mocked the Prophet ﷺ as “cut off” (abtar) — claiming he had no male heirs and his name would fade.
- In reality, Allah says: *We have given you such goodness that it will overflow eternally, while their names will be forgotten.*

Surah al-Kawthar – Verse 2

Arabic:
فَصَلِّ لِرَبِّكَ وَٱنْحَرْ

Tafsir:
"So pray to your Lord and sacrifice [to Him alone]."

- **"Fa-ṣalli li-rabbika"** — *So establish ṣalāh for your Lord* — a command to show **gratitude** through **pure worship**
- **"Wa-nḥar"** — *and sacrifice*, referring to the ritual **slaughtering of animals** for the sake of Allah (like during Eid al-Aḍḥā)

Maturidi:

- Maturidi explains that this verse teaches the **correct response to divine blessing**:
    - Not arrogance
    - Not pride
    - But **worship and submission**
- He highlights:
    - Prayer (ṣalāh) represents **personal devotion**
    - Sacrifice (nahr) represents **social gratitude**, sharing meat with the poor
- Maturidi also notes: the command is to perform **both acts sincerely for Allah alone**, not for **public display** or **tribal honor**.
- This verse also subtly refutes **pagan practices** in which sacrifice was done to **idols** or out of **ancestral tradition**, not for Allah.

Surah al-Kawthar – Verse 3

Arabic:
إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ

Tafsir:
"Indeed, it is your enemy who is cut off."

- **"Shāni'ak"** — *the one who hates you*, your despiser or reviler
- **"Al-abtar"** — literally means *cut off*, originally used to mock someone **without male offspring**, but also implies **someone whose legacy will be severed**

Maturidi:

- Maturidi states that this verse is both a **consolation** to the Prophet ﷺ and a **divine response** to his enemies.
- While they mocked him as having **no progeny**, Allah declares: *It is they who will be forgotten.*
- The verse redefines **true legacy**: it is not in having sons or tribal strength, but in being **blessed by Allah** and remembered with honor in **every call to prayer**, **every act of worship**, and in the hearts of billions.
- Maturidi emphasizes that this verse demonstrates how **Allah defends His Prophet**, and how those who **oppose the truth** ultimately become **irrelevant and erased**.

Imam Maturidi Extended Commentary of Surah al-Kawthar

Imam Maturidi writes that *Sūrah al-Kawthar* is among the most consoling and majestic revelations granted to the Messenger of Allah ﷺ. It was revealed at a time when the Prophet faced ridicule from the Quraysh, who mocked him for having lost his sons and called him *abtar* – "cut off." This chapter descends as **a divine refutation of their mockery** and **a proclamation of the Prophet's everlasting honour**.

"Indeed, We have given you al-Kawthar."
Maturidi explains that *al-Kawthar* derives from the root *k-th-r*, meaning abundance or overflowing good. It signifies **comprehensive, manifold bounty** bestowed exclusively upon the Prophet ﷺ. Classical reports interpret it as the **heavenly river in Jannah**, whiter than milk and sweeter than honey; yet Maturidi insists its meaning extends beyond the literal stream. It encompasses **prophethood, revelation, wisdom, intercession, followers, and eternal remembrance** – all the vast good granted to the Prophet in both worlds.

He notes the divine emphasis *"Innā aʿṭaynāka"* – "We have given you." The plural pronoun of majesty (*Innā*) magnifies Allah's generosity, while the perfect tense *aʿṭaynā* indicates that the gift is **certain, completed, and irrevocable**. Thus, before enemies could gloat at imagined loss, Allah affirms that His Messenger has already received a gift surpassing every worldly measure.

"So pray to your Lord and sacrifice."
Maturidi observes that gratitude for divine favour must manifest through *ʿibādah*. Prayer (*ṣalāh*) and sacrifice (*nahr*) together symbolise **the heart and body united in thanksgiving** – devotion of word and deed. The verse directs the Prophet to perform acts of worship **for Allah alone** – not to idols, ancestors, or worldly vanity. The command *"li-rabbika"* ("for your Lord") excludes every other intention.

Maturidi further interprets *wanḥar* not only as the ritual slaughter of animals but as **a symbol of surrender** – to face the qiblah with uplifted hands in prayer, showing total submission. Thus, worship in gratitude is the Prophet's response to divine bounty.

"Indeed, your enemy – it is he who is cut off."
Maturidi remarks that Allah reverses the insult of the disbelievers. They called the Prophet *abtar* for lacking male heirs, believing his name would vanish after his death. In divine irony, it is they who became forgotten,

while the Prophet's remembrance endures in every generation, every prayer, and every call to faith.

The word *shanīʾaka* (your hater) covers all who despise the Prophet, past and future. *Al-abtar* means severed, deprived, or without lineage; Maturidi extends it metaphorically to mean **cut off from mercy, good, and eternal legacy**. The Prophet's progeny continues through his spiritual family – his community – while his enemies' names are lost in disgrace. Thus, divine honour is not measured by bloodline but by **truth, faith, and remembrance**.

Maturidi concludes that *Sūrah al-Kawthar* encapsulates the entire movement of prophethood: **gift, gratitude, and glory**. Allah bestows, the Prophet worships, and his enemies vanish. The chapter teaches that **abundance is not in possession but in divine favour**, and that honour lies not in worldly heirs but in enduring faith.

Maturidi Insights of Surah al-Kawthar

- *Al-Kawthar* is **infinite divine good**, not confined to one interpretation; its spiritual essence is abundance in revelation, followers, and intercession.
- The Prophet's remembrance (*dhikr*) across centuries is the living proof of this verse.
- The pairing of *ṣalāh* and *nahr* joins **inner devotion and outward gratitude**, completing the form of sincere servitude.
- Worship is the natural language of gratitude; every divine gift demands a response of humility.
- Maturidi highlights that **the Prophet's poverty and loss were apparent**, but **his true wealth lay in divine proximity**.

- The enemies' extinction (*abtar*) is moral and historical: their names perish from good mention, while the Prophet's name is recited beside Allah's in every *adhan* and *ṣalāh*.
- The surah thus transforms sorrow into triumph, grief into permanence, and scarcity into overflowing bounty.
- Its tone exemplifies the Qur'an's gentleness toward the believer and firmness toward mockers – mercy for the Messenger, justice for his foes.

Theological Points of Surah al-Kawthar

- **1. Divine Generosity (Faḍl Allāh):**
  Al-Kawthar affirms that every blessing proceeds directly from Allah's will, not human merit. Abundance is created and owned by Him alone.
- **2. Perfection of Prophethood:**
  The Prophet ﷺ receives *al-Kawthar* as the sign of his rank above all creation – the most comprehensive manifestation of divine favour.
- **3. Tawḥīd in Worship:**
  "Pray to your Lord and sacrifice" establishes that every act of worship must be directed solely to Allah; partnership in ritual nullifies sincerity (*ikhlāṣ*).
- **4. Gratitude (Shukr)** as ʿAqīdah:**
  True faith expresses itself through gratitude in worship, not mere words. *Ṣalāh* and *nahr* represent creed lived as practice.
- **5. Reversal of False Values:**
  Honour and lineage are determined by Allah, not by worldly standards. Faith, not ancestry, grants permanence.

- **6. Divine Justice and Retribution:**
  The verse *"Your enemy – he is cut off"* shows the principle of **just recompense** (*al-jazāʾ min jins al-ʿamal*): mockery returns upon the mocker.
- **7. Prophetic Legacy:**
  The Prophet's name joined with Allah's in the testimony of faith and daily prayer fulfils the promise of *al-Kawthar* – eternal remembrance decreed by divine will.
- **8. Human Helplessness before Grace:**
  The verb *aʿṭaynāka* (We have given) indicates that **every bounty is pure divine bestowal**, unattainable by effort alone.
- **9. Consolation as Revelation:**
  The sūrah demonstrates that revelation not only legislates but heals; divine speech descends as comfort for the Prophet's grief.
- **10. Unity of Devotion and Doctrine:**
  The sequence *gift → worship → justice* mirrors the structure of faith itself: divine grace, human gratitude, and the triumph of truth.

Surah al-Kāfirūn – Verse 1

Arabic:
قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ

Tafsir:
"Say: O disbelievers!"

- **"Qul"** — *Say!* — a divine command to the Prophet ﷺ to make a **clear and public declaration**

- **"Yā ayyuhā al-kāfirūn"** — *O you who disbelieve!* — a direct address to those who **persistently reject** the truth after it has been made clear

Maturidi's Commentary:

- Maturidi explains that this verse begins with a strong **line of separation** between **faith and disbelief**.
- It was revealed in response to a proposal by Qurayshi leaders who suggested: *Let us worship your God for a year, and you worship ours for a year.* Allah commanded His Messenger to reject this **entirely**.
- Maturidi emphasizes that this address is **not insulting** — it is factual and firm. It defines **a boundary**, not a mockery.

Surah al-Kāfirūn – Verse 2

Arabic:
لَآ أَعْبُدُ مَا تَعْبُدُونَ

Tafsir:
"I do not worship what you worship."

- A flat **rejection of compromise** in creed, devotion, or theology

Maturidi:

- Maturidi interprets this as a clear **affirmation of tawḥīd** (pure monotheism).
- He explains that worship is **not a shared ritual** — it must be **exclusive**, and cannot be mixed with **idolatry**, even if done "in turns".
- The Prophet ﷺ is commanded to say: *Your gods are not mine, and I will never worship them — not in the past, not now, not in the future.*

Verses 3–6 — further rejection of compromise and the ultimate distinction in way of life.

Surah al-Kāfirūn – Verse 3

Arabic:
وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ

Tafsir:
"Nor are you worshippers of what I worship."

- A continuation of the mutual disavowal: just as **he will never worship their false gods**, so too **they do not worship Allah in truth**

Maturidi's Commentary:

- Maturidi explains this as a **denial of spiritual equivalence**:
    - Even if the disbelievers **claim** to worship Allah, it is done **with association (shirk)**, **without sincerity**, or through **idolatrous intermediaries**
- Thus, they are **not truly worshippers** of the same God, even if the **name** is invoked
- This verse reaffirms that **belief is not just form** — it is defined by **correct intention**, **correct doctrine**, and **exclusive devotion**

Surah al-Kāfirūn – Verse 4

Arabic:
وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ

Tafsir:
"And I will not be a worshipper of what you have worshipped."

- Repetition with a subtle difference: while earlier he said **"I do not worship"** (present), here he says **"I will never become a worshipper"**, denying any future convergence

Maturidi:

- Maturidi says this repetition is not for style, but for **emphasis** — it seals the matter:
    - There is **no negotiation**
    - No future reconciliation of **monotheism with polytheism**
- He also notes that this verse was meant to **liberate the Prophet** ﷺ from pressure to compromise — Allah Himself is affirming: *there is only one way — the way of tawḥīd.*

Surah al-Kāfirūn – Verse 5

Arabic:
وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ

Tafsir:
"And nor will you be worshippers of what I worship."

- Repeating again to assert the **permanent separation** of belief systems

Maturidi:

- Maturidi explains that this final repetition is to **cut off false hopes**:
    - Some Quraysh may have **pretended sympathy** toward Islam, hoping for **mutual recognition**
    - But Allah closes the door: *There is no overlap between īmān and kufr*
- According to Maturidi, this verse was not meant to **condemn individuals forever**, but to **declare that current rejection and false worship** are incompatible with true Islam

Surah al-Kāfirūn – Verse 6

Arabic:
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Tafsir:
"To you your religion, and to me mine."

- A final statement of **mutual distinction, not mutual approval**
- **"Lakum dīnukum"** — *you are free to follow what you believe*
- **"Wa liya dīn"** — *and I will follow the path Allah has given me*

Maturidi:

- Maturidi clarifies:
    - This is **not an endorsement of pluralism** — it is a **declaration of separation**
    - The Prophet ﷺ is stating: *You have made your choice, and I have mine. I do not approve yours, nor do I join you in it.*
- This verse **restores the Prophet's peace** — rather than arguing endlessly with rejection, he is told to **stand firm and distinct**

- Maturidi sees this as a timeless message for the ummah: **clarity in belief**, **no compromise in tawḥīd**, and **peaceful, dignified firmness** in the face of religious pressure

Imam Maturidi Extended Commentary of Surah al-Kāfirūn

Imam Maturidi explains that this sūrah is a **manifest declaration of distinction between tawḥīd (Divine Unity)** and shirk (polytheism). It was revealed, he writes, when the pagan leaders of Quraysh proposed a compromise to the Prophet ﷺ: that he should worship their idols for one year, and they would worship his Lord for one year in return. This proposal, though seemingly conciliatory, was an attempt to dilute revelation and merge truth with falsehood. In response, Allah commanded His Messenger ﷺ to proclaim an unambiguous disavowal of all false worship.

The command **"Qul" (Say)** marks a divine imperative: the Prophet ﷺ is ordered to *proclaim* rather than merely *believe*. Faith must be declared, not concealed, when truth is at stake. For Maturidi, this reflects **the moral obligation to express tawḥīd publicly** and reject every form of compromise that undermines divine unity.

When the verse declares, **"O disbelievers, I do not worship what you worship,"** it is not a statement of arrogance but of purity — an uncompromising delineation between servitude to the Creator and servitude to creation. The Prophet ﷺ is commanded to speak in universal terms, not limited to a time or people; the address "O disbelievers" encompasses all who persist in polytheism until the end of time.

Maturidi notes the deliberate repetition in the sūrah — *lā aʿbudu… walā antum ʿābidūn…* — as **emphasis of final separation** between the two systems of belief. This repetition is not redundancy; it affirms that **there**

can be no middle ground between the worship of Allah and the worship of idols. He distinguishes two dimensions of denial:

4. *"Lā aʿbudu mā taʿbudūn"* (I do not worship what you worship) negates the **present and future** act of idol worship.
5. *"Walā ana ʿābidun mā ʿabadtum"* (Nor will I be a worshipper of what you have worshipped) negates any **possibility** of convergence between the two paths.

Thus, the repetition intensifies the boundary between truth and falsehood.

Maturidi also emphasizes the phrase *mā taʿbudūn* (what you worship) instead of *man taʿbudūn* (whom you worship), explaining that the Qur'an intentionally uses "what" to demean idols and false objects of worship, reducing them to lifeless things unworthy of reverence. The distinction in language underscores the **degradation of false gods** and the **transcendence of the One worshipped by the Prophet** ﷺ.

On the concluding verse, **"For you is your religion, and for me is my religion,"** Maturidi states that this is not an endorsement of religious pluralism, but a declaration of *barāʾah* — **disassociation** and **final severance** between monotheism and disbelief. The meaning is: "You are free in your falsehood until Allah's judgment comes, and I am firm upon the truth." It expresses the Qur'anic ethic of **peaceful separation in conviction** while rejecting doctrinal compromise.

He further explains that *lakum dīnukum wa-liya dīn* serves two purposes:

- It closes the debate with the idolaters, **ending futile argumentation**.
- It reaffirms that **the Prophet's mission is to deliver the message, not to coerce faith**; guidance belongs solely to Allah.

This statement, therefore, embodies **dignified firmness** — neither aggression nor surrender. It preserves the purity of monotheism while respecting the boundaries of divine justice, wherein each soul bears its own accountability.

Maturidi concludes that the sūrah is a complete manifesto of tawḥīd, drawing an unbridgeable line between the people of submission and the people of association. It teaches that faith is defined by clarity, not compromise, and that the worship of Allah cannot coexist with the worship of anything beside Him. The believer's dignity lies in unwavering loyalty to the truth, regardless of worldly pressure or social compromise.

Maturidi Insights of Surah al-Kāfirūn

- The sūrah is **a charter of spiritual independence**, announcing Islam's complete separation from every false creed.
- The Prophet ﷺ is instructed to **proclaim disavowal, not hostility** — Islam rejects falsehood, not the humanity of those who err.
- Repetition in the sūrah is **deliberate reinforcement**: it erases ambiguity and reaffirms that divine truth is singular.
- Maturidi observes that **worship (ʿibādah)** here refers not only to ritual acts but to *obedience and allegiance* — thus the verse also denies obedience to any law or ideology opposing revelation.
- The phrase *"For you your religion, for me mine"* encapsulates the Qur'anic balance between *barāʾah* (disassociation) and *amān* (peaceful coexistence) — each accountable before Allah.
- The Prophet ﷺ demonstrates **tawḥīd through steadfast refusal**, showing that truth sometimes demands resistance rather than compromise.

- This sūrah, paired with *Sūrah al-Kāfirūn*, is an **ethical mirror** for believers under social pressure — commanding clarity, not conformity.
- The verse's composure and dignity model **how to disagree without hatred**: firmness in creed with grace in manner.

Theological Points of Surah al-Kāfirūn

- **1. Absolute Tawḥīd:**
  The sūrah affirms **tawḥīd al-ʿibādah (oneness in worship)** — no act of devotion, obedience, or reliance is due to any being besides Allah. Mixed devotion is rejected entirely.
- **2. Rejection of Compromise in Faith:**
  The divine command to refuse idol worship establishes that **truth and falsehood cannot merge**. Compromise in doctrine negates sincerity (*ikhlāṣ*).
- **3. Distinction between Faith and Kufr:**
  The Qur'an recognizes no ambiguous middle position between belief and disbelief. One either submits to Allah or persists in denial. This delineation is foundational to creed.
- **4. Human Freedom and Accountability:**
  "For you your religion and for me mine" acknowledges **human volition and moral agency**. Each individual bears the consequence of his chosen path, confirming Maturidi's doctrine of **free choice under divine creation.**
- **5. Revelation Defines Worship:**
  Worship is not a human construct but a divinely defined act. True ʿibādah must align with revelation; otherwise, it becomes *hawā* (desire) disguised as devotion.

- **6. Prophethood and Moral Integrity:**
  The Prophet ﷺ is commanded to reject false worship publicly, proving his integrity. Had he sought political peace at the expense of doctrine, the message would have been compromised. This demonstrates the prophetic ʿ**iṣmah** (infallible steadfastness).
- **7. Respectful Disavowal (Barāʾah):**
  The Qur'an's approach is rational and ethical — disassociation from disbelief without coercion. It represents the balance between **firmness in creed and justice in conduct.**
- **8. Permanence of Truth:**
  The repetition "nor are you worshippers of what I worship" highlights that **truth remains constant** regardless of time or audience. Faith adapts to no fashion.
- **9. No Coercion in Religion:**
  The Prophet's stance embodies *lā ikrāha fī d-dīn* (2:256): faith cannot be imposed. The Prophet's duty is to convey (*tablīgh*), not compel (*ilzām*). This reflects divine justice and human autonomy.
- **10. Ethical Conduct Rooted in Theology:**
  The sūrah demonstrates that **clear conviction and peaceful coexistence** are not opposites. Maturidi shows that strong belief coexists with civility — clarity of creed combined with compassion in behavior.

Surah an-Naṣr – Verse 1

Arabic:
إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ

Tafsir:
"When the help of Allah comes, and the victory."

- **"Naṣr Allāh"** — the **help/support** of Allah, which refers to divine intervention in moments of hardship or confrontation
- **"Al-fatḥ"** — *the opening*, meaning **victory**, especially the **conquest of Makkah** (Fatḥ Makkah)

Maturidi's Commentary:

- Maturidi explains that this verse refers to a **specific historical fulfillment** — the **conquest of Makkah**, when the Prophet ﷺ returned victorious after years of persecution.
- However, it also serves as a **universal reminder**: all true victory comes **only from Allah**, not from numbers, weapons, or strategy.
- He notes that Allah is telling His Prophet ﷺ: *When this triumph comes — which is near — recognize it as **My doing**, not a result of your personal strength.*
- Maturidi sees this as **not only good news**, but also **a spiritual signal**: a great change is approaching — and with it, a transition of responsibilities.

Surah an-Naṣr – Verse 2

Arabic:
وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا

Tafsir:
"And you see the people entering the religion of Allah in crowds."

- **"Afwājan"** — in **groups**, **waves**, indicating mass conversions and widespread acceptance of Islam

Maturidi:

- Maturidi points out that after the **conquest of Makkah**, tribes from all across Arabia began entering Islam **not just individually, but collectively**.
- He sees this as a sign that:
    - The **message had reached its maturity**
    - The **truth was now clear and dominant**
    - The **mission** of the Prophet ﷺ was **nearing its completion**
- Maturidi also notes that **true victory** is not measured in land, but in **hearts turning to Allah**. This verse celebrates **spiritual triumph**, not imperialism.

Verse 3 — the divine command that follows victory, and the Prophet's ﷺ response to its message.

Surah an-Naṣr – Verse 3

Arabic:
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا

Tafsir:
"Then glorify the praises of your Lord and seek His forgiveness. Surely, He is ever accepting of repentance."

- **"Fa-sabbiḥ bi-ḥamdi rabbika"** — glorify (tasbīḥ) with praise — meaning, **declare Allah's perfection** and **praise Him with gratitude**
- **"Wa-staghfirhu"** — *seek His forgiveness*, acknowledging one's limitations despite success
- **"Innahū kāna tawwābā"** — *Indeed, He is always accepting of repentance* — emphasizing Allah's **mercy**, even toward His most righteous servants

Maturidi's Commentary:

- Maturidi highlights the **spiritual depth** of this verse. After announcing **divine victory**, Allah does **not** command celebration, parades, or political boasts — instead:
  - **Glorify**, for the **honor belongs to Allah**
  - **Praise**, for He granted victory
  - **Seek forgiveness**, for even in triumph, man is still **a servant in need**
- He interprets this as:
  - A sign of the Prophet's ﷺ **humility and submission**
  - And an **indication** that his **mission was near completion**
- Maturidi points out that the Prophet ﷺ, upon receiving this surah, **increased in tasbīḥ, istighfār, and prayer** — and soon after, he passed away.
- Thus, this verse also subtly serves as a **farewell command**: *Prepare to return to your Lord — in gratitude, humility, and forgiveness.*

Imam Maturidi Extended Commentary of Surah an-Naṣr

Imām al-Māturīdī explains that this sūrah was revealed near the end of the Prophet's ﷺ earthly mission, marking **the completion of the divine promise** and **the approach of the Prophet's return to his Lord.** It is both a proclamation of triumph and a subtle farewell.
He writes that the sūrah contains within it three intertwined themes: *gratitude for divine aid*, *humility at the moment of victory*, and *preparation for departure.*

When Allah says, **"When the help of Allah comes and the victory,"** Māturīdī interprets *naṣr Allāh* (the help of Allah) as the unseen support that accompanied the Prophet ﷺ in every stage of his mission, culminating in the **conquest of Makkah** (*al-fatḥ*). It signifies that all success originates not from human power or strategy, but from divine will. By pairing *naṣr* (help) and *fatḥ* (opening), Allah reminds His servants that worldly achievements are meaningful only as manifestations of divine assistance.

The phrase **"and you see the people entering Allah's religion in multitudes"** represents the visible sign of that victory. The plural *afwājan* (in groups) contrasts sharply with the early days of isolation and persecution, when believers were few and scattered. For Māturīdī, this influx of converts is not simply political triumph but **the victory of truth over ignorance**, a manifestation of Allah's guidance in human hearts. Religion (*dīn Allāh*) belongs to Allah alone; men enter it, but none possesses it.

Yet, immediately after describing success, the revelation commands: **"Then glorify your Lord with His praise, and seek His forgiveness."** Māturīdī notes the striking transition — from conquest to contrition. In worldly terms, victory invites celebration and pride; in divine logic, it demands humility and remembrance. The Prophet ﷺ is instructed not to rejoice in the conquest as a worldly accomplishment but to recognize it as a sign that **his mission is fulfilled** and **his return to the Creator is**

near. Hence, *tasbīḥ* (glorification) and *istighfār* (seeking forgiveness) are the twin marks of a servant who knows his success is from Allah, not from himself.

Māturīdī explains that *tasbīḥ bi-ḥamd Rabbik* means to **declare Allah's transcendence while acknowledging His beneficence.** It combines *tanzīh* (exaltation beyond imperfection) with *shukr* (gratitude). The Prophet ﷺ is thus commanded to perfect his servitude through remembrance and repentance even in victory. *Istighfār* is not because of sin, but because of **awareness of human limitation** before divine perfection. When the mission reaches completion, the Prophet ﷺ is directed to return his affair entirely to Allah — just as a messenger returns the trust after fulfilling it.

Māturīdī points out that the final words, **"Surely He is ever accepting of repentance,"** are not only directed to the community but to all who follow success with remembrance. Allah describes Himself as *Tawwāb* — the One who repeatedly turns to His servants — teaching that every return to Him, whether from sin or from heedlessness, is met with mercy. The Prophet ﷺ, being free from sin, models *istighfār* not as expiation but as **an act of completion**, sealing his life's work with remembrance and humility.

Thus, this sūrah encapsulates the culmination of prophethood:

- The mission completed (*naṣr Allāh wa'l-fatḥ*).
- Humanity responding (*yadkhulūna fī dīn Allāh*).
- The Prophet returning to praise (*fa-sabbiḥ bi-ḥamdi rabbik wa'staghfirhu*).

Māturīdī concludes that the sūrah is both **a hymn of divine gratitude and a veiled elegy**, teaching that the final station of success is not glory but servitude. True victory, in his words, is *the heart's surrender to the Lord who granted success.*

Imam Maturidi Insights of Surah an-Naṣr

- The sūrah reveals that **victory is a divine gift, not a human achievement.** Success belongs only to Allah; man is the recipient, not the author.
- The sequence from triumph to *tasbīḥ* and *istighfār* shows that **praise and repentance perfect gratitude.**
- Māturīdī emphasizes that **true completion of work is not outward but spiritual**—the Prophet's mission ends not with conquest but with dhikr.
- The Prophet's ﷺ humility after victory is the highest sign of perfection: when others rejoice, he glorifies; when others boast, he seeks forgiveness.
- *Naṣr Allāh* is the invisible assistance in every struggle of faith; *fatḥ* is the visible manifestation of it.
- The flood of new believers (*afwājan*) is both mercy for the people and proof that **truth is victorious through divine decree, not through force.**
- The sūrah is among the final revelations, signaling **the completion of revelation** and the nearing of the Prophet's passing — as understood by the Companions, particularly Ibn ʿAbbās (رضي الله عنه).
- It teaches that **the end of every blessing must be sealed with remembrance**, for every opening from Allah demands gratitude.

Theological Points of Surah an-Naṣr

- **1. Divine Agency in Human Affairs:**
  The phrase *naṣr Allāh* affirms that all victory and power originate from Allah. No cause is autonomous; secondary causes operate only under divine will. This reinforces the Māturīdī doctrine of **created means (asbāb makhlūqah)** within divine control.
- **2. Completion of Prophethood:**
  The sūrah marks the **closure of revelation** and the perfection of the Prophet's mission. It reflects Allah's wisdom (*ḥikmah*) in revealing guidance progressively until humanity was prepared to receive it universally.
- **3. Human Power and Divine Ownership:**
  "When the help of Allah comes" attributes success to Allah, not to human effort. This expresses **tawḥīd al-afʿāl** (unity of action): all effective acts in creation belong to Allah alone.
- **4. Doctrine of Gratitude (Shukr) and Praise (Ḥamd):**
  Gratitude is an obligation (*farḍ ʿayn*) after every divine favour. *Tasbīḥ bi-ḥamd* unites affirmation of Allah's perfection with recognition of His generosity — the theological balance of *tanzīh* and *shukr*.
- **5. Repentance as Perpetual Servitude:**
  Istighfār here is not for sin but for completion of servitude. It reflects the Māturīdī principle that repentance (*tawbah*) is continuous acknowledgment of need before Allah's majesty.
- **6. The Prophet's Human Perfection:**
  Although maʿṣūm (protected from sin), the Prophet ﷺ was commanded to seek forgiveness, proving that perfection lies in **unceasing humility before Allah**, not in self-perception of faultlessness.

- **7. Signs of Prophecy and Foreknowledge:**
  The prediction of massive conversion (*afwājan*) fulfilled in history confirms the Qurʾān's divine origin and the Prophet's truthfulness — a rational *dalīl* for revelation.
- **8. Death and Completion within Divine Wisdom:**
  The sūrah indicates the Prophet's impending death. Māturīdī views this as **a transition, not an end** — the servant's return to his Lord after fulfilling divine trust (*amānah*).
- **9. Doctrine of Tawbah and Rahmah:**
  The ending phrase *"Innahu kāna tawwābā"* affirms Allah's eternal attribute of mercy — that His readiness to accept repentance is **constant, not conditional** on human worthiness.
- **10. Ethical Paradigm of Leadership:**
  The Prophet's response to success sets the theological model of leadership: **humility in triumph, worship in achievement, and remembrance at the end of worldly mission.**

Surah al-Masad – Verse 1

Arabic:
تَبَّتْ يَدَآ أَبِى لَهَبٍۢ وَتَبَّ

Tafsir:
"Perish the hands of Abū Lahab, and may he perish!"

- **"Tabbat yadā"** — may his **hands be ruined**, i.e., may all his **efforts**, **plans**, and **power** be brought to destruction
- **"Wa tabb"** — an emphatic repetition: *he is ruined, doomed, cut off*

Maturidi's Commentary:

- Maturidi explains that this verse is a **divine condemnation** of **Abū Lahab** — one of the Prophet's fiercest enemies, despite being his own uncle.
- The phrase is both **literal** and **metaphorical**:
    - His **hands**, meaning his **power, wealth, and actions**, will bring him **nothing but ruin**
    - And **he himself** is destined for **eternal loss**
- Maturidi emphasizes that this verse was revealed **during the Prophet's lifetime**, and Abū Lahab lived **several more years** — but **never believed**, proving the **truth of revelation** in real time.

Surah al-Masad – Verse 2

Arabic:
مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ

Tafsir:
"His wealth will not benefit him, nor what he earned."

- **"Mā aghnā ʿanhu"** — *it will not avail him*, will not **protect** or **save**
- **"Mālahū wa-mā kasab"** — his **wealth** and **earnings**, including **children**, **status**, or **influence**

Maturidi:

- Maturidi notes that Abū Lahab was a man of **great wealth**, and he **boasted** that his riches would **shield him from harm**.
- This verse **destroys that illusion**:

    - No amount of money, power, or reputation can **save someone from Allah's judgment**
- Maturidi also includes **what he earned** (kasab) to mean:
    - The **wicked legacy** he left
    - Or his **sons**, which in Arab custom were considered a source of strength
- But in the end, **nothing will benefit him**, because he **rejected the truth** and **fought against the Messenger** ﷺ.

Verses 3–5 — the punishment of Abū Lahab and the role of his wife.

Surah al-Masad – Verse 3

Arabic:
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

Tafsir:
"He will burn in a Fire of blazing flame."

4. **"Sa-yaṣlā"** — *He will be burned, he will roast* — indicating **active suffering**
5. **"Nāran dhāta lahab"** — *a fire with flame*, or literally *with a flare/blaze* — possibly a wordplay on **his name** (Abū Lahab), meaning *Father of Flame*

Maturidi's Commentary:

- Maturidi explains this verse as **divine justice**: the one who mocked the Prophet ﷺ and threatened him with fire is now told: *You will burn in a fire far greater than you imagined.*

- The flame is described as **fierce and flaming**, reinforcing the **intensity and certainty** of the punishment.
- Maturidi also notes the **irony**: Abū Lahab's **arrogance and heat of anger** in this world will be matched by the **heat of Hellfire** in the next.

Surah al-Masad – Verse 4

Arabic:
وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ

Tafsir:
"And his wife — the carrier of firewood."

- **"Imra'atuhu"** — *his wife*, identified as **Umm Jamīl (Arwā bint Ḥarb)**, sister of Abū Sufyān
- **"Ḥammālata al-ḥaṭab"** — *the one who habitually carries firewood*, a **metaphor** and also possibly **literal**

Maturidi:

- Maturidi offers two layers of interpretation:
  - **Literal** — She used to carry **thorny branches** and **place them in the Prophet's path**, trying to **injure or humiliate** him
  - **Figurative** — She was a **slanderer**, a **spread of discord**, constantly **fueling hatred**, much like adding **wood to a fire**
- By calling her *ḥammālah*, the verse paints her as someone **actively supporting evil**, **complicit** in her husband's hostility.
- Maturidi emphasizes that **women are equally accountable** — her position, status, or relation to her husband does not protect her from divine justice.

Surah al-Masad – Verse 5

Arabic:
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Tafsir:
"Around her neck is a rope of palm-fiber."

- **"Jīdihā"** — *her neck*, referencing a prominent place, often adorned with jewelry — here, instead adorned with **punishment**
- **"Ḥablun min masad"** — a **rope of twisted palm-fiber**, rough and painful

Maturidi:

- Maturidi interprets this verse as both **literal punishment** and **symbolic disgrace**:
    - The rope of **palm-fiber**, once used for **animal burdens**, is now around the neck of one who **carried hatred**.
    - Some reports say she used to wear **jewels proudly** — now she is described wearing **a rope of fire and humiliation**.
- He also connects this with the **role she played** — fueling hostility, tying alliances of opposition — and now she bears a rope that reflects **what she tied in this world**.

Extended Imam Maturidi Commentary of Surah al-Masad

Imām al-Māturīdī explains that this sūrah is a **manifest declaration of divine justice** and a **proof of prophetic truthfulness**. It names one of the Prophet's fiercest adversaries, Abū Lahab – the uncle who rejected the Message and mocked the Messenger ﷺ – and foretells his destruction

while he was still alive. Its fulfilment during his lifetime became a sign that the Qurʾān is the uncreated Word of Allah.

The opening expression **"Tabbat yadā Abī Lahab"** is, in Māturīdī's view, a Qurʾānic idiom meaning *may he perish utterly and be cut off from success*. The "hands" signify **power and worldly means**; thus, both his strength and his resources are doomed. The repetition – *"and perish he!"* – emphasizes the certainty of the decree and the futility of resistance.

Abū Lahab was wealthy, proud, and of noble descent, yet his hostility to the Prophet ﷺ led him to ruin. Hence the next verse, *"His wealth and what he earned shall not avail him."* Māturīdī interprets *mā kasab* as encompassing both material gain and the progeny he considered his pride. Neither wealth nor family will ransom him from divine judgment. The verse thus teaches that **lineage and possessions are valueless without faith**, affirming the Māturīdī principle that nobility lies in obedience, not ancestry.

"He shall burn in a Fire of blazing flame." Māturīdī points out the eloquent harmony between Abū Lahab's name ("father of flame") and his fate: the flame he gloried in becomes his torment. The verse demonstrates **the congruence of divine justice** – punishment reflects the nature of sin. Just as he burned with anger against the Prophet ﷺ, so shall he burn in literal flame.

Regarding *"And his wife – the carrier of firewood"*, Māturīdī identifies her as **Umm Jamīl bint Ḥarb**, sister of Abū Sufyān. She aided her husband in hostility and was notorious for slander. The expression *ḥammālat al-ḥaṭab* carries a dual meaning: literally, she carried thorns to scatter on the Prophet's path, and figuratively, she **carried tales and insults**, fueling the fire of enmity. Thus, both spouses united in evil and will unite in torment.

"Around her neck is a rope of twisted fiber." Māturīdī remarks that the rope she once used to bundle thorns becomes her punishment in Hell – a

symbol of **reversal (mujāzāh)** whereby every instrument of sin becomes the cause of retribution. It also alludes to **the binding of disbelief**: just as she bound her hatred with rope, disbelief binds the heart from guidance.

Beyond the literal narrative, Māturīdī draws a moral lesson: the sūrah portrays the downfall of all who oppose truth out of arrogance. The explicit mention of names—unprecedented in Qurʾān—serves as a **perpetual sign that hostility to revelation ends in humiliation**, no matter one's status. At the same time, it vindicates the Prophet ﷺ — for if he were fabricating revelation, he would not risk naming a living enemy whose conversion would disprove the claim. Abū Lahab's unrepentant death sealed the miracle.

Thus, *Sūrah al-Masad* functions as both **warning and proof**: warning against pride and mockery, proof of the Qurʾān's divine origin. It ends the line of those who boasted of wealth and lineage, replacing it with the criterion of faith and righteousness.

Maturidi Insights of Surah al-Masad

- The sūrah displays **immediate prophecy**: a living man's doom was foretold and historically fulfilled, confirming the Prophet's veracity.
- The repetition of destruction (*tabbat … wa tab*) conveys **total loss** – worldly and spiritual.
- The linkage between name and fate (*Lahab → lahab*) symbolizes **measure-for-measure retribution**.
- Māturīdī sees Abū Lahab's story as the archetype of **human arrogance trusting wealth and kinship** instead of God.

- The participation of his wife demonstrates that **companionship in sin yields companionship in punishment.**
- Divine justice personalizes recompense: each sinner's punishment mirrors his deed.
- The surah subtly exalts the Prophet ﷺ by revealing that even his closest kin cannot harm him when Allah protects him.
- Behind the historical layer lies a universal truth: **whoever kindles hatred for the Messenger burns in his own fire.**

Theological Points of Surah al-Masad

- **1. Proof of Prophethood:**
  The sūrah constitutes an open miracle (*muʿjizah ẓāhirah*). Its prophecy about Abū Lahab's eternal disbelief was verified by history, establishing that the Qurʾān is from Allah, not human speech.
- **2. Divine Justice and Perfect Wisdom:**
  Punishment corresponds exactly to transgression (*al-jazāʾ min jins al-ʿamal*). Every act of mockery returns upon its perpetrator. This manifests Allah's *ʿadl* (justice) and *ḥikmah* (wisdom).
- **3. Rejection of Lineage-Based Superiority:**
  An uncle of the Prophet perished in disbelief; thus, **kinship without īmān is void**. Faith, not descent, defines salvation.
- **4. The Doctrine of Causality under Divine Control:**
  Wealth and effort (*kasb*) possess no independent power to save or destroy; both operate only by Allah's decree. This reinforces the Māturīdī understanding of **created secondary causes (asbāb)** under divine will.

- **5. Gender and Moral Accountability:**
  The condemnation of Umm Jamīl shows that **moral responsibility is universal** – male or female, each bears the weight of their choice.
- **6. The Concept of Istiṭāʿah (Capacity):**
  Abū Lahab had full capacity and opportunity to believe; his rejection was volitional, not compelled, proving that divine punishment is based on deliberate choice.
- **7. Rejection of Fatalism:**
  Though the decree of his doom was revealed, it did not compel disbelief; it **reported divine foreknowledge**, not imposed constraint – a key Māturīdī distinction between *ʿilm* (knowledge) and *jabr* (coercion).
- **8. The Permanence of the Hereafter:**
  "He shall burn" affirms **eternal recompense** for obstinate disbelief and **permanence of the Fire** for those who die rejecting truth.
- **9. Qurʾānic Realism:**
  Revelation engages historical reality; naming the enemy teaches that divine law operates within time and society, not abstractly. Thus, the Qurʾān unites theology with history.
- **10. Ethical Warning:**
  Pride, malice, and the misuse of speech (*ḥammālat al-ḥaṭab*) destroy moral order. The believer must guard tongue and intention, for words that kindle hatred are embers of the same fir

Surah al-Ikhlāṣ – Verse 1

Arabic:
قُلْ هُوَ ٱللَّهُ أَحَدٌ

Tafsir:
"Say: He is Allah, the One."

- **"Qul"** — *Say!* — a divine instruction to the Prophet ﷺ to proclaim this message clearly
- **"Huwwa Allāhu Aḥad"** — *He is Allah, the One and Only*

Maturidi's Commentary:

- Maturidi explains that this verse affirms **pure monotheism (tawḥīd)** in the most absolute terms.
- **"Aḥad"** is not merely "one" in number, but **unique**, **indivisible**, and **without equivalent**.
- This verse is a response to those who asked: *Describe your Lord to us.*
    - In contrast to **polytheistic beliefs**, or the Christian doctrine of **Trinity**, this verse declares Allah as **utterly singular**, **without partner**, **without comparison**.
- Maturidi stresses that Allah's oneness is not just in number, but in:
    - **Essence**
    - **Attributes**
    - **Sovereignty**
    - **Worship**
- The word "Aḥad" is used in this verse uniquely for Allah — **no one else is described this way in the Qur'an**.

Surah al-Ikhlāṣ – Verse 2

Arabic:
ٱللَّهُ ٱلصَّمَدُ

Tafsir:
"Allah, the Eternal Refuge."

- **"Aṣ-Ṣamad"** — a profound word meaning:
  - The one who is **eternally self-sufficient**
  - The one to whom **all creation turns in need**
  - The one who is **free of all need**, while everything else depends on Him

Maturidi:

- Maturidi defines "Ṣamad" as the one who:
  - **Does not eat or drink**
  - **Was not born and does not give birth**
  - **Needs nothing**, yet **all things need Him**
- He further elaborates:
  - Allah is **perfect** in His knowledge, power, and mercy
  - He is the **source of all fulfillment**, and the one whom **even the highest beings** turn to
- Maturidi sees this verse as a **rejection** of both **material gods** (who need help, food, or rest) and **abstract deities** with no real power or connection.

Verses 3–4 — the complete negation of all forms of anthropomorphism and divine equivalence.

Surah al-Ikhlāṣ – Verse 3

Arabic:
لَمْ يَلِدْ وَلَمْ يُولَدْ

Tafsir:
"He neither begets nor is born."

- **"Lam yalid"** — He did not **beget** — i.e., He has **no children**
- **"Wa lam yūlad"** — nor was He **begotten** — i.e., He has **no parents**, **origin**, or creator

Maturidi's Commentary:

- Maturidi affirms this verse as a **decisive refutation** of all beliefs that attribute **lineage or genealogy** to Allah:
    - It directly negates the **Christian doctrine** of God having a "son"
    - It rejects **pagan mythology** where gods are born, give birth, or come in generations
    - It even rejects any **metaphorical association** of offspring to Allah
- He explains: to be born or to beget implies **need**, **change**, **dependence**, and **mortality** — all of which are **impossible for the divine essence**
- This verse asserts the **eternal self-existence of Allah**:
    - He has **no beginning** and **no end**

- He is **uncaused**, **uncreated**, and **unique in existence**

Surah al-Ikhlāṣ – Verse 4

Arabic:
وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ

Tafsir:
"And there is nothing comparable to Him."

- **"Kufuwan"** — equal, similar, match, rival — in any aspect: essence, attributes, power, or status
- **"Aḥad"** — again meaning *anyone, at all*

Maturidi:

- Maturidi explains this verse as the **final seal** on the concept of **tawḥīd**:
  - Allah has **no equal** in being
  - No **parallel** in power
  - No **analogy** in essence
  - No one is like Him **in any dimension**
- He warns that even **mental comparison** or **imaginative likeness** is a form of **shirk** (association)
- Thus, Allah is **utterly transcendent**, yet still **close** to His creation in knowledge and mercy — but never in **form**, **essence**, or **resemblance**

Imam Maturidi Extended Commentary of Surah al-Ikhlāṣ

Imām al-Māturīdī writes that this sūrah is **a declaration of absolute divine unity** and **a negation of all anthropomorphic or polytheistic conceptions**. It was revealed, he notes, in response to those who asked the Messenger ﷺ to describe the lineage of his Lord, or who likened the Creator to His creation. Allah commanded His Prophet to say: *"Huwa Allāhu Aḥad."* The Prophet does not speak from himself; he conveys the pure definition of the Divine given by revelation alone.

"Allāhu Aḥad" affirms oneness not merely in number but in essence, attributes, and acts. *Aḥad* differs from *wāḥid*: *wāḥid* may denote one among many, whereas *aḥad* denotes the One beyond all comparison or composition. Thus, Allah is not "one" as a part of a category but the **unique reality who admits of no likeness, division, or second**. Māturīdī explains that this word encompasses *tawḥīd al-dhāt* (unity of essence), *tawḥīd al-ṣifāt* (unity of attributes), and *tawḥīd al-afʿāl* (unity of action).

"Allāhu ṣ-Ṣamad" is the heart of the sūrah. Māturīdī states that *ṣamad* means *the one to whom all turn in need*, the one who needs none but whom all creatures depend upon. It also connotes *permanence*, *fullness*, and *perfection*. He is free from deficiency, change, or dependence. Every contingent thing stands by Him; He stands by Himself. By placing this attribute immediately after *Aḥad*, the Qurʾān binds unity with self-sufficiency: He is One in being and complete in perfection.

"He neither begets nor is born." Here, Māturīdī confronts both pagan and theological misconceptions. The Arabs who associated angels as daughters of Allah, the Jews who said ʿUzayr was the son of Allah, and the Christians who claimed sonship for ʿĪsā – all are refuted. To beget implies corporeality, division, and temporal change; to be born implies origination and dependence. Both contradict necessary existence (*wujūb al-wujūd*). Hence, Allah is eternally what He is, unaffected by time, cause, or lineage.

"Nor is there to Him any equivalent." Māturīdī explains that this seals the sūrah with *tanzīh ʿan al-mumāthalah* – absolute transcendence. No essence resembles His essence, no attribute equals His attribute, and no act equals His act. This verse negates both likeness (*tashbīh*) and opposition (*taʿaṭṭul*): Allah is neither comparable to creation nor devoid of attributes. Thus, the chapter affirms a balanced creed between denial and anthropomorphism, the path of Ahl as-Sunnah.

Māturīdī adds that this concise sūrah summarizes the theology of all revealed books. Whoever comprehends it understands the essence of divine knowledge. For this reason, the Prophet ﷺ described it as equivalent to one-third of the Qurʾān — for the Qurʾān contains (1) laws, (2) stories, and (3) doctrine; and *Sūrah al-Ikhlāṣ* embodies the third: pure doctrine.

Through this revelation, Allah instructed His Prophet and all believers that *ʿilm bi-Allāh* (knowledge of God) is achieved not through analogy, imagination, or speculation, but through what Allah declares of Himself. Therefore, reciting this sūrah is an act of both worship and theology — the tongue glorifies, and the intellect affirms.

Imam Maturidi Insights of Surah al-Ikhlāṣ

- The sūrah purifies the concept of God from every trace of **multiplicity, dependency, or corporeality**.
- *Aḥad* denotes not numerical singularity but **ontological uniqueness** — there is nothing of His kind.
- *Ṣamad* reveals the relationship between Creator and creation: **He is sought by all, sought by none.**
- By negating both begetting and birth, the Qurʾān closes the door to mythological, genealogical, and incarnational errors.

- The order of verses mirrors the order of theological reasoning: **affirmation → perfection → negation of contingency → negation of similarity.**
- Māturīdī notes that the human mind naturally seeks causes and counterparts; this sūrah disciplines the intellect to **halt at the boundary of revelation.**
- Recitation of *al-Ikhlāṣ* in prayer re-centres the believer's consciousness on pure tawḥīd before supplication or action.
- The sūrah is **both creed and devotion**: a verbal dhikr and a rational confession of divine transcendence.

Theological Points of Surah al-Ikhlāṣ

- **1. Tawḥīd al-Dhāt (Unity of Essence):**
  Allah's being is one, simple, and indivisible. He is not composed of parts, nor limited by quantity, place, or form. Unity here signifies *beyond composition*, not numerical count.
- **2. Tawḥīd al-Ṣifāt (Attributes without Likeness):**
  His attributes are eternal and real, yet distinct from the creation. To deny them is *taʿṭīl*; to liken them is *tashbīh*. The middle path is to affirm without modality (*bilā kayf*).
- **3. Tawḥīd al-Afʿāl (Unity of Action):**
  Every act of creation proceeds from His will. No agent acts independently. The servant's power (*qudrah*) is created by Allah yet operative by human choice — the doctrine of *kasb*.
- **4. Transcendence and Tanzīh:**
  "He neither begets nor is born" excludes corporealism. Allah is free of substance, accident, gender, and lineage. He is the **Necessary Being**, not subject to time or space.

- **5. Refutation of Dualism and Incarnation:**
  There is no second eternal being; neither matter, light, nor spirit shares His eternity. Incarnation or union with creation is impossible, for the finite cannot contain the infinite.
- **6. Affirmation of Qidam and Baqāʾ:**
  Allah is pre-eternal (*qadīm*) without beginning and everlasting (*bāqī*) without end. All else is originated (*ḥādith*).
- **7. Dependence of Creation:**
  By *ṣamad*, all existence is contingent and needy. The relationship between Creator and creation is one of complete dependence versus absolute independence.
- **8. Epistemological Humility:**
  Knowledge of Allah comes solely through revelation and sound reason guided by it. Imagination cannot grasp Him; revelation defines the limits of theology.
- **9. Integration of Reason and Faith:**
  Māturīdī uses rational argument to confirm revelation: multiplicity implies composition, composition implies contingency; therefore, the True One must be beyond multiplicity.
- **10. Al-Ikhlāṣ as Creedal Summation:**
  The chapter encapsulates all tenets of belief — *tawḥīd*, *ṣifāt*, *tanzīh*, *qidam*, *baqāʾ*, and *ikhlāṣ* (sincerity). To recite it is to proclaim the entirety of Islamic theology in four verses.

Surah al-Falaq – Verse 1

Arabic:
قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ

Tafsir:
"Say: I seek refuge in the Lord of daybreak."

- **"Qul aʿūdhu"** — *Say: I seek refuge* — a command to the Prophet ﷺ and all believers to **actively seek divine protection**
- **"Rabb al-falaq"** — *the Lord of the daybreak* or *the cleaver of darkness*, referring to **Allah who causes light to break through the night**

Maturidi's Commentary:

- Maturidi explains that "al-falaq" is symbolic of **hope, clarity, and divine power**:
    - Just as **dawn splits the night**, Allah splits **hardship with relief**, and **danger with protection**
- By invoking Allah as *Lord of the daybreak*, the verse:
    - Reminds us that **Allah is the source of all deliverance**
    - Teaches that **His help pierces through all darkness** — whether spiritual, emotional, or physical
- Maturidi emphasizes that **seeking refuge** in Allah is **not passive** — it is a **conscious act of trust and turning to Him** alone.

Surah al-Falaq – Verse 2

Arabic:
مِن شَرِّ مَا خَلَقَ

Tafsir:
"From the evil of what He has created."

- **"Sharri mā khalaq"** — *the evil of what He created* — includes **all harmful beings**, events, and forces in creation

Maturidi:

- Maturidi is careful to clarify:
  - Allah does **not create evil for its own sake**
  - But evil **can exist** as part of the **trial** and **test** of life
- This verse teaches us that even though all things are **created by Allah**, some may possess **harmful aspects**, especially when **misused** by people or when used to **test faith**
- Maturidi includes in this:
  - **Wild animals**, **natural disasters**, **diseases**, and especially **evil humans and jinn**
- The proper stance is **not to curse creation**, but to **ask the Creator for protection** from the **harmful consequences** that may come from it

Verses 3–5 — specific evils from which we are instructed to seek refuge.

Surah al-Falaq – Verse 3

Arabic:
وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

Tafsir:
"And from the evil of darkness when it settles."

- **"Ghāsiq"** — refers to **deep darkness**, often interpreted as **nightfall**, which is traditionally associated with **increased fear**, **danger**, and **hidden threats**
- **"Iḏā waqab"** — *when it spreads or becomes intense*, i.e., when night fully settles

Maturidi's Commentary:

- Maturidi explains that the night is when:
  - **Criminals**, **sorcerers**, and **beasts of prey** are more active
  - People are **most vulnerable**, and **uncertainty** increases
- The verse draws attention to how **external darkness** can also mirror **internal anxieties and fears**
- Maturidi teaches that Allah's protection is needed not just from **visible harm**, but also from that which is **concealed by the cover of night**

Surah al-Falaq – Verse 4

Arabic:
وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ

Tafsir:
"And from the evil of those who blow on knots."

- **"An-naffāthāt"** — female plural form of *those who blow*, referring to **sorceresses or practitioners of witchcraft**
- **"Fī al-ʿuqad"** — *into the knots* — tying physical knots while **blowing spells or curses** over them, a known practice in **Arab pagan magic**

Maturidi:

6. Maturidi interprets this verse as a condemnation of **real spiritual harm**, particularly through **black magic** or **siḥr**
7. He affirms that such practices can have **psychological**, **relational**, and sometimes **physical effects**, but **only by Allah's permission**
8. Seeking refuge here acknowledges:
    1. **Human weakness** before unseen forces
    2. The need for **divine defense** against hidden malice
9. It is also a strong **rejection of all forms of sorcery**, and a reminder that **true power lies only with Allah**, not with spells, jinn, or manipulation

Surah al-Falaq – Verse 5

Arabic:
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

Tafsir:
"And from the evil of the envier when he envies."

- **"Ḥāsid"** — one who **envies**, who burns with jealousy at another's blessings
- **"Iḏā ḥasad"** — *when he envies*, meaning when he **acts on it**, either through plotting, slander, or attempting spiritual harm (e.g., the evil eye)

Maturidi:

- Maturidi highlights **ḥasad (envy)** as one of the **most destructive inner diseases**:

    - It can lead to **injustice**, **hatred**, and even **violence**
    - The envier often suffers more than the envied — their soul is eaten by **bitterness and resentment**
- He adds that this verse teaches us to **seek Allah's protection** from both:
    - **The harm of others' envy**
    - **The temptation to envy others ourselves**
- While envy is a **universal human emotion**, acting on it with harm or ill intent makes it a **source of evil**

Imam Maturidi Extended Commentary of Surah al-Falaq

Imām al-Māturīdī explains that *Sūrah al-Falaq* together with *Sūrah an-Nās* forms a divine pair of protection (*al-Muʿawwidhatayn*). While *an-Nās* guards against internal, unseen whisperings that corrupt the heart, *al-Falaq* protects against external and manifest harms that confront the servant in the world. Through them both, Allah encompasses His creatures in mercy—shielding them from dangers both visible and hidden.

He begins by commenting on "**Qul aʿūdhu bi-Rabbi ʾl-Falaq": ** the command *"Say"* is not a mere recital but an instruction to announce one's helplessness before the Lord of all beginnings. *Al-Falaq*, linguistically, means ***daybreak* or *the cleaving of darkness***. Māturīdī interprets it as a symbol of Allah's power to bring light out of shadow and safety out of fear. The One who splits the dawn after the night is the same who delivers His servant from calamity after trial. Thus, refuge is sought in the Lord who brings forth creation and delivers relief.

The phrase *"**From the evil of what He created**"* encompasses every harmful element within creation—human or jinn, animal or natural

force. Maturidi emphasizes that the verse does not ascribe evil to Allah's essence; rather, it acknowledges that within the order of creation lie things that may become sources of harm by their nature or misuse. All creation originates in divine wisdom, and evil exists only as a relative aspect within that order. Seeking refuge therefore affirms Allah's control over both benefit and harm.

"From the evil of darkness when it gathers" refers, according to Maturidi, to the time when dangers emerge unseen—whether thieves, predators, or satanic whispers intensified by solitude. Night conceals both physical threats and psychological fear; hence, seeking refuge at that hour acknowledges human vulnerability and Allah's guardianship.

Regarding ***"those who blow upon knots,"*** Maturidi interprets it broadly. It includes sorcerers who perform incantations, but also every act of manipulation and deception intended to bind the hearts of others. Such practices depend on illusion and suggestion, and their harm lies not in intrinsic power but in the fear and credulity of those who succumb. By commanding refuge in Allah, the verse strips magic of autonomous force and returns power to the Creator alone. Maturidi repeatedly stresses that no created being—jinn, magician, or star—can operate independently of Allah's decree.

In ***"the envier when he envies,"*** Māturīdī identifies envy (*ḥasad*) as the most subtle and destructive of external harms. It is the wish for the removal of another's blessing and the hidden hostility that corrodes the heart. He writes that envy is a form of opposition to divine apportionment (*qismah*). The envier objects to Allah's wisdom in granting favour. Thus, seeking protection from the envier is not merely from his outward malice but from the inner poison of jealousy itself. Envy becomes spiritual darkness, just as sorcery is the darkness of illusion and night is the darkness of fear.

Māturīdī further notes that *Sūrah al-Falaq* teaches the believer the proper method of confronting harm: not through retaliation, not through superstition, but through turning directly to the Lord of creation. The structure of the sūrah is comprehensive—beginning with the general ("from the evil of what He created") and then specifying four particular forms of danger, encompassing the spectrum of worldly trials. This ordering reflects divine pedagogy: one begins with broad trust, then specifies each fear in detail, surrendering every anxiety into divine care.

Ultimately, Māturīdī views this chapter as a microcosm of faith itself. It affirms Allah's creative power **(*fāliq al-iṣbāḥ*),** acknowledges human frailty, and teaches reliance upon the Lord who alone turns harm into benefit. Just as the dawn splits the night, so does divine protection split despair and restore the servant to serenity.

Imam Maturidi Insights of Surah al-Falaq

- *Al-Falaq* symbolizes the victory of light over obscurity—a daily reminder of resurrection and renewal.
- Refuge in the ***Rabb al-Falaq*** signifies trust in Allah's power to reveal truth after concealment, mirroring His ability to bring forth life after death.
- Māturīdī highlights the psychological dimension of fear: darkness magnifies anxiety; envy breeds unrest; sorcery manipulates perception. Faith dispels these illusions by restoring the believer's focus upon divine agency.
- The sūrah's progression from general to specific evils reflects the gradation of spiritual awareness—first acknowledging Allah's universal control, then identifying particular dependencies.

- The Prophet ﷺ, though protected by revelation, was instructed to recite this prayer continually, demonstrating that refuge in Allah is the perpetual posture of servitude.
- The pairing of *al-Falaq* with *an-Nās* completes a spiritual circle: the first guards the body and outward life; the second guards the soul and inner state.

Theological Points of Surah al-Falaq

- **1. Divine Sovereignty and Creative Will:**
  Every existing thing is Allah's creation. Evil, as perceived by man, arises not from an independent source but from the limited perspective of contingent beings. There is no dualism; harm and benefit alike belong to His decree.
- **2. Affirmation of Tawḥīd in Protection:**
  Seeking refuge from evil through Allah alone negates belief in autonomous powers—stars, spirits, magicians, or nature. This is the Māturīdī affirmation of tawḥīd al-rubūbiyyah: no agent acts outside divine permission.
- **3. Preservation of Divine Justice:**
  While Allah creates all things, He commands avoidance of harm and grants refuge. The presence of harmful entities is part of trial (ibtilāʾ), not injustice. Reward and punishment correspond to choice, not to the mere existence of danger.
- **4. The Non-Causative Nature of Magic:**
  Sorcery has no inherent efficacy. Its effect depends on divine allowance and human susceptibility. Belief in independent magical force constitutes *shirk khafī* (subtle association). Thus, protection through faith is the cure for superstition.

- **5. Moral Evil versus Natural Evil:**
  Māturīdī distinguishes between physical harm (disease, darkness) and moral harm (envy, malice). Both are embraced under Allah's creation but differ in responsibility: the former tests patience; the latter tests character.
- **6. Psychological Truth of Fear:**
  Fear at night and fear of unseen forces expose the limitations of human perception. The Qurʾān trains the believer to interpret these fears theologically, not mythically — as reminders of need for divine protection.
- **7. Human Agency and Reliance (Tawakkul):**
  The servant must employ worldly means of caution but rely inwardly upon Allah alone. True reliance (*tawakkul*) harmonizes reason with trust — a balance central to Maturidi theology.
- **8. Evil of Envy as Rebellion against Qadar:**
  Envy is objection to divine decree (*qadar*). The envier implicitly denies Allah's wisdom in distributing gifts. Thus, the final verse transforms an ethical vice into a theological lesson: contentment (*riḍāʾ*) is faith; envy is protest against providence.
- **9. Revelation as Psychological Healing:**
  The Muʿawwidhatayn serve not merely as ritual recitations but as rational therapy for fear and envy. They align the believer's emotions with correct creed, uniting psychology with theology.
- **10. Completion of Divine Instruction:**
  Sūrah al-Falaq demonstrates that refuge precedes resistance — the believer's first defence against evil is recognition of Allah's oneness. This doctrine fuses cosmology, morality, and devotion in a single act of remembrance.

Surah an-Nās – Verse 1

Arabic:
قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ

Tafsir:
"Say: I seek refuge in the Lord of mankind."

- **"Qul aʿūdhu"** — a command to *say aloud and declare openly* that protection is sought from Allah
- **"Rabb an-nās"** — the *Lord of mankind*, the One who owns, sustains, and governs all human beings

Maturidi's Commentary:

- Maturidi explains that Allah begins this surah by commanding us to seek refuge — not in any **created being**, but in the **true Lord**, who has full authority over **all of humanity**.
- By using the name **Rabb an-nās**, the verse:
    - Affirms Allah's **intimate concern** for His creation
    - Reminds mankind that **their Lord is accessible**, and **protection is available** to those who ask
- Maturidi stresses the **personal dimension** of this address: Allah is not only *the* Lord, but **your** Lord — turn to Him, especially when unseen danger threatens the soul.

Surah an-Nās – Verse 2

Arabic:
مَلِكِ ٱلنَّاسِ

Tafsir:
"The King of mankind."

- **"Malik an-nās"** — the **Sovereign**, **Ruler**, and **absolute authority** over all people

Maturidi:

- Maturidi notes the progression: from *Rabb* (nurturer, sustainer) to *Malik* (absolute owner) — highlighting both Allah's **mercy** and His **power**.
- He emphasizes that the **true king** is not a worldly monarch, but Allah — whose dominion includes:
    - The **outer world** and the **inner soul**
    - The **visible realm** and the **unseen realm**
- Maturidi teaches that turning to Allah as *Malik* reminds us: **no other power can truly harm or protect** — only Allah has **true control**.

Surah an-Nās – Verse 3

Arabic:
إِلَـٰهِ ٱلنَّاسِ

Tafsir:
"The God of mankind."

- **"Ilāh an-nās"** — the **sole deity**, the One who **alone deserves worship** and **absolute devotion**

Maturidi:

- Maturidi highlights that this final title — *Ilāh an-nās* — completes the triad of divine attributes:
    - **Rabb** — Lord, sustainer
    - **Malik** — King, authority
    - **Ilāh** — God, object of worship
- This affirms that **humanity's refuge** is not in **idols**, **leaders**, or **self-dependence**, but in the **One who is Lord, King, and God all in one**.
- Maturidi also points out the **exclusivity** of the term: there is **no other ilāh** — turning to any other source is futility.

Verses 4–6 — the nature of the evil being warned against, and the subtle path it takes to corrupt the human soul.

Surah an-Nās – Verse 4

Arabic:
مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ

Tafsir:
"From the evil of the whisperer who withdraws."

- **"Min sharri al-waswās"** — *from the evil of the whisperer* — referring to the **one who casts doubt**, incites sin, or fuels anxiety
- **"Al-khannās"** — *the one who retreats*, i.e., the **devil** or **evil force** that hides when Allah is remembered

Maturidi's Commentary:

- Maturidi identifies **"al-waswās al-khannās"** as **Shayṭān (Satan)**, and more broadly any unseen force that **plants evil thoughts** in the hearts of people.
- The fact that he **"withdraws"** highlights his **cowardice** and **lack of true power** — he whispers only when the person is **heedless of Allah**, but **vanishes** when Allah is remembered.
- Maturidi explains that the greatest danger here is:
    - Not external warfare or harm
    - But the **subtle internal corrosion** of belief, doubt, envy, anger, or pride
- This verse teaches us that the **real battlefield** is the **heart**, and the whisperer's goal is to **divert the soul** from truth.

Surah an-Nās – Verse 5

Arabic:
ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ

Tafsir:
"Who whispers in the chests of mankind."

- **"Yu-waswisu fī ṣudūr an-nās"** — *He whispers into the chests*, the **inner hearts** and **psychological depths** of people

Maturidi:

- Maturidi highlights that this verse clarifies the **arena of attack**: the **chest**, i.e., the **inner being**, the space where **conscience, desire, and faith reside**.
- These whispers are often:

    - **Quiet**, **repetitive**, and **persistent**
    - Not always recognized as evil, but **disguised as suggestion**, **doubt**, or **justification**
- Maturidi says the only **shield** against such evil is:
    - **Dhikr (remembrance of Allah)**
    - **Seeking refuge in Allah**, as commanded in this surah

Surah an-Nās – Verse 6

Arabic:
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ

Tafsir:
"From among jinn and mankind."

- **"Min al-jinnati wa an-nās"** — *from the jinn and from humans* — meaning that **whisperers** can be from **both the unseen** (jinn) and the **visible** (humans)

Imam Maturidi Explains:

- Maturidi explains that not all whisperers are devils from the jinn — some are **human beings** who whisper evil, corrupt others, or **manipulate minds** through lies, doubts, and persuasion.
- These include:
    - **False teachers**
    - **Hypocrites**
    - **Enablers of sin** in society
- He warns that human whisperers can be **more dangerous** than jinn — because they may appear as friends, scholars, or leaders, while **secretly promoting destruction**.

- This final verse teaches us that **evil influence** is not always **supernatural** — it often comes in **familiar form** — and thus, the **need to seek divine protection is constant**.

Imam Maturidi Extended Commentary of Surah an-Nās

Imām al-Maturidi note that this blessed sūrah, together with *Sūrah al-Falaq*, forms the twin refuge chapters (*al-Muʿawwidhatayn*), revealed as divine protection for the Messenger of Allah ﷺ and for all humankind. In *al-Falaq*, protection is sought from **external harms** such as envy, darkness, and sorcery; whereas in *an-Nās*, refuge is sought from **internal evils** that arise within the soul — the unseen whisperings that corrupt intention and faith. In this, Allah's mercy is manifest: He safeguards His servants from both outward and inward afflictions.

Al-Māturīdī begins by noting that Allah commands His Prophet ﷺ with the word **"Qul" (Say)** — not for His own information, but to instruct the servant to **announce his need of Allah openly**. Seeking refuge (*istiʿādhah*) is both an act of humility and a declaration of **tawḥīd**. The one who turns to Allah alone in fear and hope affirms that no created being can shield him from unseen evils.

By invoking Allah through three titles — **Rabb (Lord)**, **Malik (Sovereign)**, and **Ilāh (Deity)** — the Qurʾān gathers every aspect of divine perfection. *Rabb* denotes nurture and care; He who brings man into being, sustains him, and perfects his nature. *Malik* signifies ownership and authority; He who commands and disposes of creation as He wills. *Ilāh* signifies divinity and worship; He alone is worthy of adoration. Through these three, the human being recognizes that his existence, his destiny, and his devotion are all bound to one Lord. Thus,

to seek refuge in Allah is to place oneself wholly under His lordship and to reject all false powers.

Māturīdī remarks that the repetition of the phrase *an-Nās* (mankind) after each divine attribute emphasizes **the universality of dependence**. No rank, tribe, or class escapes this need — all are servants, and He alone is Master. The heart of the believer is reminded that pride, self-sufficiency, and heedlessness are illusions; every human is equally needy before the One who nurtures, governs, and commands.

When Allah speaks of seeking refuge from **"the evil of the whisperer who withdraws"**, Māturīdī identifies this as **Shayṭān**, whose mode of attack is subtle suggestion (*waswāsah*). He does not compel, but merely casts thoughts into the breast (*ṣadr*), attempting to divert the servant from remembrance. The term *al-Khannās* reveals his weakness: he retreats when Allah is remembered and advances when the heart is heedless. This dynamic—attack and retreat—illustrates the nature of the spiritual struggle. The believer's protection lies in **constant dhikr**, for remembrance drives the whisperer away. Forgetfulness, by contrast, invites him near.

Māturīdī draws a critical theological point from this: Shayṭān's power is **suggestive, not coercive**. He cannot force sin upon the believer; he can only adorn falsehood. Were he capable of compulsion, human responsibility (*taklīf*) would be void, and divine justice negated. Thus, the verse affirms both **Allah's justice** and **human free choice**: temptation exists, but the servant chooses his response. The moral victory lies not in being free of whisperings but in resisting them.

He further notes the Qurʾān's precision in saying, *"who whispers in the breasts of mankind"*, not *in their hearts*. The *ṣadr* is the outer domain of thought, where ideas arrive and depart; the *qalb* (heart) is the inner core where conviction is formed. The whisperer may reach the breast, but

cannot penetrate the heart of one who remembers Allah. Hence, stray thoughts are not sins; sin arises only when the heart consents.

The sūrah concludes, *"among jinn and among mankind"*. Imam Māturīdī interprets this as a warning that whisperers are not confined to the unseen realm. Some are jinn, whispering invisibly; others are humans, whispering through deceit, persuasion, and corrupt counsel. Both are agents of the same corruption: they invite to heedlessness and rebellion. The Qurʾān elsewhere confirms this: *"We made for every prophet an enemy — devils among mankind and jinn, inspiring one another with adorned speech."* (6:112) Thus, the believer's vigilance must be constant, for the enemy may appear in the unseen or in human form.

Imām al-Māturīdī observes that the sūrah's structure is itself a theological argument. It opposes **one evil** (the whisperer) with **three divine attributes**, showing that only the totality of Allah's lordship can safeguard the fragile heart. The multiplicity of divine names against the singularity of evil illustrates the immense mercy of Allah: His protection exceeds the scope of the threat. Moreover, the Prophet ﷺ himself was commanded to recite this prayer, teaching that even the most perfect of creation is in continual need of divine refuge — not because he is vulnerable as others are, but to teach the ummah that safety lies only in turning to Allah.

Māturīdī concludes that *Sūrah an-Nās* is both **a protection and a declaration of creed**. It instructs the servant to guard his inner life from corruption and to affirm Allah's exclusive sovereignty over his being. In seeking refuge, the believer perfects his servitude; in remembering Allah, he extinguishes the whisperer's power. The chapter therefore combines **spiritual purification**, **intellectual affirmation of tawḥīd**, and **ethical instruction** — a concise manual for the inner life of faith.

Thus, the end of the Qurʾān returns the servant to his beginning: *dependence upon the Lord of all worlds.* The journey of revelation ends

where it began — in the recognition that refuge, strength, and peace reside only in Allah, the Lord, Sovereign, and God of mankind.

Maturidi Insights of Surah an-Nās

- **Unity of Protection:**
  Maturidi beautifully observes that refuge is sought in **three divine aspects**, yet from **one evil source**. This contrast highlights the **magnitude of the danger** of inner corruption—it takes the fullness of Allah's lordship, sovereignty, and divinity to shield the human heart.
- **Psychological Precision:**
  He notes the precision of Qur'anic language: *waswās* (repetitive whisper) and *khannās* (receding one) describe an **oscillating dynamic**—attack and retreat—mirroring the human struggle between remembrance and heedlessness.
- **Spiritual Discipline:**
  From this, Maturidi deduces that **constant dhikr** (remembrance) is the surest defense. When the servant remembers Allah, Shayṭān flees; when he forgets, Shayṭān returns.
- **Human Freedom:**
  Maturidi insists that Allah's justice entails man's ability to resist whispering. Were Shayṭān able to compel, moral accountability would be void. Thus, whispering is a **test of the intellect and faith**.
- **Theological Implication:**
  The sūrah's repetition of *an-Nās* (mankind) signals **universal address**—every human shares this vulnerability. The Prophet ﷺ himself was commanded to seek protection, proving that no one is beyond need of divine refuge.

- **Link with Surah al-Falaq:**
  Maturidi interprets both sūrahs as twin shields (*muʿawwidhatayn*). One protects from **outward harm**, the other from **inward temptation**. Together, they form the believer's complete armor.

Theological Points of Surah an-Nās

- **1. Affirmation of Divine Unity (Tawḥīd):**
  The triple invocation — *Rabb*, *Malik*, *Ilāh* — establishes Allah's singular lordship, ownership, and divinity. Each title negates polytheistic notions: no being shares in His nurturing, ruling, or worship. Refuge can only be sought from the One whose sovereignty is absolute and whose mercy encompasses all creation.
- **2. Human Dependence and Divine Sufficiency:**
  By commanding "*Say: I seek refuge,*" Allah teaches that man's strength lies in acknowledging need. The act of *istiʿādhah* (seeking refuge) is both confession and worship — a recognition that protection is not self-generated but divinely bestowed.
- **3. Non-Compulsory Nature of Satanic Influence:**
  Māturīdī asserts that *Shayṭān* has no power of compulsion — only persuasion. His whisper (*waswāsah*) affects thought, not will. Were he able to compel sin, human accountability (*taklīf*) would collapse and divine justice (*ʿadl*) would be nullified. This preserves the Māturīdī doctrine of **free will within divine creation (kasb)**.
- **4. Reality of Human Agency:**
  The servant is tested by internal suggestion but remains free to choose obedience. This balances divine omnipotence with moral responsibility — a hallmark of the Māturīdī creed distinguishing it from both Jabri determinism and Muʿtazilī self-creation.

- **5. Nature of the Heart and the Breast:**
  Māturīdī differentiates between *ṣadr* (chest) — the field of fleeting thoughts — and *qalb* (heart) — the seat of assent and faith. Whisperings reach the chest but cannot seize the heart unless the servant yields. Thus, involuntary thoughts are not sinful; sin arises only from willful acceptance.

- **6. The Function of Dhikr (Remembrance):**
  The name *al-Khannās* — "the one who withdraws" — reveals that Satan's power is voided by remembrance of Allah. Constant dhikr fortifies the heart; heedlessness grants access to the whisperer. This ties spirituality to active awareness, not passive avoidance.

- **7. Universality of Trial and Need:**
  The repetition of *an-Nās* underscores that every human, including prophets, requires divine protection. Even the Messenger ﷺ was commanded to seek refuge, demonstrating that proximity to Allah does not negate dependence upon Him.

- **8. Dual Sources of Temptation:**
  The phrase *"among jinn and among mankind"* confirms that whisperers exist in both realms. Evil suggestion arises from unseen jinn and from human tempters who echo Satan's call through persuasion and ideology. This extends the doctrine of *ijtibār* (moral vigilance) to all social and spiritual influences.

- **9. Proof of Divine Justice and Wisdom:**
  The existence of temptation is not injustice but a trial revealing sincerity. Were man free of whispering, there would be no test of steadfastness. Thus, evil's presence is **instrumental, not autonomous** — serving divine wisdom by manifesting moral truth.

- **10. Relationship between Knowledge and Salvation:**
  True refuge depends on knowledge of Allah's attributes. Ignorance

invites fear of creation; knowledge brings reliance upon the Creator. Hence, Māturīdī interprets the sūrah as both a theological summary and a spiritual training in recognizing Allah as Lord, King, and God.

- **11. Integration of Creed and Practice:**
  Seeking refuge (*istiʿādhah*) is not merely supplication but an **embodied affirmation of faith** — expressing tawḥīd through action. It links doctrine (belief in divine sovereignty) with praxis (turning to Him for protection).
- **12. Completion of the Qurʾānic Message:**
  Māturīdī observes that the Qurʾān begins with *"Rabb al-ʿĀlamīn"* (Lord of all worlds) and ends with *"Rabb an-Nās"* (Lord of mankind). The Book thus opens and closes upon lordship — signifying that the entire revelation is a journey from knowledge of the Lord to reliance upon Him.